

The Watchtower

Announcing Jehovah's Kingdom

June 1, 1990



**WILL THE FUTURE
FULFILL YOUR HOPES?**

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

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THE THIRD MILLENNIUM

Will It Fulfill Your Hopes?



THE countdown has begun. A digital clock on the front of the cultural center of Beaubourg in Paris, France, shows the number of seconds remaining. It will continue its relentless countdown until midnight of December 31, 1999. At that time, something witnessed only once before in our Common Era will occur: the ushering in of a new millennium, the third millennium.

"2000 is, in a way, 'the largest expected event' in human history ever," suggests social researcher Bernward Joerges

of Berlin, Germany. Why such anticipation? After all, the year 2000 is just one more date in the stream of time. Besides, the date is recognized only by those following the Western calendar. According to the Islāmic

calendar, 2000 C.E. falls during the Islāmic year 1420; according to the Jewish calendar, 5760 A.M.

But in an interview in the Swedish daily *Dagens Nyheter*, Professor Joerges explains: "Because of colonialism and imperialism, our Gregorian chronology, starting with the presumed birth of

Christ, has gained ground in large parts of the world." The year 2000 will thus be a global epoch marker for a sizable portion of mankind. Says Professor Joerges: "All people will relate their private biography as well as everything else to this event."

Yet, many have more in mind than simply marking time. "Large-scale projects and programmes to 'mark', give significance to and celebrate this event are already underway in all spheres of life and on all social levels," claims Joerges. He adds that "all over the globe, the big entrepreneurial projectmakers and 'show masters' are dreaming up and designing large events." Other forecasters say that "we will drown in the flood of books on the past century. All mass media will go mad about the millennial turn. A West German TV station is planning a 24-hour broadcast of sunrises around the earth."

The media will also be sure to make much ado over the last infant born in 1999 and the first one born in 2000. Journalists will be eager to locate the few remaining ones born in the 19th century to ask how it feels to have lived in three centuries and two millenniums! Some even feel that all this millennium hype will generate a kind of mass hysteria. According to one grim prediction, at the stroke of midnight that New Year's Eve, many will commit suicide.

Despite such obvious excesses, it is understandable that the event arouses fascination. For many in our trouble-weary world, the new millennium is viewed as a beacon of hope, a gateway to a better future. Some look to science and technology to produce a future in which we will eat better and live longer, work less and stay home more; where robots will free us from boring tasks; where

controlled fusion will transform water into fuel. They envision a future of holograph TV, Picturephones, color fax machines, and instantaneous-translation telephones. They dream of exploring the Moon, Mars, or other celestial bodies, mining their wealth.

But not all are so optimistic. Some researchers see the new millennium as ushering in a time of uncontrolled world population growth and environmental breakdown. Air pollution will turn the earth's atmosphere into a steaming greenhouse. Ice caps will melt and seas will rise, flooding the productive, populated areas but transforming millions of acres of farmland into deserts. They foresee a world economic collapse, political instability that will rock governments and societies, runaway crime, and worst of all, a nuclear holocaust that will extinguish all human life.

Forecasters are long on speculations though they are short on certainty when it comes to the approaching millennium. Simply too many unforeseeable factors are involved to predict the future accurately. A professional futurist likens doing so to playing chess: "Before I make my next move, I look as many moves ahead as I can. But after my opponent makes his move, I do it all over again."

Just what the year 2000 holds, only time will tell. This does not mean, however, that your future has to be uncertain. The Bible provides ample evidence that we are near the approach of a far more significant millennium than the one beginning in less than a decade. This approaching Millennium will far surpass any human expectations! What exactly does this mean? What will it involve? We invite you to consider our next article and learn what the Bible has to say.

A GRAND MILLENNIUM

Approaching

"And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years."

"And [God] will wipe out every tear from [mankind's] eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."—Revelation 20:4; 21:4.

THUS the Bible predicts an approaching grand millennium—the Thousand Year Reign of Jesus Christ and an associate body of heavenly kings. Perhaps you are inclined to dismiss this prophecy as a mere illusion, a mirage. Nonetheless, there is ample reason for you to view this Millennium as a coming reality!

For one thing, a study of the Bible will reveal to you that it has dealt with the past six millenniums of human history in a remarkably trustworthy way. Furthermore, the Bible is a book of prophecy, and a great number of its predictions, or prophecies, have already been fulfilled in every detail.* That being the case, why

should the Bible not be reliable in predicting the approaching Millennium of Christ's rule? You may wonder, though, what the Bible tells us about that period of time. What purpose will it serve? And of particular interest to you, how will it affect your life?

