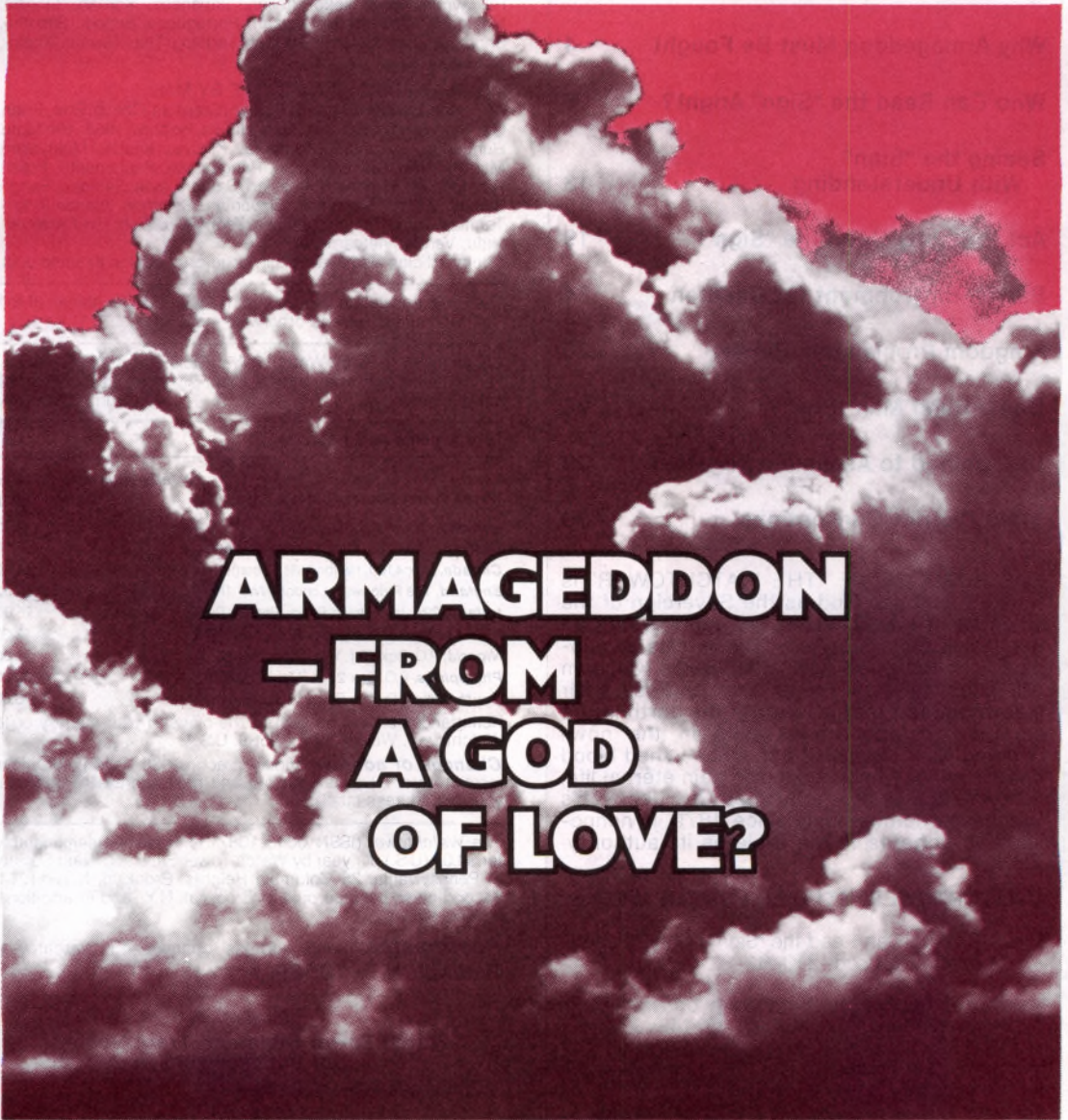


February 1, 1985

The Watchtower

Announcing Jehovah's Kingdom



**ARMAGEDDON
—FROM
A GOD
OF LOVE?**

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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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- March 17: Act Promptly Upon the "Sign"! Page 19.
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"ARMAGEDDON"—what does this Bible name signify? Introduced each time by a meaningful cover, a series of informative articles on this topic is being featured in the four issues of *The Watchtower* for January and February 1985. It is hoped that these Scriptural discussions will comfort you with knowledge as to what is the real ARMAGEDDON.

ARMAGEDDON

—From a God of Love?

Chicago Tribune, Oct. 11, 1984
Is Reagan arming for real Armageddon?

Guardian Weekly,
May 16, 1982
Timetable for Armageddon

India Today, Nov. 30, 1981
Racing Toward Armageddon

The Auckland Star, May 14, 1984
**Superpowers
'gear for Armageddon'**

Belief in the biblical prophecies of Armageddon figure in American defence thinking, says the Campaign for Nuclear Disarmament.

New York Post, Aug. 13, 1984
**Prez plays with Armageddon
— no sweat, just a test**

The New York Times,
Oct. 24, 1984
**ARMAGEDDON VIEW
PROMPTS A DEBATE**

WHAT do you think of when you see the word "Armageddon?" For many it means a violent confrontation between the world's superpowers. Most envision the ultimate disaster—a nuclear holocaust that reduces our earth to a devastated, radioactive cinder with few, if any, survivors. Yet, contrary to such popular opinions, that is *not* what Armageddon is at all.

The word "Armageddon" finds its source in the Bible. And there it occurs only once—in the 16th chapter of the book of Revelation. After telling how "all the kings of the world" will be gathered together "for the war of the Great Day of God the Almighty," the prophecy states: "They called the kings together at the place called, in Hebrew, Armageddon."—Verses 13 to 16, *The Jerusalem Bible*.

"The war of the Great Day of God the Almighty"! Clearly, Armageddon is God's

war. True, it involves the kings, or nations, of the world. But they come, not to battle with one another, but to fight against God and the heavenly armies led by his appointed King Jesus Christ—who is depicted as mounted on a white horse. With what outcome? The Bible account reads: "The kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army. . . . [They] were killed off with the long sword of the one seated on the horse . . . And all the birds were filled from the fleshy parts of them."—Revelation 19:19-21.

A Sanguinary War

So devastating will Armageddon be that the carnage is referred to as a reaping of "the harvest of the earth" by means of a sharp sickle. "And the angel thrust his sickle into the earth and gathered the vine

of the earth, and he hurled it into the great winepress of the anger of God. And the winepress was trodden outside the city, and blood came out of the winepress as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs.”—Revelation 14:15-20.

Yes, blood will run deep under the hand of God’s executorial forces. The 69 million deaths of two world wars will pale in comparison to those slain in God’s war of Armageddon. Concerning them the prophet Jeremiah wrote: “Those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried. As manure on the surface of the ground they will become.”—Jeremiah 25:30-33.

The burning missiles, fiery showers, and other cataclysmic forces that accompany God’s judgment will strike terror into the hearts of mankind earth wide. In confusion they will turn, each one against his neighbor, as God’s executorial forces strike without regard to age or sex. For God instructs them to show no mercy: “Strike. Let not your eye feel sorry, and do not feel any compassion. Old man, young man and virgin and little child and women you should kill off—to a ruination.”—Ezekiel 9:5, 6; Zechariah 14:12, 13.

But how can this be? How can a God of love issue such an order? Or is he just a cold, uncaring, and vengeful God with little regard for his human creation? Would a God of love really bring about such a war as Armageddon?

Why ARMAGEDDON Must Be Fought

“**G**OD IS LOVE.” Not only does God show love, says the apostle John, but he *is* love—the very embodiment of love.—1 John 4:8.

Yet, this same God of love is often portrayed by some as a vindictive god who brings cruel punishment upon those who have fallen from his favor. Consequently, many have either lost faith in God or ridiculed the Bible, claiming it could not have originated with such a God. Particularly do portions of the book of Revelation come in for censure where God’s judgments

upon the wicked are described, culminating in the battle of Armageddon.

For example, Joseph Wheless writes in his book *Is It God’s Word?*: “Surely the gentle reader would not endure the apocalyptic vision revealing the genial repentant soul among poor sinners (either of original or of mortal sin), who are there ‘tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb,’ who all look on complacent while ‘the smoke of their torment ascendeth up for ever and ever: and

they have no rest day nor night' from the fierceness of the wrath of Almighty God (Rev. xiv, 10, 11). This is the inspired revelation of the God of all love."

Also taking issue with the Revelation account, Professor Gerald A. Larue of the University of Southern California recently wrote in the magazine *Free Inquiry*: "Non-believers are plunged into an abyss of suffering that staggers the imagination. The punishment is not the *lex talionis*, the an eye-for-an-eye justice; nor is it like vendetta justice, where a total group may be wiped out (cf. Gen. 4:23, [24]; Josh. 6; etc). Here punishment is for eternity. There is no mercy, punishment is never-ending. There is no forgiveness, only punishment that denies the peace of annihilation. This is no Jesus-meek-and-mild imagery." Then, quoting Revelation 14: 9-11, he continues: "No turning of the other cheek here—only vicious, furious reprisal in savagery that makes the Nazi tortures look tame by comparison."

Understandably, thoughts of cruel suffering while sinners are tortured eternally can raise questions about a 'God of love.' But such ideas are based on a misunderstanding of the Bible and the symbolisms used therein. Nowhere does the Bible teach that the soul is immortal. Rather, the Scriptures point out that "the wages sin pays is death"—not eternal torment—and that at death one's senses, including the ability to feel pain, cease.—Romans 6:23; Ecclesiastes 9:5, 10.

It is the *punishment*, not the *punishing*, that lasts eternally—as the wicked are totally annihilated in "the lake of fire," a symbol of complete destruction. (Revelation 20:14, 15; 21:8) Still, the battle of Armageddon will bring untold suffering and hardship to humankind and will be the most sanguinary war ever fought. (Matthew 24:21, 22; Revelation 14:20; 19: 17, 18) Does it emanate from 'the God of

love?' Will God really bring about such a war?

An Expression of God's Love

Actually, it is *because* of God's love that the battle of Armageddon must be fought. Jehovah God's purpose for the earth is to restore it to its original Paradise state and to have mankind live on it in peace and perfection "with no one to make them tremble." (Ezekiel 34:28; Micah 4:3, 4; Revelation 21:4) What, then, is to be done with those who, by their crime and violence, would mar the security of the restored Paradise? No system devised by man has yet successfully dealt with such a problem. The only way to ensure perfect peace is to eliminate even the threat of wickedness. Yes, God must destroy the incorrigibly wicked for the sake of those who want to do what is right. Out of love, he acts to clear the earth of those who would ruin it.—Revelation 11:18.