An Inheritance Lost

The Bible shows that Christ's Thousand Year Reign is his way to pass on a most precious inheritance to his "children." But what inheritance? And what "children"? An inheritance may be defined as something passed on to one's offspring at one's death. When our ancestor Adam proved disobedient to God, he lost for himself and all his offspring—the whole human race—the right to everlasting life in an earthly paradise. Adam thus passed on an inheritance

* See the publication *The Bible—God's Word or Man's?*, published by the Watchtower Bible and Tract Society of New York, Inc.

of sin, death, and misery to his descendants.—Genesis 3:1-19; Romans 5:12.

Jesus came to earth in the flesh to win back for mankind the inheritance Adam lost. This he did by proving faithful to Jehovah God, willingly offering up his life in behalf of mankind. (John 3:16) By living a perfect, sinless life, Jesus gained the right to everlasting perfect life in Paradise on earth—the very thing Adam lost. However, Jesus never exercised that right; nor did he lose it when he died and was resurrected to life in heaven. He could therefore use it as a precious inheritance to pass on to his "children."—Romans 5:18, 19.

The Inheritors—Christ's "Children"

At Isaiah 9:6 Jesus is prophetically called "Eternal Father." He becomes the Eternal Father of the redeemed world of mankind, in a position to pass on an inheritance to these redeemed ones, or adopted children. (Matthew 20:28; see also Psalm 37:18, 29.) This is clearly shown in his promise: "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world." He further said: "Happy are the mild-tempered ones, since they will inherit the earth."—Matthew 5:5; 25:34.

For the earth to be a worthy inheritance, however, conditions must be radically changed—brought to perfection! It must become a world where perfect peace and harmony reign among all God's creatures. (Isaiah 11:6-9) Every trace of human imperfection must be erased, including death. (1 Corinthians 15:25, 26) This means that dead ones, who are part of redeemed mankind, must be resurrected. Only in this way could they have the opportunity to become Christ's heirs!—John 5:28, 29.

Thus, Christ's Thousand Year Reign will be a happy period in which man-

kind is gradually "set free from enslavement to corruption" and reaches perfection. (Romans 8:21) Interestingly, even secular sources recognize this as the purpose of a millennium. Webster's *Ninth New Collegiate Dictionary* (1985 edition) defines "millennium" as "a period of great happiness or human perfection."

"Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world"

Surpassing Solomon's Rule

This glorious Millennium can be likened to King Solomon's peaceful and prosperous 40-year rule over ancient Israel. (1 Kings 4:24, 25, 29) When the queen of Sheba visited King Solomon, she said: "True has the word proved to be that I heard in my own land about your matters and about your wisdom. And I did not put faith in the words until I had come that my own eyes might see; and, look! I had not been told the half. You have surpassed in wisdom and prosperity the things heard to which I listened. Happy are your men; happy are these servants of yours who are standing before you constantly, listening to your wisdom!"—1 Kings 10:6-8.

If the peace, prosperity, and wisdom of earthly King Solomon's 40-year rule surpassed, yes, more than doubled, the queen of Sheba's great expectations, then the Thousand Year Rule of the greater, heavenly King Solomon, Jesus Christ, will surely surpass human imagination! In the words of Jesus himself, he is "something more than Solomon." (Matthew 12:42) Try to visualize the most healthy, prosperous, peaceful, righteous, and happy conditions on earth that you can imagine, and you will not be able to grasp even a frac-



tion of what Christ's Millennium holds in store.

Coinciding With Third Millennium?

World events since 1914 show that we are living in "the conclusion of the system of things." Jesus further said that the generation that was associated with these foretold events would "by no means pass away until all these things occur." Does this mean, then, that Christ's Millennial Rule will coincide with the third millennium?—Matthew 24:3-21, 34.

Jesus warned his disciples not to speculate. He said: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." (Acts 1:7) And regarding the exact "day and hour" when these events would occur, Jesus said that only his Father, Jehovah God, knew. (Matthew 24:36) Thus, the Bible is no supporter of any of the now growing number of dooms-

day prophets and movements that point to the stroke of midnight on New Year's Eve, 1999, as the end of the world.

However, present world events clearly show that the time of the end of this dark, wicked system of things is "well along" and that Christ's Millennium has "drawn near." (Romans 13:12) Instead of speculating on the exact day and hour for this to come, it is now high time to take in knowledge of God's requirements for survival. (John 17:3) In this way you can learn how to be among those to whom Jesus will say: "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world." (Matthew 25:34) Jehovah's Witnesses are willing and able to help you be among those who will enjoy the blessings of the coming grand Millennium.*

* A free home Bible study can be arranged by writing the publishers of this magazine.

Jesus' Final Passover Is At Hand

AS TUESDAY, Nisan 11, draws to a close, Jesus finishes teaching the apostles on the Mount of Olives. What a busy, strenuous day it has been! Now, perhaps while returning to Bethany for the night, he tells his apostles: "You know that two days from now the passover occurs, and the Son of man is to be delivered up to be impaled."

The following day, Wednesday, Nisan 12, Jesus apparently spends in quiet retirement with his apostles. On

the day before, he had rebuked the religious leaders publicly, and he realizes that they are seeking to kill him. So on Wednesday he does not openly show himself, since he does not want anything to interfere with his celebrating the Passover with his apostles the following evening.

In the meantime, the chief priests and the older men of the people have gathered in the courtyard of the high priest, Caiaphas. Smarting from Jesus' attack



the previous day, they are making plans to seize him by crafty device and have him put to death. Yet they keep saying: "Not at the festival, in order that no uproar may arise among the people." They are in fear of the people, whose favor Jesus enjoys.

While the religious leaders are wickedly conspiring to kill Jesus, they receive a visitor. To their surprise, it is one of Jesus' own apostles, Judas Iscariot, the one into whom Satan has implanted the base idea of betraying his Master! How pleased they are when Judas inquires: "What will you give me to betray him to you?" They gladly agree to pay him 30 silver pieces, the price of a slave according to the Mosaic Law covenant. From then on, Judas seeks a good opportunity to betray Jesus to them without a crowd around.

Nisan 13 begins at sundown Wednesday. Jesus had arrived from Jericho on Friday, so this is the sixth and final night that he spends in Bethany. The next day, Thursday, final preparations will need to be made for the Passover, which commences at sundown, when the Passover lamb must be slaughtered and then roasted whole. Where will they

celebrate the feast, and who will make the preparations?

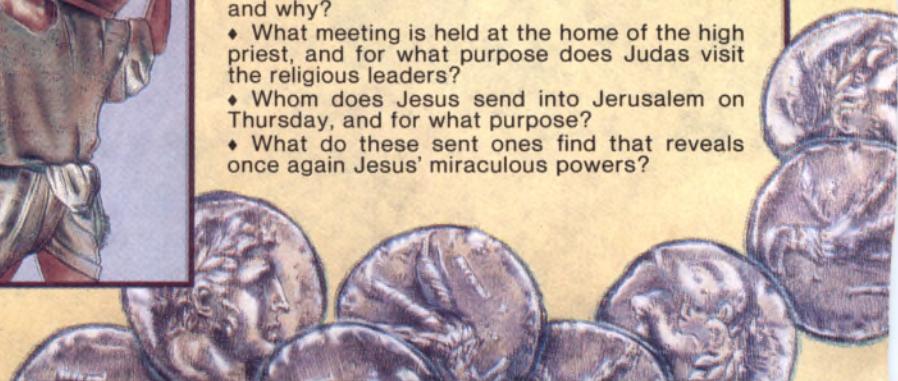
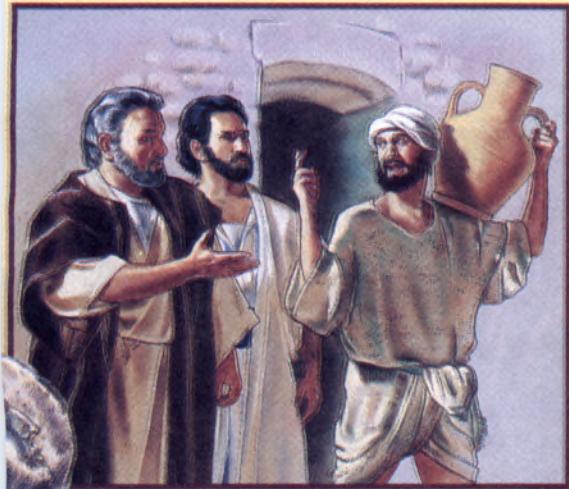
Jesus has not provided such details, perhaps to prevent Judas from informing the chief priests so that they might apprehend Jesus during the Passover celebration. But now, probably early Thursday afternoon, Jesus dispatches Peter and John from Bethany, saying: "Go and get the passover ready for us to eat."

"Where do you want us to get it ready?" they ask.

"When you enter into the city," Jesus explains, "a man carrying an earthenware vessel of water will meet you. Follow him into the house into which he enters. And you must say to the landlord of the house, 'The Teacher says to you: 'Where is the guest room in which I may eat the passover with my disciples?'" And that man will show you a large upper room furnished. Get it ready there."