But no one *needs* to die. "[God's] will is that all sorts of men should be saved," writes the apostle Paul. (1 Timothy 2:4) And Peter, also writing under inspiration, states: "He does not desire any to be destroyed but desires all to attain to repentance." (2 Peter 3:9) God has arranged for the "good news of the kingdom" to be proclaimed so that each individual will have opportunity to work out his own salvation. (Matthew 24:14; Philippians 2:12; Galatians 6:5) You *can* live forever in perfection on a paradise earth. The choice is yours. (Romans 2:5-9; Ezekiel 18:23, 32) Is this not what you would expect from a God of love?

The Issue of Sovereignty

In order to ensure perfect peace and tranquillity, there will be only one government ruling over all the earth—God's Kingdom. Is it not the many human governments, all striving for their own selfish



ARMAGEDDON...

nationalistic gains, that have caused much of the strife and bloodshed earth wide? These governments must be removed to make way for the righteous rule of God's Kingdom under Christ. (Daniel 2:44) You have prayed for that heavenly government when you repeated the model prayer that Jesus gave his disciples: "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matthew 6:10.

But which government do you know that is willing to renounce its sovereignty and subject itself fully to God's Kingdom? Do governments not rather cling tenaciously to their own sovereignties, continually seeking to expand their sphere of influence in defiance of God's established Kingdom? (Psalm 2:1-9) Has there ever been any indication that the nations will relinquish their rulerships to God and Christ? The ineffectiveness of the United Nations organization as an instrument for world peace shows the unwillingness of nations to budge where selfish national interests are concerned and to submit to a single authority. The nations are determined to run earth's affairs their way. (Revelation 17:13, 14; 19:19) So the battle of Armaged-

don must be fought to break this stalemate and forever settle the issue of who has the right to rule the earth.

To Satisfy Man's Needs

Jehovah's actions at Armageddon will be with mankind's best interests in mind. Think. How do you feel about the present world conditions? Do you like them as they are? Do you feel secure under the threat of nuclear annihilation? Do you tremble at seeing violence increasing, your own neighborhood becoming less safe? Do you fear for your children and their future? What relief do you see? Has any government ever shown that it could bring peace and prosperity to all mankind? Has any ever been able to eliminate sickness or death from the earth? Instead, have not conditions worldwide worsened despite man's technological achievements, and often because of such developments? It is only God's righteous Kingdom that will fully satisfy the needs of mankind. It is only by means of it that true peace will prevail over all the earth. The battle of Armageddon must be fought!

But how about the human suffering and



... paves the way for peace

hardship that will result as God goes into action to cleanse the earth? These have always been products of war. They will occur at Armageddon only because the nations entrench themselves in opposition to theocratic rule. They are determined to fight and resist. (Psalm 2:2, 3) That is not God's fault. He gives them due warning: "And now, O kings, give heed; take warning, you rulers of the earth. Serve the Lord with fear, and rejoice before him; with trembling pay homage to him, lest he be angry and you perish from the way, when his anger blazes suddenly. Happy are all who take refuge in him!"—Psalm 2:10, 11, *The New American Bible*.

Now think. What would world conditions be like if God refrained from stepping in to straighten out world affairs? Would not wars, violence, and hatreds continue unabated as they have down through the centuries of human rulership? Do they not even now intensify to the point where all mankind is threatened with the horrors of nuclear warfare and its radiation poisoning? Armageddon is actually the best thing that could happen to our globe! It will put an end to the nations' selfish

suicidal course. It will clear out the systems that bring misery to humankind and make way for a truly righteous new system of things where all man-made sorrow, pain, and death will be forever removed. Then 'the former things will have passed away,' according to God's promise.—Revelation 21:4; 2 Peter 3:13.

We must remember that God in his wisdom knows what is best for mankind and what is needed to achieve it. Even human governments have proposed and engaged in war to rectify seeming injustices or to fight for what was thought to be a noble cause. But only God has the wisdom to fight a truly just war. Only he can fight a truly selective war where right-hearted individuals, wherever they may be on earth, will be preserved. (Matthew 24:40, 41; Revelation 7:9, 10, 13-17) And only God has the right to impose his sovereignty over all the earth, for it is his creation. Yes, in order to remove all traces of wickedness forever, end injustice, oppressive false worship, even the cause of sin, and fully sanctify God's holy name—Armageddon must be fought. And it will be, because "God is love!"

Who Can Read the “SIGN” Aright?

“Hypocrites, you know how to examine the outward appearance of earth and sky, but how is it you do not know how to examine this particular time?”—LUKE 12:56.

WISE mariners know how to interpret the appearance of the sky, and they heed its indications. As a well-known rhyme puts matters: “Red sky at night, sailors’ delight, Red sky at morning, sailors take warning.”

² The Lord Jesus Christ made a similar point even more dramatically when confronted by his enemies. Concerning that encounter the Gospel writer Luke reported: “Then he went on to say also to the crowds: ‘When you see a cloud rising in western parts, at once you say, “A storm is coming,” and it turns out so. And when you see that a south wind is blowing, you say, “There will be a heat wave,” and it occurs. Hypocrites, you know how to examine the outward appearance of earth and sky, but how is it you do not know how to examine this particular time?”—Luke 12:54-56.

³ Those proud foes could forecast the weather, but they were too hypocritical and

1, 2. What could Jesus’ enemies determine from the sky’s appearance, but what could they not understand?

3. What “sign” proving that Jesus was the Messiah were his foes unable to obscure?



spiritually ignorant to understand matters of much greater significance. Jesus performed various signs that helped honest-hearted ones to believe in him. (John 2:23) However, especially was his death on Passover Day of 33 C.E. and his resurrection on the third day a “sign” proving that he was the Messiah, or Christ. (Matthew 12:38-41; Luke 11:30) Naturally, Jesus’ enemies tried to obscure that “sign.” (Matthew 27:62-28:20; Acts 4:1-4) But before he ascended to heaven upwards of 500 Jews became witnesses of his resurrection. (1 Corinthians 15:3-6) Similarly, today there is a “sign” that cannot be obscured. Reading it aright is a matter of life and

death. But what is that "sign"? And who can accurately read it?

The "Sign" for Our Day

⁴ Jesus' disciples had asked him: "What will be the sign of your presence and of the conclusion of the system of things?" In response, Christ foretold unparalleled wars, food shortages, earthquakes, and other features of the "sign" of his invisible "presence" in Kingdom power. A principal feature is the globe-encircling work of Kingdom preaching now being done in 203 lands by over 2,840,000 witnesses of Jehovah. Watch Tower publications have often pointed to this and other evidence now fulfilling the "sign" of Jesus' "presence."—Matthew, chapters 24, 25; Mark, chapter 13; Luke, chapter 21.

⁵ There is no denying the fact that since the outbreak of World War I in 1914 the evidence in fulfillment of the "sign" has been multiplying. What significance should this have for us? Well, we do not want to be like the Jews of 19 centuries ago who were good weather-forecasters, but who ignored the plain evidence before their eyes and did not want to draw the conclusion to which it logically led. Long before that, God had empowered Moses to perform three signs to prove his divine authorization to the suffering Israelites. (Exodus 4: 1-31) But in the face of many more than three signs, the Jews of that first-century generation were unwilling to accept as the Messiah the One greater than Moses. (John 4:54; Hebrews 2:2-4) So Jesus was not overstating the case when he called them "a wicked and adulterous generation."—Matthew 12:39.

4. Today, what "sign" is in evidence, and what are some of its features? (Matthew 24:3)

5. Why was Jesus not overstating the case when he called the first-century Jews "a wicked and adulterous generation"?

⁶ People of this 20th-century generation who do not desire or believe in the second coming of Jesus Christ do not read aright the "sign" of this system's end. But present conditions are by no means heartening, as shown by the following samples:

"United Nations Secretary General Javier-Perez de Cuellar has observed that the world has come to a most critical stage in the evolution of international affairs and the drive towards a just, peaceful and stable international order seems to have been weakened. . . . 'The . . . decline of mutual trust among nations provides a fertile breeding ground for tension and conflict,' the UN Secretary General said."—*Indian Express*, October 22, 1983.

"Many of us have been saying for years that nuclear war would kill many millions of innocent people and would make large portions of the world uninhabitable . . . A group of respected scientists has reached an even more dismal conclusion—that a nuclear war, or even one general nuclear exchange by the superpowers, could touch off a worldwide climatic disaster that in turn could kill billions rather than millions and possibly could end human life on earth. The two-year study was made for the Conference on the Long-term Worldwide Biological Consequences of Nuclear War. Its conclusions were endorsed by more than 100 scientists . . . Carl Sagan . . . put the consequences of nuclear war in stark terms: 'The extinction of the human species would be a real possibility.'"—*The Express* (Easton, Pa.), November 3, 1983.

⁷ Such is the gloomy outlook of certain responsible, authoritative commentators. It is especially dark because they cannot point to any way out of the disaster they envision. Surely, lovers of life in a better world want hope-inspiring information. Happily, there is a way out of impending

6. Informed people are now saying what about world conditions?

7. Where must lovers of life in a better world look for reassurance?

world calamity, for there were survivors of an equally threatening global peril. Why, if there had been no survivors of the Deluge in Noah's day, the earth would not now teem with over 4,000,000,000 human inhabitants! Only one book—the Holy Bible—gives us an accurate account of how only eight humans, along with specimens of animal life, survived that global catastrophe.

⁸ Since the same reliable Book gives us Jesus' description of the conditions that would obtain on the earth when the present collapsing system of things would be removed, should we not try to read that "sign" aright? Thirty-seven years before Jerusalem was destroyed by Roman legions in 70 C.E., Jesus gave that long list of features of the composite "sign" that would precede the global catastrophe prefigured by the Flood. And among other things, he said: "There will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. And then they will see the Son of man coming in a cloud with power and great glory. But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:25-28.

⁹ Part of that prophecy appeared on the front cover of the *Watch Tower* issues of

8. In contrast with others, what were Jesus' disciples to do when the present system of things was about to be removed?

9. From 1895 to 1931, how was this journal's mission indicated on its front cover?



Those who read the "sign" aright can survive the end of this system, as eight persons survived the Flood

January 1, 1895, through October 1, 1931. Above that Bible quotation was a watchtower sending out rays of light, while a raging sea beat against the rock foundation upon which the tower stood. Thus this journal indicated its mission to a generation, members of which are yet alive and are reading this very issue.

¹⁰ Today, men of affairs, whose hearts are growing faint out of fear, place their own interpretation upon features of the composite "sign." But our best interpreter is Jesus Christ, and if we attach to the "sign" the significance he gave it, we shall not suffer the fears common to the human leaders who do not know the way out of the present world mess. Rather, we shall rejoice because our deliverance from this wicked system is getting near.