No doubt the landlord is a disciple of Jesus who perhaps anticipates Jesus' request to use his house for this special occasion. At any rate, when Peter and John arrive in Jerusalem, they find everything just as Jesus foretold. So the two of them see to it that the lamb is ready and that all the other arrangements are made to care for the needs of the 13 Passover celebrants, Jesus and his 12 apostles. **Matthew 26:1-5, 14-19; Mark 14:1, 2, 10-16; Luke 22: 1-13; Exodus 21:32.**

- ♦ What does Jesus apparently do Wednesday, and why?
- ♦ What meeting is held at the home of the high priest, and for what purpose does Judas visit the religious leaders?
- ♦ Whom does Jesus send into Jerusalem on Thursday, and for what purpose?
- ♦ What do these sent ones find that reveals once again Jesus' miraculous powers?



JEHOVAH

Is Our Ruler!

"We must obey God as ruler rather than men."—ACTS 5:29.

JEHOVAH GOD had allowed 12 men to be taken before a high court. The year was 33 C.E., and the court was the Jewish Sanhedrin. On trial were the apostles of Jesus Christ. Listen! ‘We ordered you not to teach on the basis of this name,’ says the high priest, ‘but you have filled Jerusalem with your teaching.’ At that, Peter and the other apostles declare: “We must obey God as ruler rather than men.” (Acts 5:27-29) In effect, they said: “Jehovah is our Ruler!”

² Yes, Jehovah is the Ruler of Jesus’ true followers. This is made clear in the Bible book Acts of Apostles, penned in Rome about 61 C.E. by “Luke the beloved physician.” (Colossians 4:14) Like the apos-

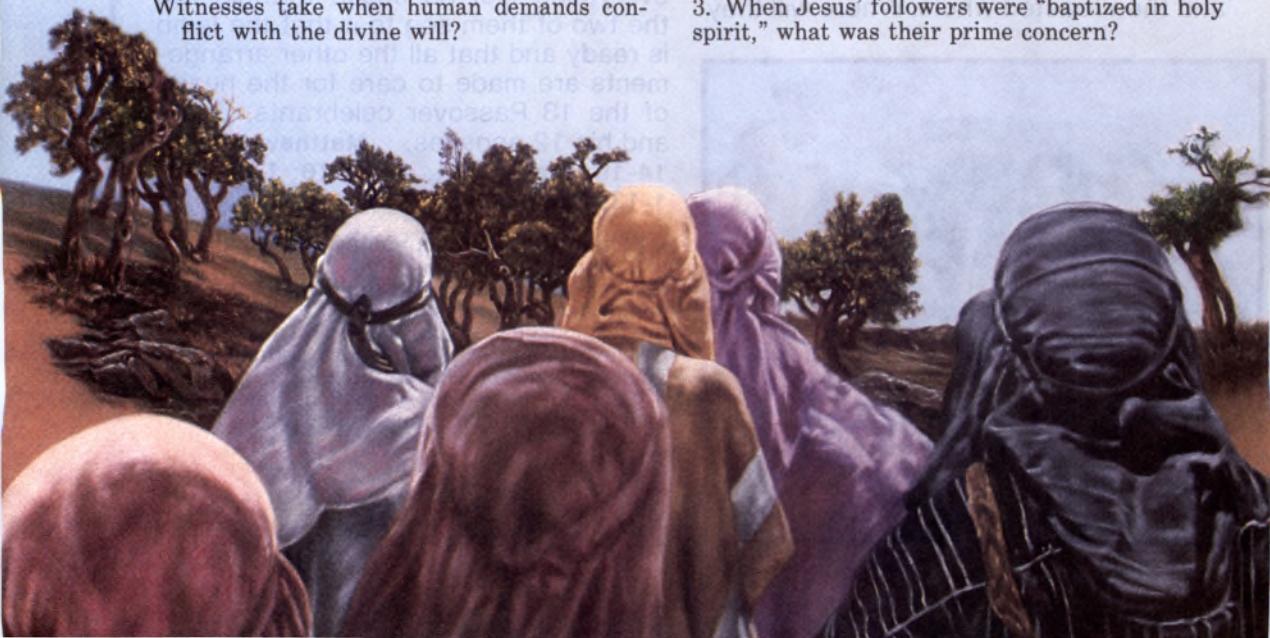
1, 2. What apostolic position do Jehovah’s Witnesses take when human demands conflict with the divine will?

tles, Jehovah’s people today obey their heavenly Ruler when human demands conflict with his will. But what else can we learn from Acts? (In personal study, we suggest that you read the portions of the book specified in boldface citations.)

Jesus Commissions Witnesses

³ The apostles could take a firm stand for God because they had been strengthened spiritually. Christ died on a torture stake, but they knew that he had been resurrected. (**1:1-5**) Jesus “showed himself alive” and taught Kingdom truths in materialized bodies throughout 40 days. He also told his disciples to wait in Jerusalem for baptism “in holy spirit.” Preaching would then be their prime concern, as it is for

3. When Jesus’ followers were “baptized in holy spirit,” what was their prime concern?



Jehovah's Witnesses today.—Luke 24:27, 49; John 20:19–21:24.

⁴ Not yet baptized in holy spirit, the apostles wrongly thought of earthly rule to end Roman domination when they asked: “Lord, are you restoring the kingdom to Israel at this time?” (1:6–8) In effect, Jesus said no, for ‘it did not belong to them to know the times and seasons.’ ‘When the holy spirit arrived upon them,’ it would empower them to witness about God’s heavenly Kingdom, not one on this earth. They would preach in Jerusalem, Judea, and Samaria, “and to the most distant part of the earth.” With the spirit’s help, Jehovah’s Witnesses are doing such work on a globe-encircling scale in these last days.

⁵ Jesus had just issued that worldwide preaching commission when he began to ascend to heaven. That ascension started with upward movement away from his disciples, and later Jesus entered into his heavenly Ruler’s presence and into activity in the spirit realm. (1:9–11) After a cloud obscured the apostles’ view of Jesus, he dematerialized his fleshly body. Two angels appeared and said that he ‘would come in the same manner.’ And so it has been. Jesus’ disciples alone saw him depart, even as only Jehovah’s Witnesses recognize his invisible return.

Jehovah Makes a Choice

⁶ Soon the apostles were back in Jerusalem. (1:12–26) In an upper chamber (perhaps in the home of Mark’s mother, Mary), the 11 loyal apostles persisted in prayer with Jesus’ half brothers, his other disciples, and his mother, Mary. (Mark 6:3; James 1:1) But who would receive Judas’

4. What would happen when the holy spirit arrived upon Jesus’ followers?
5. How would Jesus come in the same way he departed?
6. How was a replacement chosen for Judas Iscariot?

“office of oversight”? (Psalm 109:8) About 120 disciples were present when God chose a man to replace Jesus’ betrayer, Judas, restoring the apostolic number to 12. The choice had to be one who was a disciple during the time of Jesus’ ministry and a witness of his resurrection. Of course, the man also had to acknowledge Jehovah as his Ruler. After prayer, lots were cast over Matthias and Joseph Barsabbas. God made the lot fall upon Matthias.—Proverbs 16:33.

⁷ Judas Iscariot certainly had not acknowledged Jehovah as his Ruler. Why, he had betrayed God’s Son for 30 pieces of silver! Judas returned that money to the chief priests, but Peter said that the betrayer “purchased a field with the wages for unrighteousness.” How so? Well, he provided the money and the reason to buy the “Field of Blood,” as it was called. It has been identified with a level plot on the south side of the Valley of Hinnom. His relationship with the heavenly Ruler completely ruined, Judas “hanged himself.” (Matthew 27:3–10) Perhaps the rope or tree limb broke, so that he ‘pitched head foremost, noisily bursting in his midst’ when he fell onto jagged rocks. May none of us be a false brother!

Filled With Holy Spirit!

⁸ What about the promised baptism in holy spirit? It occurred at Pentecost 33 C.E., ten days after Jesus’ ascension. (2:1–4) What a thrilling event that baptism was! Imagine the scene. About 120 disciples were in the upper chamber when ‘suddenly from heaven a noise like that of a rushing stiff breeze filled the house.’ It was not a wind, but it sounded like one. A

7. (a) How was it that Judas “purchased a field with the wages for unrighteousness”? (b) How did Judas die?
8. When were Jesus’ disciples baptized in holy spirit, and with what effect?

tongue "as if of fire" sat upon each disciple and apostle. "They all became filled with holy spirit and started to speak with different tongues." When that baptism occurred, they were also begotten by holy spirit, anointed, and sealed in token of a spiritual inheritance.—John 3:3, 5; 2 Corinthians 1:21, 22; 1 John 2:20.