10. How can we avoid suffering the fears experienced by human leaders today?

October, 607 B.C.E. — October, 1 B.C.E. = 606 years

October, 1 B.C.E. — October, 1914 C.E. = 1,914 years

SEVEN GENTILE TIMES = 2,520 years

The Marked Time for the "Sign" to Appear

¹¹ World events are happening right on time. How so? Well, before Jesus gave the prophecy recorded at Luke 21:25-28, he foretold the second destruction of Jerusalem. True to his word, it occurred in 70 C.E. As for the surviving Jews, Jesus said: "They will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." Those nations were non-Jewish, or Gentile. Hence, the period of trampling is often called "the times of the Gentiles." (Luke 21:24, NW; *King James Version*) When did they end? Well, more is involved than what happened to earthly Jerusalem. So the date when the Israelis took over control of the old walled city of Jerusalem, or the fact that it is the capital of the modern independent nation of Israel, is not the determining factor. God's timetable is what matters!

¹² The Gentile Romans began trampling down Jerusalem in 63 B.C.E. But before them the Gentile Greeks, Persians, and Babylonians had trodden down that "city of the great King" Jehovah. (Matthew 5: 34, 35) The Babylonians destroyed it and its temple in 607 B.C.E. From that time onward, the Gentile trampling upon what represented God's Kingdom began, and the Gentile Times really started. Those Gentile Times were to be seven in number, each corresponding with a prophetic year of 360

11. How did Jesus indicate that world events betokening the end would occur right on time?

12. When did the Gentile Times start, how long were they, and when did they end?

days. On the basis of "a day for a year," all "seven times" would total 2,520 years. (Numbers 14:34; Ezekiel 4:6; Daniel, chapter 4) Beginning with Jerusalem's desolation in 607 B.C.E., they would end in 1914 C.E.

¹³ As early as 1880, the *Watch Tower* magazine said that the Gentile Times would extend to the year 1914. Then with the publication of the book *The Time Is at Hand* in 1889, Bible students earth wide were further alerted to the fact that the Gentile Times would end in the autumn of 1914.

¹⁴ Well, then, in that year, did old Jerusalem cease to be trampled on by non-Jewish, or Gentile, nations? No, for in 1914 the historic city was still in the hands of the Turkish Empire, the ally of imperial Germany. On December 9, 1917, it was taken from the Turks by British troops under General Allenby. Jerusalem continued under British rule by mandate of the League of Nations until 1948. Then the Jews rose up and captured the western part of modern Jerusalem outside the old walled city. The walled city was taken over by the Muhammadans. How, then, can we say that the Gentile Times ended in 1914? Because in that year the government of the great King Jehovah was born in heaven.

¹⁵ When Jesus was on earth, the temple

13. Since when have Bible students known the date for the Gentile Times to end?

14. Despite what happened to Jerusalem in 1948, why can we say that the Gentile Times ended in 1914?

15, 16. (a) When did old Jerusalem cease to be "the city of the great King" Jehovah, but what more exalted Jerusalem exists? (b) Where, then, would Jehovah have installed Jesus Christ as King?

of God stood in Jerusalem, and Jesus worshiped there. So Jerusalem could then be called "the city of the great King" Jehovah. (Matthew 5:34, 35) But certainly at the miraculous ripping of the inner temple curtain at the death of Jesus on Passover Day of 33 C.E., it ceased to be Jehovah's royal city. The destruction of Jerusalem and its temple by the Gentile Romans in 70 C.E. confirmed that fact. Happily for the Jewish Christians then, and for all Christians since, there is another Jerusalem, a more exalted one, "heavenly Jerusalem."—Hebrews 12:22.

¹⁶ In line with this fact, Jesus' prophecy recorded at Luke 21:24 began with an application to earthly Jerusalem but must end with reference to "heavenly Jerusalem." Yes, for "heavenly Jerusalem" has replaced earthly Jerusalem as "the city of the great King" Jehovah God. There, in that celestial "city," was the place for "the great King" Jehovah to install his glorified Son Jesus Christ at the end of the Gentile Times in 1914.

¹⁷ That was the divinely appointed time for Jehovah to issue to his enthroned Son Jesus Christ the command embodied in the words of Psalm 110:2, 3: "The rod of your strength Jehovah will send out of Zion, saying: 'Go subduing in the midst of your enemies.' Your people will offer themselves willingly on the day of your military force. In the splendors of holiness, from the womb of the dawn, you have your company of young men just like dewdrops." True to this prophecy, the dedicated "people" who followed in Jesus' footsteps and recognized the end of the Gentile Times in 1914 offered themselves willingly to serve as announcers of the newly begun rule of

17. At the end of the Gentile Times, what divine command was given to the enthroned King Jesus Christ, and who offered themselves willingly for his service?

What Is Your Answer?

- ☐ What "sign" is in evidence today, and what are some of its features?
- ☐ How can we avoid the fears now experienced by human leaders?
- ☐ When did the Gentile Times begin and end?
- ☐ In what "Jerusalem" has Jehovah installed Jesus Christ as King?
- ☐ How did Jehovah's people view the League of Nations?

Jehovah God in heavenly Zion by means of the Lord Jesus Christ. But the so-called Christian nations did not submit willingly to Jehovah's newly enthroned King. Actually, they proved to be his "enemies," for they engaged in the first world war of human history over the issue of world domination. Worldwide they also interfered with the proclamation of God's Kingdom.

¹⁸ Enmity against God's Kingdom became particularly evident in 1918. On May 8, 1918, the editor of the *Watch Tower* magazine and a number of his fellow workers were arrested amid war hysteria. Later, on June 21, they were sentenced to many years of imprisonment in the federal penitentiary in Atlanta, Georgia, U.S.A. Only after the war had ended and they had spent nine months in prison were these ministers of God's Kingdom admitted to bail. In due course, they were exonerated of all the false charges lodged against them.

¹⁹ World War I ended on November 11, 1918, and in the following month the Fed-

18. In 1918, what proof was there of enmity against God's Kingdom?

19. After World War I, what position did the Federal Council of American churches take toward the League of Nations?

eral Council of the Churches of Christ in America publicly declared itself to be in favor of the then-proposed League of Nations. That religious body declared the League to be "the political expression of the Kingdom of God on earth." Ignoring that religious recommendation, for political reasons the United States of America refused to join the League, joining only the World Court. Yet the League went into operation at the start of 1920, and the members of the Federal Council of Churches gave it their blessing and support.

²⁰ On the other hand, the *Watch Tower*

20. What position did Jehovah's people take toward the League, and what did they start to advertise?

magazine and Jehovah's people circulating it refused to recognize the League of Nations as the political substitute for God's Kingdom. They never recognized it as the fulfillment of the model prayer as taught by Jesus Christ: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matthew 6:9, 10) They did not offer themselves for the service of that man-made substitute, that fake! Rather, they gave their allegiance to the real Kingdom of God in the hands of Jesus Christ in "heavenly Jerusalem." With God's help, they had read aright the "sign" of Jesus' "presence and of the conclusion of the system of things." So they set out to advertise the Kingdom worldwide.

Seeing the "SIGN" With Understanding

THE world-shaking events since World War I of 1914-18 have not been accidental. They were foretold 19 centuries ago by Jesus Christ. He had told his disciples about many startling things to come, and for that reason they asked him: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" —Matthew 24:3.

1. Why have the world-shaking events since 1914 not been accidental, and what did Jesus' disciples ask him?

"While he was sitting upon the Mount of Olives, the disciples approached him privately, saying: 'Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?'"

—MATTHEW 24:3.

² Those apostles wanted to know more than what would occur between that time and the destruction of Jerusalem. Jesus did not return either visibly or invisibly on that calamitous occasion. Nor did the system of things that had existed since the Deluge conclude at Jerusalem's destruction in 70 C.E. In reality, "the sign of [Jesus' unseen] presence and of the conclusion of the system of things" was

2. Why did the apostles want to know more than what would happen before Jerusalem's destruction in 70 C.E.?

due to appear long after the earthly lifetime of his apostles.

³ By means of prophetic parables regarding God's Kingdom, Jesus had told his apostles about the religious rebellion that was to take place after his return to heaven and their death. During all the time of that apostasy, would there be any worldwide preaching of "this good news of the kingdom"? (Matthew 24:14) Certainly not by Christendom's religions, when as late as December 1918 the Federal Council of the Churches of Christ in America hailed the then proposed League of Nations as "the political expression of the Kingdom of God on earth." In spite of that religious endorsement, however, the League failed at the outbreak of World War II in 1939. But with that failure, did the true Kingdom of God fail? No! Nor will it fail when the League's successor, the United Nations, fails shortly. Rather, that divine Kingdom will destroy the United Nations, no matter how many heavenly angels may be needed to do this!

3. (a) What shows that "this good news of the kingdom" was not preached by Christendom's religions during the post-apostolic apostasy? (b) Will God's Kingdom fail when the United Nations fails?

⁴ All the foregoing helps to make possible a sharper understanding of this important fact: It was in response to the request for a "sign" that Jesus told his followers: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) This signifies that such earth-wide preaching of the Kingdom would be part of the composite "sign" that would mark "the conclusion of the system of things." It would also be visible evidence of Jesus Christ's invisible "presence." The manner in which Jesus lined up the succession of events prior to his prophecy about the Kingdom-preaching work is noteworthy. In part he said:

⁵ "You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet. For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. . . . And because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the end is the one that will be saved."
—Matthew 24:6-13.



4. Why was the Kingdom-preaching work to be part of the "sign"?

5. What are some features of the "sign" that Jesus mentioned before foretelling worldwide Kingdom preaching?

'Tell us, what will be the sign of your presence?'

⁶ True, there had been wars, food shortages, earthquakes, and pestilences down through the centuries of our Common Era until 1914. (Luke 21:11) Nevertheless, there had been nothing to compare with what has taken place since the Gentile Times ended in that momentous year. The international strife that was surprisingly stirred up in the summer of 1914 grew into a military engagement in which 28 nations eventually took part. Along with that human upheaval came natural earthquakes. There were food shortages, or famines, and in the final year of that world war there came the thieflike pestilence called the Spanish influenza that took the lives of more than 20,000,000 humans. All of this was not just a continuation of the previously occurring pattern of things. It was the start of a series of events making up a "sign" that this system of things is in its foretold "time of the end." (Daniel 12:4) The Bible's last book—The Apocalypse, or Revelation—makes this certain.

⁷ The apostle John, who received the Revelation, was commanded to write it down for a special purpose. What purpose? This: "To show [God's] slaves the things that must shortly take place." And at the close of the Revelation the Lord Jesus Christ says: "Yes; I am coming quickly." At that, John responds: "Amen! Come, Lord Jesus." Many things thus "presented . . . in signs" would, at their appearing in history, signify that we are living in "the time of the end" of this system of things. (Revelation 1:1; 22:20) Yes, they would be helpful to us in seeing the composite "sign" with understanding.

6. Why are the features of the "sign" not just a continuation of a previous pattern of things?

7. Why was the book of Revelation recorded, and what would many things therein "presented . . . in signs" signify?

⁸ In Revelation chapter 6 appears the account of what has been called the ride of "the four horsemen of the Apocalypse." Appearing first is the rider of "a white horse," the glorified Jesus Christ, going forth to make war against his foes. This he was authorized by God to do at the end of the Gentile Times, when Jesus' foes in heaven and on earth should have submitted to his rule.—Psalm 2:1-12.

⁹ The rider on the "fiery-colored" second horse pictured international war, for a military weapon, "a great sword," was given to him. On the third mount, "a black horse," was a rider picturing food shortage. How do we know this? Because he carried a pair of scales with which to measure out basic food supplies at inflated prices. The fourth rider, on a sickly-looking "pale horse," pictured pestilence, for the account says: "The one seated upon it had the name Death. And Hades [the grave] was closely following him." True, this fourth rider was given authority "to kill with a long sword" of war "and with food shortage . . . and by the wild beasts of the earth." Notably, though, he was also authorized to make victims for the grave (Hades) by means of "deadly plague."—Revelation 6:1-8.

¹⁰ After the apostle John saw those visions of features that were to mark "the conclusion of the system of things," he saw the opening of the prophetic scroll's fifth and sixth seals. At that point, he saw a vision of terrifying natural phenomena, starting with "a great earthquake." Finally, earth's inhabitants were obliged to ad-

8. Who is the rider on the "white horse," and when did God authorize him to go forth against his foes?

9. What is pictured by the rider on (a) the "fiery-colored" horse? (b) the "black horse"? (c) the "pale horse"?

10. What was to occur after the fifth and sixth seals were opened, and what would earth's inhabitants have to admit?

mit: "The great day of their wrath [that of Jehovah God and Jesus Christ] has come." The closing of that symbolic day of wrath would signify that the end had at last come for supporters of this world.—Revelation 6: 9-17.

Gathering Those Approved for Salvation

¹¹ In giving the "sign" of his "presence and of the conclusion of the system of things," Jesus said: "Now learn from the fig tree as an illustration this point: Just as soon as its young branch grows tender and it puts forth leaves, you know that summer is near. Likewise also you, when you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away."—Matthew 24:32-35.

¹² When the Romans destroyed Jerusalem and its temple in 70 C.E. just as Jesus had predicted, this terrible tribulation upon the Jews did not signify that he had come the second time and that his invisible presence had begun. (Matthew 24: 15-21) Since the Bible uses ancient Jerusalem as a type, that shocking catastrophe of 70 C.E. was really a prophetic type. It

11. What illustration did Jesus use to show the certainty of what he foretold regarding his "presence" and "the conclusion of the system of things"?

12, 13. (a) What did the Jewish national calamity of 70 C.E. not signify? (b) Of what was that catastrophe a prophetic type? (c) So, what did Jesus go on to prophesy concerning his coming?



portrayed in miniature what was to occur on a world scale after the Gentile Times ended in 1914 and therefore after Jesus Christ actually had begun his invisible presence. That is why Jesus had also said:

¹³ "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity."—Matthew 24:29-31.

¹⁴ The foretold gathering of those "cho-

14. What covenant and sacrifice are referred to at Psalm 50:5?

sen ones" during the conclusion of this system of things is in fulfillment of God's command: "Gather to me my loyal ones, those concluding my covenant over sacrifice." (Psalm 50:5) Since Jehovah calls it "my covenant," it could not be a dedication that an individual makes to God upon becoming a Christian and that he could make binding by sacrificing himself. No, this covenant concluded between Jehovah and the "loyal ones" is God's promised "new covenant" with the house of spiritual Israel. The sacrifice upon which that new covenant is based is the ransom sacrifice of "the Son of man," Jesus Christ.—Jeremiah 31:31-34; Matthew 24:30.

¹⁵ The "loyal ones" taken into the new covenant are made spiritual Israelites. (Luke 22:19, 20) God calls for the gathering to take place so that he can examine those gathered, approve the *loyal* and reject those not living up to their claims about being in his covenant, the new covenant. (Psalm 50:16) Since World War I, the evidence is that Christendom, which claims to be in the new covenant, has not proved acceptable to Jehovah God. In sharp contrast stands a small remnant of truly dedicated, baptized disciples of the new covenant's Mediator, Jesus Christ. They have proved to be spiritual Israelites. These loyal adherents to the new covenant are the "chosen ones" whom the Son of man gathers to himself by means of his angels. They carry out the obligations of the new covenant, "my covenant," as God calls it. Because of their activity in support of God's Kingdom by Jesus Christ, they have become a 'sign' to the whole world.—Isaiah 8:18; Hebrews 2:13, 14.

15. Who are the "loyal ones," and they now serve as what to the world?

¹⁶ For that remnant of "loyal ones," there had to be a spiritual awakening during the early part of "the conclusion of the system of things." This was an outstanding feature of the "sign" that Jesus foretold in his great prophecy. For the remnant, the time of that awakening was one of great joy, a joy like that of the five discreet, or wise, virgins awakened by the midnight cry: "Here is the bridegroom! Be on your way out to meet him." (Matthew 25:1-6) That joyous awakening occurred in the spring of 1919, when the anointed remnant began to recover from the effects of the worldwide persecution and interference they had experienced during the dark period of World War I. The Bridegroom of the parable of the ten virgins is, of course, Jesus Christ, and his symbolic bride is his loyal congregation of 144,000 members who are to be associated with him in the heavenly Kingdom. (Revelation 14:1-4) Bible chronology and modern correspondencies indicate that the Bridegroom King came to the spiritual temple in the spring of 1918. Then he began to resurrect from the dead the faithful members of the spiritual bride and to unite them to himself in the heavenly Kingdom. As the expression of the remnant of the bride, pictured by the discreet virgins, Revelation 19:7 states: "Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself."

¹⁷ Yes, the time of the spiritual awakening of the 'discreet virgin' class and their coming to understand the meaning of the

16. (a) When was there a spiritual awakening for the remnant of the "loyal ones"? (b) In the parable of the ten virgins, who is the Bridegroom, and who make up his symbolic bride?

17. (a) Why could the 'discreet virgin' class rejoice? (b) The discreet virgins brought what along, and therefore could do what?

“sign” that began to appear in 1914 was the occasion for great rejoicing. Then applicable to them were the words: “Happy are those invited to the evening meal of the Lamb’s marriage.” (Revelation 19:9) In Jesus’ parable, the five discreet virgins brought along a reserve supply of illuminating oil so as to be able to relight their lamps and thus join the happy marriage procession with lighted lamps. When the Bridegroom arrived, “the virgins that were ready went in with him to the marriage feast; and the door was shut.” —Matthew 25:1-10.

¹⁸ True to the picture of the five discreet virgins, the anointed remnant proceeded to give a bright and gladsome welcome to the heavenly Bridegroom, the time for whose marriage to his bridal congregation had arrived. After their spiritually disconcerting experiences during World War I, they still had enough of God’s enlightening Word and his holy spirit within themselves as “earthen vessels” to rekindle their work of enlightening mankind concerning God’s Kingdom by means of his Bridegroom-King. (2 Corinthians 4:7) Accordingly, on September 1-8, 1919, the ‘discreet virgin’ class held their first international convention at Cedar Point, Ohio. There the proposed publishing of a new magazine in addition to *The Watch Tower* was announced. This new journal was to be called *The Golden Age*, a name descriptive of the kind of age restored mankind will enjoy during the Thousand Year Reign of the Bridegroom-King Jesus Christ. That magazine is still being published, now under the name *Awake!*

18. (a) After World War I, the anointed remnant still had enough of God’s enlightening Word and his holy spirit within themselves to do what? (b) What was announced at their first postwar convention?

¹⁹ Shortly after that convention, the first issue of *The Golden Age*—that of October 1, 1919—was published. With that journal and other publications of the Watch Tower Bible and Tract Society, the loyal ‘virgin class’ went forth on their mission of world illumination. They launched out on the postwar work of ‘preaching this good news of the kingdom for a witness to all the nations’ before the end of this system of things would come. (Matthew 24:14) In this way the anointed remnant, the ‘discreet virgin’ class, became an outstanding feature of the composite “sign” marking Jesus’ invisible “presence” as empowered King and “the conclusion of the system of things.” That enlightening work is further weighty proof that “the time of the end” began at the close of the Gentile Times in 1914. Happy are all those who with understanding see this foretold feature of the “sign” in all its significance!

19. (a) How did the ‘discreet virgin’ class become an outstanding feature of the “sign” of Jesus’ “presence”? (b) Who are now the happy ones on earth?

How Would You Reply?

- ☐ Of what is the Kingdom-preaching work a feature?
- ☐ Who or what is pictured by the rider on the white horse; the fiery-colored horse; the black horse; the pale horse?
- ☐ The Jewish national calamity of 70 C.E. was a prophetic type of what?
- ☐ Who constitute the ‘discreet virgin’ class, and why can they rejoice?

Act Promptly Upon the “SIGN”!

“Keep awake, because you do not know the day nor the hour.”

—MATTHEW 25:13, *Byington*.

IN THE light of the incoming golden age for the world of redeemed mankind, how unwise it is to be like the five foolish virgins of Jesus' parable! They acted too late and did not make it into “the kingdom of the heavens.” Those foolish ones did not act as illuminators at the needed time. (Matthew 25:1-12) When “this good news of the kingdom” shall have been preached “in all the inhabited earth for a witness” and “the end” is due, they will have lost their opportunity to share in that never-to-be-repeated privilege of service.—Matthew 24:14.

² That is why Jesus Christ closed his parable with this admonition: “Keep on the watch, therefore, because you know neither the day nor the hour.”—Matthew 25:1-13.

³ Those words of the Bridegroom Jesus Christ are very timely, especially now, 71 years into this “conclusion of the system of things.” Even at this late date the remnant of the ‘discreet virgin’ class does not know the day or hour when “the door” will be shut to further opportunity for admittance into the heavenly Kingdom to be with the Bridegroom to whom they are

espoused. Constantly it behooves those seeking to prove themselves discreet virgins to keep supplied with spiritual oil. In doing so they let the light shine by spreading “this good news of the kingdom” for an earth-wide, international witness until “the end” comes.—Matthew 24:14; Mark 13:10; Revelation 14:6, 7.

“Sheep” and “Goats” Now Being Separated

⁴ Before “the end” comes to “the conclusion of the system of things,” another work of separating people must take place and serve as part of the “sign” indicating that we are in “the time of the end.” (Daniel 12:4) This is the fulfillment of Jesus' parable of the sheep and the goats, with which Matthew closes his account of Christ's great prophecy concerning the “sign” of His invisible “presence” and of “the conclusion of the system of things.”