⁹ This event affected Jews and proselytes in Jerusalem from 'every nation under heaven.' (2:5-13) Amazed, they asked: 'How is it that each of us is hearing in the language of his birth?' It might be the tongue of such places as Media (east of Judea), Phrygia (in Asia Minor), and Rome (in Europe). As the disciples spoke in various languages "about the magnificent things of God," many listeners were astonished, but mockers suggested that they were drunk.

Peter Gives a Stirring Witness

¹⁰ Peter began to witness by showing that nine in the morning was too early to be drunk. (2:14-21) Instead, this event was a fulfillment of God's promise to pour out holy spirit upon his people. God inspired Peter to point to our time by adding the words "in the last days" and "they will prophesy." (Joel 2:28-32) Jehovah would give portents in heaven and signs on earth before his great day, and only those calling on his name in faith would be saved. Similar outpouring of the spirit upon anointed ones has enabled them to "prophesy" with great vitality and efficiency today.

¹¹ Peter next identified the Messiah. (2:22-28) God attested to Jesus' Messiahship by enabling him to perform powerful

9. About what did the spirit-filled disciples speak?
10. The event at Pentecost 33 C.E. fulfilled what prophecy, and does this have a modern-day parallel?
11. Regarding Jesus, what was done by the Jews and by God?

works, signs, and portents. (Hebrews 2:3, 4) But the Jews had him fastened to a stake "by the hand of lawless men," Romans not heeding God's law. Jesus was "delivered up by the determined counsel and foreknowledge of God" in that this was the divine will. God resurrected Jesus, however, and disposed of his human body in such a way that it did not experience corruption.—Psalm 16:8-11.

¹² Messianic prophecy was further emphasized as Peter's witness continued. (2:29-36) He said that David foresaw the resurrection of his greatest son, Jesus the Messiah. From an exalted place at God's right hand in heaven, Jesus had poured out the holy spirit received from his Father. (Psalm 110:1) Peter's hearers 'saw and heard' its operation in observing tongues as if of fire above the disciples' heads and hearing the foreign languages they spoke. He also showed that salvation depends on acknowledging Jesus as Lord and Messiah.—Romans 10:9; Philippians 2:9-11.

Jehovah Gives the Increase

¹³ How effective Peter's words were! (2:37-42) His hearers were stabbed to the heart for having consented to Messiah's execution. So he urged: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit." Jews and proselytes already acknowledged Jehovah as God and their need for his spirit. They now needed to repent and accept Jesus as the Messiah in order to be baptized in the name (recognizing the office or function) of the Father, the Son, and the holy spirit. (Matthew 28:19, 20) By

12. What did David foresee, and on what does salvation depend?
13. (a) To be properly baptized, what did Jews and proselytes have to acknowledge? (b) How many were baptized, and with what effect in Jerusalem?

witnessing to those Jews and proselytes, Peter used the first spiritual key Jesus gave him to open the door of knowledge and opportunity for believing Jews to enter the heavenly Kingdom. (Matthew 16:19) On that one day, 3,000 were baptized! Imagine that many witnesses of Jehovah preaching in the small territory of Jerusalem!

¹⁴ Many from distant places lacked provisions for an extended stay but desired to learn more about their new faith and preach to others. So Jesus' early followers lovingly helped one another, even as Jehovah's Witnesses do today. (2:43-47) Believers temporarily had "all things in common." Some sold property, and the funds were distributed to any in need. This got the congregation off to a fine start as 'Jehovah joined to them daily those being saved.'

A Healing and Its Results

¹⁵ Jehovah supported Jesus' followers by means of "signs." (3:1-10) Thus, as Peter and John entered the temple at 3:00 p.m. for the hour of prayer associated with the evening sacrifice, a man lame from birth was near the Beautiful Gate asking for "gifts of mercy." 'Silver and gold I do not possess,' said Peter, 'but what I have I give you: In the name of Jesus Christ the Nazarene, walk!' The man was healed instantly! As he entered the temple "walking and leaping and praising God," people were 'filled with ecstasy.' Perhaps some recalled the words: "The lame one will climb up just as a stag does."—Isaiah 35:6.

¹⁶ The surprised people gathered at Solo-

mon's colonnade, a covered portico on the temple's eastern side. There Peter gave a witness. (3:11-18) He showed that God empowered the apostles to cure the lame man through His glorified Servant, Jesus. (Isaiah 52:13-53:12) The Jews disowned "that holy and righteous one"; nevertheless, Jehovah resurrected him. Though the people and their rulers did not know that they were putting the Messiah to death, God thus fulfilled prophetic words that "his Christ would suffer."—Daniel 9:26.