⁵ Note now what Jesus foretold about this, as recorded at Matthew 25:31-46. He began the parable by saying: “When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as

1. Why would it be unwise to be like the foolish virgins of Jesus' parable?
- 2, 3. (a) With what admonition did Jesus conclude the parable of the ten virgins? (b) Why is that admonition still timely, and with what does the ‘discreet virgin’ class therefore need to keep supplied?

4. According to Matthew's account, what final parable of Jesus must be fulfilled as part of the “sign” of His “presence”?
5. When was the separating of people like sheep and goats to take place?



As a shepherd separates sheep from goats, so Jesus Christ is separating people today. Are you a sheeplike person?

a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left." What follows next? Jesus continued:

⁶ "Then the king will say to those on his right, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably; naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me.'

⁷ "Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink? When did we see you a stranger and receive you hospitably, or naked, and clothe you?

6. What does the Shepherd-King say to the people on his right?

7. What inquiry will the righteous, sheeplike people make, and how will the King reply?

When did we see you sick or in prison and go to you?' And in reply the king will say to them, 'Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me.'

⁸ "The goats" do not act promptly on the "sign." They do not do the things done by "the sheep" class. Thus we read: "Then he will say, in turn, to those on his left, 'Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels. For I became hungry, but you gave me nothing to eat, and I got thirsty, but you gave me nothing to drink. I was a stranger, but you did not receive me hospitably; naked, but you did not clothe me; sick and in prison, but you did not look after me.' Then they also will answer with the words, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you?' Then he will answer

8. (a) The goatlike people did not act promptly to do what? (b) So where will the King send them in contrast with the righteous, sheeplike ones?

them with the words, 'Truly I say to you, To the extent that you did not do it to one of these least ones, you did not do it to me.' And these will depart into everlasting cutting-off, but the righteous ones into everlasting life."

⁹ Likely you are taking part in the fulfillment of this prophetic illustration. Did you note the good things Jesus mentioned? Have you done such things to his "brothers"? Happy you can be if you have acted as a "sheep" toward them!

¹⁰ Jesus drew a distinction between his spiritual "brothers" and those proving to be like sheep or goats. At the time of this parable's fulfillment, his "brothers" are those who have imitated him by unreservedly giving themselves to God. Like Jesus, they have offered public evidence of this by getting baptized in water. Moreover, Jehovah, the Father of the King Jesus Christ, has become their heavenly Father by begetting them with His holy spirit and thus making them spiritual "brothers" of his Son. This puts them in line for a place in the heavenly Kingdom with their Elder Brother, Jesus Christ, the "King of kings and Lord of lords." (Revelation 19:16) In this connection it was written concerning him: "For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them 'brothers,' as he says: 'I will declare your name to my brothers; in the middle of the congregation I will praise you with song.'" (Hebrews 2:11, 12) Here Psalm 22:22 is applied to the glorified Son of God, Jesus Christ.

9. For having done what during the present-day fulfillment of Jesus' parable of "the sheep" and "the goats" can you be happy?

10. How did Jesus draw a distinction between his "brothers" and those pictured by "the sheep" and "the goats," and what basis is there in the Bible for this?

¹¹ There is yet on earth a remnant of those spiritual "brothers" of the reigning King Jesus Christ. As a class, or "congregation," they make up "the faithful and discreet slave" that Jesus foretold in his prophecy on "the conclusion of the system of things." He said: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." —Matthew 24:45-47.

¹² Historical facts answer Jesus' question about the identity of this "slave." "The congregation" that serves as the "slave" is made up of his God-given "brothers" still on earth. It is the same as the 'discreet virgin' class. Since 1919 this "slave" has been outstanding in serving fresh spiritual food from the Bible to the "domestics" of the Master's household, doing so at a time most "proper" for it. Hence, the invisible Master has appointed this dependable "slave" class "over all his belongings" of a spiritual kind. Particularly is this so in connection with the preaching of "this good news of the kingdom" throughout all the earth, over which he rules. Until now this Kingdom witness has increased! "The faithful and discreet slave" in action is a prominent part of the "sign" showing us what time it is.

¹³ It is to the members of the "slave" class that the righteous "sheep" have done good things. The symbolic sheep and goats

11. Are there many of Jesus' spiritual "brothers" now on earth, and what class, or "congregation," do they make up?

12. (a) Since 1919 the "slave" class has been outstanding in doing what? (b) Over what "belongings" has the "slave" been appointed? (c) The "slave" now in action is part of what?

13. Since when have "all the nations" been gathered before the King, and when did the "slave" begin gathering "the sheep" to His right side?

are people of all the nations to which the Kingdom witness now is being given. So, as represented by such sheep and goats, "all the nations" have been gathered before the King seated on his heavenly throne since the end of the Gentile Times in 1914. In line with that foretold gathering, noteworthy is the year 1935. The Watch Tower Bible and Tract Society, which is used by the "slave" class, then had some 49 branch offices earth wide. In that same year the attention of the "slave" was specifically directed to the earthly sheeplike ones, with a view to gathering them to the right side of the reigning King Jesus Christ. Thus, these out of all nations came into closer association with the "slave" class.

¹⁴ Those righteous, sheeplike ones no longer were to be given a broad general classification as "men of good will." (Luke 2:14, *Douay Version*) No more were they to be viewed as an indefinite, unorganized class of God-fearing people in all nations—lost sheep, as it were. Jesus said he would gather "other sheep" and make them "one flock" with the remnant of the "slave" class. (John 10:16) The gathering

14. In the light of John 10:16, what new view was taken of the righteous sheeplike ones, and how many branch offices of the Watch Tower Society now serve them?

In Our Next Issue

- **Armageddon—A War That Leads to True Peace**
- **Nisan 14**
—A Day for Remembering
- **Does Greed Sometimes Grip You?**

of such "other sheep" from then on is an outstanding part of the "sign" marking "the conclusion of the system of things." And to serve them the Watch Tower Society now has 95 branch offices.

Timely Action on the "Sign" Rewarded

¹⁵ According to Jesus' parable, the righteous "sheep" must meet certain requirements during "the conclusion of the system of things." They have to recognize and acknowledge Christ's spiritual "brothers" who make up "the faithful and discreet slave" class. "The sheep" must also do good things to the "slave" class, even visit them when they are unjustly confined in prison. This "the sheep" must do so as to enjoy the blessing of the heavenly Father and have the King Jesus Christ invite them to "inherit the kingdom prepared for [them] from the founding of the world."—Matthew 25:34.

¹⁶ Since these "sheep" are not the King's spiritual "brothers," he does not invite them to sit on heavenly thrones and rule with him for the special thousand years of his reign. By his words "inherit the kingdom," he is inviting them to enter the Kingdom era after he has destroyed all the ungodly kingdoms of this world during "the war of the great day of God the Almighty" at Har-Magedon. (Revelation 16:13-16) Many of the sheeplike ones now living will survive that war of all wars and enter into Christ's Thousand Year Reign without dying.

¹⁷ So the King Jesus Christ speaks to these "sheep" as to his children whose

15. To "inherit the kingdom," what requirements must "the sheep" meet?

16. By the words "inherit the kingdom," the King invites "the sheep" to enter what, surviving what "war"?

17. How does the King speak to "the sheep," and how did he acquire something to bequeath to them?

Act promptly on the "sign" of Jesus' "presence." Doing so can mean eternal life in Paradise

time has come to enter into an inheritance from him. By his death as a perfect human to provide a ransom sacrifice for all mankind, he gave up all prospects of personally enjoying the earthly Paradise. (Luke 23: 39-43) In this respect Jesus, "the last Adam," is unlike "the first man Adam" who sinned and forfeited the earthly Paradise for all his offspring. Thus the resurrected Jesus Christ, who becomes the "Eternal Father" of all the redeemed world of mankind, had something to bequeath to these sheeplike ones on earth. (1 Corinthians 15:45; Isaiah 9:6, 7) The human family was founded in "the first man Adam," with all his Paradise prospects and opportunities. But that lost Paradise is to be restored by means of God's Kingdom in the hands of "the last Adam," Jesus Christ.

¹⁸ Not until after they had been driven out of the first Paradise did Adam and Eve begin to have children. Their second son, righteous Abel, was murdered by their first son, Cain. So their son Seth was viewed as taking Abel's place. With the birth of such offspring, the world of mankind was founded. But before this, when the parents of the world of mankind were driven out of Paradise, Jehovah God made his merciful promise concerning a "seed" that would bruise, or crush, the head of the symbolic Serpent, Satan the Devil. That "seed" was to be a royal Seed, and this involved a Kingdom, according to God's purpose and forevision. (Genesis

3:15) When Satan the Serpent and his seed are put out of action, therefore, the redeemed ones of mankind would enter into a Kingdom realm on earth, under the heavenly government of the victorious Seed that crushes the Serpent and his seed. In this way "the kingdom" that the sheeplike ones "inherit" from their Eternal Father, Jesus Christ, is the Kingdom realm that was "prepared for [them] from the founding of the world."

¹⁹ Since the symbolic goats will be cut off in destruction at Armageddon, the surviving "sheep" will give a righteous start to the post-Armageddon system of things on a Paradise earth. Regarding this, Jesus said: "These [goatlike ones] will depart into everlasting cutting-off, but the righteous ones into everlasting life."—Matthew 25:46.

²⁰ During this "conclusion of the system of things" since the end of the Gentile Times in 1914, "the sheep" and "the goats" differ in the way they interpret the "sign" of Jesus' "presence." Since we unquestionably are in a time of judgment, this question is of vital concern: What does the "sign" signify to us? If left to our own judgment, we might misinterpret the features of that "sign." So we do well to ask: What does Jesus Christ say that this composite "sign" should indicate to us? According to him, it should signify that the present system of things is to end shortly in a "great tribulation" more de-

18. In what sense was the Kingdom realm "prepared for [the sheep] from the founding of the world"?

19. What kind of start will the post-Armageddon system of things have on earth?

20. How can we avoid misinterpreting the features of the "sign"?

structive than the global Flood of Noah's day.—Matthew 24:21.

²¹ Yet, rejoice, for this "sign" also signifies that the Millennial Reign of Jesus Christ is at hand, is ready to begin after the destruction of Satan's system of things on earth. (Luke 21:28) Therefore, under divine protection you have the priceless opportunity of surviving that "great tribulation" right on into the new system of things, in which righteousness is to dwell forever. Indeed, there is set before you the possibility of never dying but of living endlessly and blessedly in a paradise earth under the universal sovereignty of Jehovah God!

²² Whether we are Christ's spiritual "brothers" or the righteous "sheep," then, let us act on the "sign" promptly and aright. Let us have a further part in the outworking of its prominent feature: "This good news of the kingdom will be

21. (a) Although the "great tribulation" is ahead, why should we rejoice? (b) What opportunity and possibility exist for "the sheep" class of today?

22. (a) If we act on the "sign" promptly and aright, what will we do? (b) In connection with the "sign," how will Jesus Christ be vindicated?

Can You Answer?

- ☐ When were people to be separated like sheep and goats?
- ☐ You can be happy for doing what during the fulfillment of Jesus' parable of the sheep and the goats?
- ☐ Who constitute the King's "brothers" and "the faithful and discreet slave"?
- ☐ In order to "inherit the kingdom," what requirements must sheeplike ones meet?
- ☐ What will we do if we act promptly and aright on the "sign" of Jesus' "presence"?

preached in all the inhabited earth for a witness to all the nations." Then we shall have nothing to fear when "the end" comes. Instead, our joy will overflow! Then, too, Jesus Christ will be vindicated as the reliable forecaster of the many-featured "sign . . . of the conclusion of the system of things."—Matthew 24:3-25:46.

Barren Environment for Children

LITTLE BY LITTLE modern society has changed the environment for healthy child growth from a fertile one into a sterile one, says Professor Edward A. Wynne, University of Illinois. He blames extreme individualism, affluence, and the failure of religion. "It's understandable why some parents feel embattled," states Professor Wynne in *The Wall Street Journal*. "Some throw up their hands and capable married couples plan to postpone or even avoid child-rearing." He advises counter measures, such as married couples making a serious commitment to proper child rearing, which may include associating with a religion that encourages family unity and expects involvement from its members, mixing love with discipline, and sacrificing prestigious goals.

The Bible emphasized this need centuries ago. It advises parents: "Bring them [children] up with Christian teaching in Christian discipline." (Ephesians 6:4, *Phillips*) God's Word further exhorts: "Congregate the people, the men and the women *and the little ones* . . . in order that they may listen and in order that they may learn." (Deuteronomy 31:12) The consistent application of these principles will surely help families to counteract the downward pull of modern society.

Kingdom Proclaimers Report

Putting On the New Personality

THE Bible commands: "Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it." (Colossians 3: 9, 10) Many of those who are Jehovah's Witnesses today were once a part of Satan's dishonest world. On getting an accurate knowledge of what God requires of Christians, they changed, clothing themselves with the new personality. The following experiences illustrate how such changes can be made.

□ A confirmed thief in Spain with kleptomaniac tendencies started studying the Bible with Jehovah's Witnesses. His home was full of stolen goods. As he continued to progress in accurate knowledge of Bible principles, his conscience began to bother him and he made the decision to return the things he had stolen to the owners.

He approached his former employer and confessed that he had stolen a new washing machine from him. This man, *impressed with the reasons for his changed attitude*, permitted him to pay the price of the washing machine, which was \$292 (U.S.), and said he would not inform the police.

Next he visited the town's mayor and confessed that he had broken two expensive light

bulbs in the city, and he offered to pay for them. Seeing that this man had put on "the new personality" due to a study of the Bible, the mayor forgave him and would not accept any payment.

The man also visited others in his neighborhood, returning stolen items, and they all ex-

pressed surprise at his great change of attitude due to applying Bible principles.

"Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."

—Ephesians 4:28

pressed surprise at his great change of attitude due to applying Bible principles.

But the owners of many of the items still in his possession were unknown to him. So after praying to Jehovah, he went to police headquarters and turned in six stereo radio cassette players, which he had removed from parked cars. The police were surprised because he had a clean record with them. They

had him pay a fine and serve a short time in jail.

Now he has a clean conscience before Jehovah. In harmony with Ephesians 4:28, "Let the stealer steal no more," and appreciating that thieves will not "inherit God's kingdom," he has stopped stealing and has put on "the new personality." —1 Corinthians 6:9, 10.

□ The honesty of those with Christlike personalities is often recognized by outsiders, as illustrated by an experience in Italy. A terrible car accident was witnessed by one of Jehovah's Witnesses. She approached one of the cars involved to see if she could help, and noticing a man badly injured and bleeding, she spoke to him mentioning Jehovah's name. The man raised his head and asked if she was one of Jehovah's Witnesses, to which she answered yes. He said: "Miss, I feel quite bad. I have a bag in the car that contains many millions [of lira] in cash. Please take it to your home. I know it will be in good hands. Otherwise all this money will disappear. When I am well you can return the money to me!" The Witness took the money and returned it to him when he recovered. He was very thankful.

Jehovah blesses those who "put away the old personality" and "put on the new personality." —Ephesians 4:22-24.

Can a Blind Man “See”?

As told by Bernardo de Santana

“IT IS just too bad, Bernardo,” Germiro said. “You used to work right along with us; you were able to see then, but now . . . that’s the way it goes. God willed it that way, didn’t he?”

“That’s right, Germiro,” I answered. “It’s God’s will, so there’s nothing we can do about it.”

I really felt that it was God’s will that I had lost my sight, but in my heart there were unanswered questions. Here I was—32 years old, single, a devout Catholic, and in a shaky financial condition. I asked myself: ‘Why did God “will” that I lose my sight? How will I ever care for my parents?’ When I had first noticed my sight failing, I prayed fervently for help to Santa Luzia, the “saint” for sight, kneeling before her image in the hospital that bears her name. ‘Why did she fail me?’ I wondered.

At one time I made my living selling vegetables in the Market of the Seven Doors in Salvador, Brazil. It was not lucrative, but it was steady work. Ever since I was ten years old I had worked on a farm in Sergipe State. So when we moved to Salvador it was natural for me to take up selling vegetables.

One day I noticed that my vision was failing. A specialist confirmed that I had cataracts, but he was hopeful that surgery would restore my sight. An operation on my right eye in 1960 did improve my vision some, but a second operation on the left eye, four years later, proved unsuccessful. From then on it was just a matter of time until I was completely blind. Although I had known for years that I was losing my sight, it is hard to express my feelings once the darkness became complete.

I continued to work in the market but

with certain adjustments. Before I left for work, my family divided the money, putting bills of different denominations in separate pockets. This enabled me to make change. But I had to be constantly alert so as not to make mistakes. My fellow workers were sympathetic, and their kind words prevented me from getting discouraged. But some of their expressions, such as those of Germiro mentioned at the outset, only served to raise questions in my mind.

Beginning to “See”

It was at this point in my life that one of my acquaintances, a Jehovah’s Witness named Clovis, spoke to me about the promises in the Bible. He told me that God would make a New Order where the blind would see and the deaf would hear again. (Isaiah 35:5) His words struck a responsive chord in my heart. Eager to learn more, I sought him out constantly to ask questions. Observing my interest, he asked me: “Bernardo, how about my coming to your home one afternoon so we can talk more about the Bible?” I accepted eagerly. This was the beginning of our weekly Bible discussions.

Although handicapped, I was anxious to learn. With Clovis’ patient help, not only did I discover God’s name—Jehovah—but I also learned of His wonderful acts in the past. They were a guarantee that His promises for a righteous Paradise earth would be fulfilled. Then even physical disabilities, such as mine, would be no more. It was not long before I was talking to others about my new hope, even preaching from house to house. Finally, on November 18, 1973, I was baptized. Especially from then on my life began to take on a real purpose, making it easier to cope with my handicap.

From my study of the Bible I knew that God had not willed that I become blind. Rather it was just as the Bible states at Ecclesiastes 9:11: "Time and unforeseen occurrence befall them all." Like all of mankind, I was born of imperfect parents who had inherited sin and imperfection from our first human parents, Adam and Eve. (Romans 5:12) Rather than being God's will that I lose my sight, I learned that his will is that I *see again*. Under the Kingdom rule of God's Son and on the basis of his ransom sacrifice, all imperfections and defects will be removed from believing mankind, and this in the near future. I began to "see" so many things that I could not see before when I had my good eyesight.

My prayers now were directed to Jehovah rather than to Santa Luzia and other "saints." Rather than praying for a miraculous healing to occur now, I prayed sincerely that 'His will take place, as in heaven, also upon earth.' Included in my prayers was a petition that I might someday find a "helper" and "complement," a wife with whom I could share my joys and troubles.

One day while offering Bible literature to people in the business section of Salvador, I heard a female voice say, "I'm one of Jehovah's Witnesses too." I stopped to talk with her. She was the owner of a small street stand. I asked: "Is your husband one of Jehovah's Witnesses too?" She answered: "I have no husband. I'm single." That chance encounter began a friendship that blossomed into courtship, and on June 14, 1975, Ambrosina and I were married. To this day she continues to be my fine helper and complement.—Genesis 2:18.

Working With the Handicap

Ever since my baptism, my desire has been to tell others of what I had learned

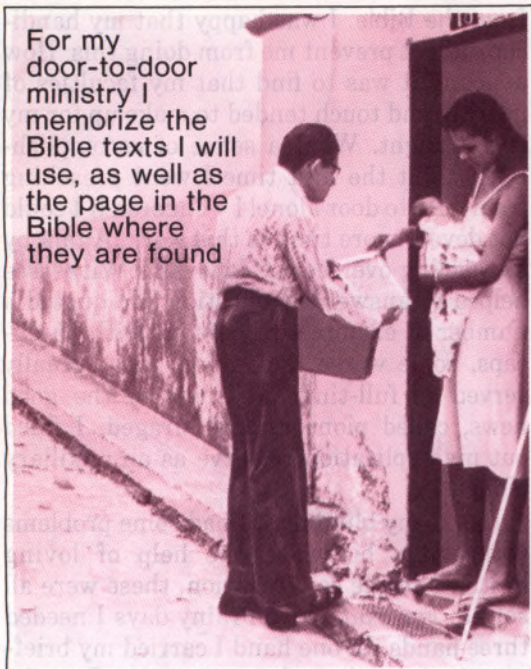
from the Bible. I was happy that my handicap did not prevent me from doing this. How amazing it was to find that my faculties of hearing and touch tended to make up for my loss of sight. What a sense of accomplishment I felt the first time I went preaching from door to door alone! I wondered if I could not devote more time to this work. A talk by a traveling overseer of Jehovah's Witnesses helped to answer my question. He quoted a number of examples of persons with handicaps, some worse than mine, who actually served as full-time preachers of the good news, called pioneers. Encouraged, I filled out my application to serve as an auxiliary pioneer.

Due to my blindness, I had some problems pioneering, but with the help of loving brothers in the congregation, these were all solved. For example, on rainy days I needed three hands. In one hand I carried my briefcase and in the other my cane. But the umbrella? How much I appreciated the "third hand" offered by my Christian brothers who accompanied me in the ministry! Difficulties arose, too, in working territories where the streets were unknown to me, but again understanding brothers helped me.