¹⁷ For their treatment of the Messiah, Peter showed what the Jews should do. (3:19-26) They needed to "repent," or feel remorse over their sins, and "turn around," or be converted, taking an opposite course. If they exercised faith in Jesus as the Messiah, accepting the ransom, refreshment would come to them from Jehovah as those forgiven of sins. (Romans 5:6-11) The Jews were reminded that they were sons of the covenant that God made with their forefathers, telling Abraham: "In your seed all the families of the earth will be blessed." So God first sent his Messianic Servant to deliver repentant Jews. Interestingly, since the 'sending forth of Christ' in heavenly Kingdom power in 1914, there has been a refreshing restoration of truths and theocratic organization among Jehovah's Witnesses.—Genesis 12:3; 18:18; 22:18.

They Would Not Stop!

¹⁸ Angry that Peter and John declared Jesus' resurrection, the chief priests, temple captain, and Sadducees put them in custody. (4:1-12) The Sadducees did not believe in the resurrection, but many others became believers, the men alone

17. (a) What action did the Jews need to take? (b) What has happened since the 'sending forth of Christ' in our day?

18. What "stone" was rejected by Jewish "builders," and in whom alone is there salvation?

14. Why and in what way did believers have "all things in common"?
15. What happened as Peter and John entered the temple, and how did people react?
16. How were the apostles able to heal a lame man?

numbering some 5,000. When questioned before Jerusalem's high court, Peter said that the lame man was cured "in the name of Jesus Christ the Nazarene," impaled by them but resurrected by God. This "stone" rejected by Jewish "builders" had become "the head of the corner." (Psalm 118:22) "Furthermore," said Peter, "there is no salvation in anyone else."

¹⁹ An attempt was made to stop such talk. (4:13-22) With the cured man present, it was impossible to deny this "note-worthy sign," yet Peter and John were charged 'nowhere to speak or to teach on the basis of Jesus' name.' Their reply? 'We cannot stop speaking about what we have seen and heard.' They obeyed Jehovah as their Ruler!

Prayers Answered!

²⁰ As Jehovah's Witnesses pray at meetings, so the disciples prayed when the released apostles reported what had happened to them. (4:23-31) It was noted that the rulers Herod Antipas and Pontius Pilate, along with Gentile Romans and people of Israel, had gathered together against the Messiah. (Psalm 2:1, 2; Luke 23:1-12) In answer to the prayer, Jehovah filled the disciples with holy spirit, so that they spoke God's word boldly. Their Ruler was not asked to end persecution but to enable them to preach boldly despite it.

²¹ Believers continued to have all things in common, and not one was in need. (4:32-37) One contributor was the Levite Joseph of Cyprus. The apostles gave him the surname Barnabas, meaning "Son of Comfort," likely because he was helpful and

19. When ordered to stop preaching, how did the apostles reply?
20. For what did the disciples pray, and with what result?
21. Who was Barnabas, and what qualities did he possess?

warmhearted. Surely, all of us want to be that kind of person.—Acts 11:22-24.

Liars Exposed

²² Ananias and his wife, Sapphira, however, quit acknowledging Jehovah as their Ruler. (5:1-11) They sold a field and kept some of the money while pretending to give the apostles all of it. Knowledge imparted by God's spirit enabled Peter to discern their hypocrisy, leading to their death. What a warning to those whom Satan tempts to be devious!—Proverbs 3:32; 6:16-19.

²³ After this incident, no one with bad motives had the courage to join the disciples. Others did become believers. (5:12-16) Moreover, as the sick and those troubled with unclean spirits put faith in God's power, 'one and all were cured.'

Obey God Rather Than Men

- ²⁴ The high priest and the Sadducees now
22, 23. What was the sin of Ananias and Sapphira, and how can we benefit from their experience?
24, 25. Why did the Jewish leaders persecute the apostles, but what standard did these faithful ones set for all of Jehovah's servants?

How Would You Respond?

- What commission must be fulfilled by Jesus' followers, past and present?
- What happened on the day of Pentecost 33 C.E.?
- When and how did Peter use the first spiritual key Jesus gave him?
- What can we learn from the experience of Ananias and Sapphira?
- When ordered to stop preaching, what standard did the apostles set for all Witnesses of Jehovah?

tried to block the marvelous growth by imprisoning all the apostles. (5:17-25) But that night God's angel released them. And by daybreak they were teaching in the temple! Persecution cannot stop Jehovah's servants.