How did I find my way around the preaching territory? Usually, I had no problem, since I had taken a special course to help the blind get around. I learned how best to use my cane, to train my hearing and sense of touch, to get on and off buses, and to climb up and down stairs. The course helped me to learn many little things that I had taken for granted before. I would memorize names of streets and then keep count of them as we crossed them. I learned also to keep a mental record of each house on the street, and in this way I was able to make return visits on

"He told me that God would make a New Order where the blind would see and the deaf would hear again"

For my door-to-door ministry I memorize the Bible texts I will use, as well as the page in the Bible where they are found



persons interested in Bible study. Also, although we live about two and a half kilometers (1.5 mi) from the Kingdom Hall, I have no problem in going there by myself.

In this regard a visiting traveling overseer was heard commenting: "When I visited the congregation I was really impressed when I worked with Bernardo. He knows the streets and even the houses, can climb stairs and go up and down hills. I was amazed to see how he locates the homes of the persons with whom he conducts Bible studies. We went to one study on the fourth floor of an apartment building, and he took us there without difficulty."

Preparation and Efforts Rewarded

My door-to-door ministry requires special preparation. I memorize ahead of time the Bible texts I will use, as well as the page in the Bible where they are found. At the doors I ask the householder to read the texts, citing the page number, but if the house-

holder prefers not to read, then I will quote the texts from memory.

When I conduct Bible studies, I encourage the student to prepare well. Next, I have him read the question first for my benefit, then the paragraph, and finally the question again. This helps me to determine if he answers the question correctly. Using this method I aided two persons to dedication and baptism. Also, I conduct studies with three other families.

For years I have shared in the Theocratic Ministry School of our congregation. In preparation for my talks I have someone read the material aloud to me, recording it on tape at the same time. Then I listen to the recording and form a mental outline of my talk, memorizing also the Bible texts to be included. I am then ready to give my talk. At least I am never counseled about depending too much on written notes! Following the same procedure enables me to comment regularly at the study of *The Watchtower* in the congregation.

The year 1977 was a milepost in my life as a dedicated Christian. I was appointed as a regular pioneer, a ministerial servant, and Congregation Book Study conductor, which privileges I continue to enjoy. I follow the same procedure in the Congregation Book Study as with my Bible students.

In conclusion: Can a blind man "see"? I can see the fulfillment of so many Bible prophecies in our day and hence I realize the need to help others to learn the truth that leads to eternal life. (John 17:3) In a spiritual way I have experienced the fulfillment of Isaiah 35:5: "At that time the eyes of the blind ones will be opened." I have full confidence that in Jehovah's due time this prophecy will also have a literal fulfillment on thousands of persons who, like me, have lost their sight. In the meantime, my desire is to continue doing his will to the best of my ability so as to be found worthy to live in his New Order of righteousness.

Determined to Assemble Together

“HEAVIEST rainfall in 80 years kills 28,” the next day’s headlines read. In just six hours, from 2 a.m. to 8 a.m., a total of about 10 inches (25 cm) had fallen on northern Taiwan. Especially hard hit was Taipei City. In those few hours, what was normally a month’s precipitation fell, causing flooding as high as 13 feet (4 m) in some places. But northern Taiwan was the area from which Jehovah’s Witnesses were to congregate that day, and Taipei the city where their assembly was being held! Would they still be able to assemble on this second day of their semiannual circuit assembly?

When we awoke that day, June 3, 1984, my wife and I did not realize just how bad the storm was. Strong downpours are quite common in the monsoon season, and we thought little of it. Gradually, an unusual quietness became apparent. The city buses, which normally stop every few minutes in front of the apartment house where we were staying, were not running. And when, at 7:30 a.m., the electricity went off, we began to appreciate that this was no normal monsoon shower. Concerned over the assembly that was scheduled to start at 9:55 a.m., I called the one in charge of sound at the assembly to make sure there would be battery-operated amplifying equipment and flashlights there in case of power failure during the program.

At about that time, we started to hear from our neighbors and friends about widespread flooding in our part of the city. Determined to be at the assembly on time for the morning session, we left shortly after 8 a.m. on our motorbike for what would normally be a 20-minute ride to the Assembly Hall. As soon as we left our street, we realized there would be problems in getting through. The four different routes we tried proved to be impassable when we approached lower ground. Many times in the past we had ridden through water

12-16 inches (30-40 cm) deep while visiting congregations during the rainy season. But now, even buses and trucks were getting stuck in the waist-deep water. So we took the motorbike back home and decided to try to walk out of the area. We were still determined to assemble with our spiritual brothers that day.

Walking also proved to be difficult. Although the rain had now stopped, the water continued to rise. Brown water spouted out like fountains from the gutters and manholes as we approached the Ching Mei River, for the swollen waters behind the levees were already much higher than the surrounding land. We hooked arms tightly and slowly waded through the swift current—cautiously checking each step so that we would not fall into any holes. It was only when we got to the top of the river bridge that we fully realized the seriousness of the situation. What was normally a little stream amid a wide riverbed used for growing vegetables and raising hogs, some 49 feet (15 m) below the bridge, was now a wild torrent filling the bed almost to the top of the levees—and just about 3 feet (1 m) below the bridge!

Flooding on the other side of the bridge looked even more serious. But some men coming through mentioned that conditions down the road were not as bad and that buses and taxis were traveling the streets there. So we struck out for that area. But the farther we went, the stronger the current seemed to become. My wife, shorter than I, had to hang on tightly to me just to keep her balance. Then we came to a spot that seemed impassable. From a side street, a strong, deep, riverlike flood of water was shooting out. Happily, two ropes had been strung across this section, and by hanging on to them we were able to make our way through. As we progressed to higher ground the water decreased and finally we were able to stop, empty our boots of water and thus lighten the load on our feet.

Arriving at the first unflooded road, we faced another problem that stood in the way of our reaching the Assembly Hall: The few buses running were hopelessly crowded and most of the taxis refused to take passengers. But finally one, already with a passenger, stopped for us. After many detours to get around flooded areas we arrived at the Assembly Hall at a little after 10 a.m.

To our delight, most of the Witnesses were already there and waiting for the assembly to start. All had made great efforts to get there, wading through varying depths of water, as buses and motorcycles—usually used by most—could not get through. How wonderful it was to see their appreciation for the assembly program! There are only 417 Witnesses in this section, but many interested persons also braved the floods in their determination to assemble with them and be refreshed with the Bible's spiritual truths. The attendance of 629

at the morning session swelled to 764 for the main talk in the afternoon! Over 30 persons had died by drowning or in mud slides in our area of northern Taiwan, yet none of those who were determined to assemble had suffered any harm. Thankful for Jehovah God's protection, they enjoyed the fine program.

Yes, we were confident that Jehovah would protect all of us in our determination to get to the assembly—without our worrying overly much about our homes and the things there. And really, none attending suffered any serious loss or damage. But we all gained much by the sweet association with our fellow Christians and the outstanding program presented. This proved to us that, although it is easy to put off going to Christian meetings or assemblies when there are some inconveniences, those who make the effort will be richly rewarded.—*Contributed.*

1985 District Conventions

YEAR after year Jehovah's Witnesses have had basic aspects of their beliefs and activities serve as themes for their annual district convention. Among these were "Victorious Faith," "Joyful Workers," "Divine Love," "Kingdom Loyalty," and "Kingdom Unity." The theme chosen for the 1985 district convention is likewise most basic to their activities, namely "Integrity Keepers" Convention.

How important the keeping of integrity is! It is so important that Jehovah accepted the Devil's challenge over this issue, Jehovah being fully confident that among earth's intelligent creatures, there would be those that would keep integrity, prove Jehovah God true and the Devil a base, gross liar.

Keeping integrity is by no means an easy, simple thing to do. It is anything but following the lines of least resistance or doing what comes natural. Knowing what is in-

volved Satan the Devil does all within his power to cause Jehovah's servants to break their integrity. And not only do we have Satan and his demons opposing us in our efforts to keep integrity but we also have to contend with his wicked world that brings all kinds of temptations and pressures to bear upon us. Furthermore, we have our inherited downward tendencies to resist.

To keep integrity by successfully resisting these three foes, we need all the help we can possibly get. The "Integrity Keepers" Convention is designed to give the greatest possible help to all concerned with keeping their integrity toward Jehovah God and proving the Devil a liar. As in other years the convention will, in most lands, begin on Thursday afternoon and last for four days. Make plans now to attend all four days, and come prepared to benefit fully from the program as well as to share in other convention activities.

1985 "Integrity Keepers" Convention Locations

United States

June 13-16, 1985: **AMARILLO, TX**, Civic Center Coliseum, 3rd & Buchanan Sts. **BATON ROUGE, LA** (Sign language also), Assembly Center, Louisiana State University. **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **JACKSONVILLE, FL**, Memorial Coliseum, Gator Bowl Sports Complex. **MONROE, LA**, Civic Center Arena, Civic Center Expwy. **NEW HAVEN, CT**, Veterans Memorial Coliseum, 275 S. Orange St. **OGDEN, UT**, Dee Events Center, 4600 South 1400 East. **PONTIAC, MI**, Silverdome, 1200 Featherstone. **SAN DIEGO, CA**, Jack Murphy Stadium, 9449 Friars Rd. **TUCSON, AZ**, Community Center, 260 S. Church. **WHEELING, WV**, Civic Center, Two 14th St.

June 20-23, 1985: **BIRMINGHAM, AL**, Civic Center Coliseum, One Civic Center Plaza. **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **DENVER, CO**, McNichols Sports Arena, 1635 Clay St. **FRESNO, CA**, Convention Center, 700 "M" St. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **LANDOVER, MD**, Capital Centre, Beltway Exit 15 E. or 17. **MIDLAND, TX**, Chaparral Center, Midland College, 3600 N. Garfield. **MONROE, LA**, Civic Center Arena, Civic Center Expwy. **NEW HAVEN, CT**, Veterans Memorial Coliseum, 275 S. Orange St. **OGDEN, UT**, Dee Events Center, 4600 South 1400 East. **RICHFIELD, OH**, The Coliseum, 2923 Streetsboro Rd. **ST. LOUIS, MO**, The Arena, 5700 Oakland Ave. **SOUTH BEND, IN**, N.D.U. Athletic Center, Juniper Rd. **TACOMA, WA**, Tacoma Dome, 2727 E. "D" St. **TUCSON, AZ** (Sign language also), Community Center, 260 S. Church. **WEST PALM BEACH, FL**, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd. **WHEELING, WV**, Civic Center, Two 14th St. **WICHITA, KS**, Kansas Coliseum, I-135 at 85th St. N.

June 27-30, 1985: **CICERO, IL** (Sign language also), Hawthorne Race Course, 35th & Cicero Ave. **DENVER, CO** (Sign language also), McNichols Sports Arena, 1635 Clay St. **ERIE, PA**, Convention Center Arena, 809 French St. **FRESNO, CA**, Convention Center, 700 "M" St. **GREENSBORO, NC**, Greensboro Coliseum, 1921 W. Lee St. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **LANDOVER, MD**, Capital Centre, Beltway Exit 15 E. or 17. **MADISON, WI**, Dane County Memorial Coliseum, John Nolen Dr. **RICHFIELD, OH** (Sign language also), The Coliseum, 2923 Streetsboro Rd. **ROCHESTER, NY**, Memorial Auditorium, 100 Exchange St. **ST. LOUIS, MO**, The Arena, 5700 Oakland Ave. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SAN FRANCISCO, CA**, Cow Palace, Geneva Ave. **SAVANNAH, GA**, Civic Center Arena, Orleans Square. **SOUTH BEND, IN**, N.D.U. Athletic Center, Juniper Rd. **TACOMA, WA** (Spanish and sign language also), Tacoma Dome, 2727 E. "D" St. **WEST PALM BEACH, FL**, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd. **WHEELING, WV**, Civic Center, Two 14th St.

July 4-7, 1985: **ALBANY, GA**, Albany Civic Center, 100 West Oglethorpe Ave. **BEAUMONT, TX**, Civic Center Assembly Hall, 701 Main St. **BILLINGS, MT**, Yellowstone Metra, Hwy. #10. **CHATTANOOGA, TN**, U.T.C. Arena, Douglas & E. 5th St. **CICERO, IL** (Spanish only), Hawthorne Race Course, 35th & Cicero Ave. **DULUTH, MN**, Duluth Arena-Auditorium, 350 South 5th Ave. W. **FRESNO, CA** (Spanish only), Convention Center, 700 "M" St. **GREENSBORO, NC**, Greensboro Coliseum, 1921 W. Lee St. **HAMPTON, VA**, Hampton Coliseum, 1000 Coliseum Dr. **LANDOVER, MD** (Sign language also), Capital Centre, Beltway Exit 15 E. or 17. **LOS ANGELES, CA** (Sign language also), Dodger Stadium, 1000 Elysian Park Ave. **LOUISVILLE, KY**, Coliseum, Kentucky Fair & Exposition Center. **MADISON, WI**, Dane County Memorial Coliseum, John Nolen Dr. **MONROE, LA**, Civic Center Arena, Civic Center Expwy. **OKLAHOMA CITY, OK**, Myriad, One Myriad Gardens. **RICHFIELD, OH**, The Coliseum, 2923 Streetsboro Rd. **ROCHESTER, NY**, Memorial Auditorium, 100 Exchange St. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SAN FRANCISCO, CA**, Cow Palace, Geneva Ave. **SAVANNAH, GA**, Civic Center Arena, Orleans Square. **WEST PALM BEACH, FL**, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd.

July 11-14, 1985: **ALBANY, GA** (Sign language also), Albany Civic Center, 100 West Oglethorpe Ave. **BISMARCK, ND**, Bismarck Civic Center Arena, 6th & Sweet Sts. **CHATTANOOGA, TN**, U.T.C. Arena, Douglas & E. 5th St. **DULUTH, MN**, Duluth Arena-Auditorium, 350 South 5th Ave. W. **EL PASO, TX** (Spanish only), Special Events Center, Baltimore at Mesa. **FT. WORTH, TX**, Will Rogers Memorial Coliseum, One Amon Carter Sq. **FRESNO, CA** (Spanish only), Convention Center, 700 "M" St. **HAMPTON, VA**, Hampton Coliseum, 1000 Coliseum Dr. **LONG ISLAND CITY, NY** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **LOS ANGELES, CA** (Spanish only), Dodger Stadium, 1000 Elysian Park Ave. **LOUISVILLE, KY** (Sign language also), Coliseum, Kentucky Fair & Exposition Center. **MOBILE, AL**, Municipal Auditorium, 401 Auditorium Dr. **PHILADELPHIA, PA**, Veterans Stadium, S. Broad & Pattison Ave. **PROVIDENCE, RI**, Providence Civic Center, One LaSalle Sq. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St. **ST. PETERSBURG, FL** (Sign language also), Bayfront

Center, 400 1st St. S. **SAN FRANCISCO, CA** (Sign language also), Cow Palace, Geneva Ave. **SPRINGFIELD, IL**, Convention Center Arena, One Convention Center Plaza.

July 18-21, 1985: **BILOXI, MS**, Mississippi Coast Coliseum, 3800 W. Beach Blvd. **CHARLESTON, WV**, Charleston Civic Center Coliseum, 200 Civic Center Dr. **DES MOINES, IA**, Veterans Memorial Auditorium, 833 5th Ave. **FT. LAUDERDALE, FL** (French only), Jehovah's Witnesses Assembly Hall, 20850 Griffin Rd. **FT. WORTH, TX** (Sign language also), Will Rogers Memorial Coliseum, One Amon Carter Sq. **GREEN BAY, WI**, Memorial Arena, 1901 S. Oneida St. **HIALEAH, FL** (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **LONG ISLAND CITY, NY** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **PROVIDENCE, RI**, Providence Civic Center, One LaSalle Sq. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SAN ANTONIO, TX** (Spanish only), Convention Center Arena, S. Alamo & Market Sts. **SAN FRANCISCO, CA** (Chinese, Japanese, and Korean also), Cow Palace, Geneva Ave.

July 25-28, 1985: **FT. WORTH, TX**, Will Rogers Memorial Arena, One Amon Carter Sq. **HIALEAH, FL** (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **HOUSTON, TX**, Astrodome, Loop 610 at Kirby Dr. **KNOXVILLE, TN**, Civic Auditorium, 500 Church Ave. S.E. **LINCOLN, NE** (Sign language also), Devaney Sports Center, 16th & Military. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St. **SAN ANTONIO, TX** (Spanish only), Convention Center Arena, S. Alamo & Market Sts. **SPRINGFIELD, MA** (Sign language also), Civic Center, 1277 Main St.

August 1-4, 1985: **ELMONT, NY** (Spanish only), Belmont Park Race Track, Hempstead Tp. at Cross Island Pkwy. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St.

August 8-11, 1985: **ELMONT, NY**, Belmont Park Race Track, Hempstead Tp. at Cross Island Pkwy.

August 15-18, 1985: **ELMONT, NY** (Sign language also), Belmont Park Race Track, Hempstead Tp. at Cross Island Pkwy.

August 22-25, 1985: **ELMONT, NY**, Belmont Park Race Track, Hempstead Tp. at Cross Island Pkwy.

Britain

June 27-30, 1985: **DERBY**, Derby County Football Club, The Baseball Ground. **SOUTHAMPTON**, Southampton Football Club, The Dell, Milton Road.

July 4-7, 1985: **EDINBURGH**, Rugby Union Ground, Murrayfield. **MANCHESTER**, Manchester City Football Club, Maine Road, Moss Side. **PLYMOUTH**, Plymouth Argyle Football Club, Home Park.

July 11-14, 1985: **LEEDS**, Leeds United Football Club, Elland Road. **NORWICH**, Norwich City Football Club, Carrow Road. **WOLVERHAMPTON**, Wolverhampton Wanderers Football Club, Molineux.

July 18-21, 1985: **CARDIFF**, Welsh National Rugby Ground, Cardiff Arms Park.

July 25-28, 1985: **LONDON**, Rugby Union Ground, Whitton Road, Twickenham.

Ireland

July 11-14, 1985: **NAVAN**, Navan Exhibition Centre.

August 1-4, 1985: **BELFAST**, Grenville Nugent Hall, The Kings Hall, Balmoral.

Canada

July 4-7, 1985: **EDMONTON, ALTA.** (Ukrainian sessions also), Edmonton Northlands Coliseum, 75 St. & 118 Ave. **KAMLOOPS, B.C.**, Kamloops Exhibition Association. **PRINCE GEORGE, B.C.**, Kin Centre, Arenas I & II. **SASKATOON, SASK.**, Saskatoon Arena, 19 Street East. **VANCOUVER, B.C.** (Portuguese also), Pacific Coliseum, Exhibition Park. **WINNIPEG, MAN.** (Ukrainian sessions also), Winnipeg Convention Centre, 375 York Ave.

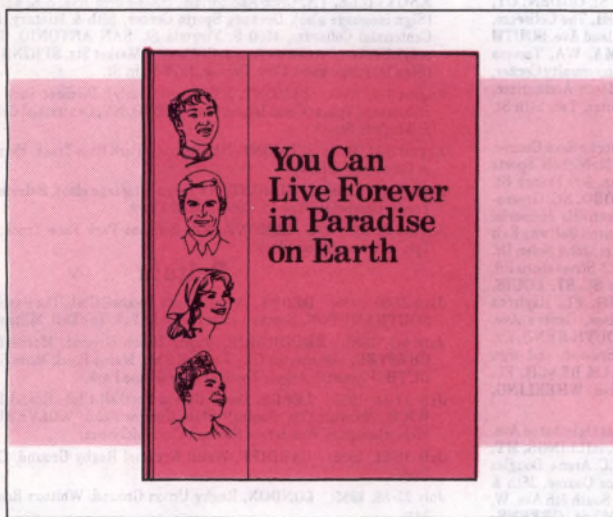
July 11-14, 1985: **MONTREAL, QUE.** (French, Chinese, and Korean also; Hungarian and Ukrainian sessions also), Olympic Stadium, Pie IX Blvd. & Sherbrooke St.; Arabic and Italian: Velodrome, Olympic Park; Greek and Portuguese: Centre Pierre Charbonneau, 300 Viau St.; Spanish: Arena Maurice-Richard, 2800 Viau St. **REGINA, SASK.** (Ukrainian sessions also), The Agridome, Exhibition Grounds. **VICTORIA, B.C.**, Victoria Memorial Arena, 1925 Blanshard St.

July 18-21, 1985: **LETHBRIDGE, ALTA.**, The Sportsplex, 2510 Scenic Dr. **PENTICTON, B.C.**, Peach Bowl Convention Centre, Power St. & Westminster Ave. W. **ST. JOHN'S, NFLD.**, Feildian Gardens, Pennywell Rd.

July 25-28, 1985: **CASTLEGAR, B.C.**, Castlegar & District Community Complex, 2101 6th Ave. **LONDON, ONT.**, Grandstand Western Fairgrounds, Queen's Park.

"I have just finished reading *You Can Live Forever in Paradise on Earth*," a woman from Chicago, Illinois, recently wrote. "Next to the Bible itself I have found this book to be the most accurate, inspiring, and motivating piece of literature I have ever read." She went on to explain:

"My first encounter with the Jehovah's Witnesses was a rather negative one. At first I found it embarrassing when they would persistently come to visit my home to inform me of the Scriptures. Certain members of my family thought I was crazy for ever listening to them. . . . Now that I have had the chance to witness what the truth is all about by reading this book . . . I would really appreciate it if I could receive regular Bible studies with someone in the organization."



A Most Inspiring Book!