²⁵ Yet, pressure was applied when the apostles were taken before the Sanhedrin. (5:26-42) Ordered to stop teaching, however, they said: "We must obey God as ruler rather than men." This set a standard for Jesus' disciples, one followed by Jehovah's Witnesses today. After a warning from the Law teacher Gamaliel, the leaders

beat the apostles, ordered them to stop preaching, and released them.

²⁶ The apostles were joyful that they had been counted worthy to be dishonored in behalf of Jesus' name. "And every day in the temple and from house to house they continued without letup teaching and declaring the good news." Yes, they were house-to-house ministers. So are God's modern-day Witnesses, who have also received his spirit because they obey him and say, "Jehovah is our Ruler!"

26. How did the ministry of the apostles compare with that of Jehovah's Witnesses today?

Walk in the Fear of JEHOVAH

"As [the congregation] walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multiplying."—ACTS 9:31.

A DISCIPLE faced a supreme test. Would he maintain integrity to God? Yes, indeed! He had walked in the fear of God, with awe for his Maker, and would die as a faithful witness of Jehovah.

² That God-fearing integrity keeper was Stephen, "a man full of faith and holy spirit." (Acts 6:5) His murder prompted a wave of persecution, but thereafter the congregation throughout Judea, Galilee, and Samaria entered into a period of peace and was upbuilt spiritually. Moreover, "as it walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multi-

plying." (Acts 9:31) As Jehovah's Witnesses today, we can be sure that God will bless us whether we experience peace or persecution, as shown in Acts chapters 6 through 12. So let us walk in reverential fear of God when persecuted or use any respite from persecution for spiritual edification and more active service to him.—Deuteronomy 32:11, 12; 33:27.

Faithful to the End

³ Even if problems arise in times of peace, good organization may help solve them. (6:1-7) Greek-speaking Jews in Jerusalem complained that their widows were being overlooked in the daily food

3. What problem was overcome in Jerusalem, and how?

1, 2. (a) What happened when the Christian congregation entered into a period of peace? (b) Though Jehovah permits persecution, what else does he do?

distribution in favor of Jewish believers who spoke Hebrew. This problem was solved when the apostles appointed seven men to care for "this necessary business." One of them was Stephen.

⁴ However, God-fearing Stephen soon faced a test. (6:8-15) Certain men rose up who disputed with Stephen. Some were of the "Synagogue of the Freedmen," perhaps Jews captured by the Romans and later emancipated or Jewish proselytes who once had been slaves. Unable to hold their own against the wisdom and spirit with which Stephen spoke, his foes took him to the Sanhedrin. There false witnesses said: 'We heard this man say that Jesus will destroy the temple and change customs Moses handed down.' Yet, even his opposers could see that Stephen was not a wrong-

4. How did Stephen react to false charges?

doer but had the serene countenance of an angel, a messenger of God sure of his backing. How different from their faces, malignant with evil because they lent themselves to Satan!

⁵ Questioned by High Priest Caiaphas, Stephen gave a fearless witness. (7:1-53) His review of Israelite history showed that God purposed to set aside the Law and temple service when the Messiah came. Stephen noted that Moses, the deliverer every Jew claimed to honor, was rejected by the Israelites, even as now they did not accept the One bringing greater deliverance. By saying that God does not dwell in handmade houses, Stephen showed that the temple and its system of worship would pass away. But since his judges did not fear God or want to know His will, Stephen said: 'Obstinate men, you are always resisting the holy spirit. Which prophet did

5. What points did Stephen make while witnessing?

*A light flashed from heaven
and a voice asked: "Saul, Saul,
why are you persecuting me?"*



your forefathers not persecute? They killed those who foretold the coming of the Righteous One, whose betrayers and murderers you have become.'

⁶ Stephen's fearless statement led to his murder. (7:54-60) The judges were enraged at this exposure of their guilt in Jesus' death. But how Stephen's faith was strengthened when he 'gazed into heaven and caught sight of God's glory and of Jesus standing at His right hand!' Stephen could now face his foes with confidence that he had done God's will. Though Jehovah's Witnesses do not have visions, we can have similar God-given serenity when persecuted. After throwing Stephen outside Jerusalem, his enemies began to stone him, and he made the appeal: "Lord Jesus, receive my spirit." This was proper because God had authorized Jesus to raise others to life. (John 5:26; 6:40; 11:25, 26) On bended knee, Stephen cried out: "Jehovah, do not charge this sin against them." Then he fell asleep in death as a martyr, as so many followers of Jesus have done since then, even in modern times.

Persecution Spreads the Good News

⁷ The death of Stephen actually resulted in the spreading of the good news. (8:1-4) Persecution scattered all the disciples except the apostles throughout Judea and Samaria. Saul, who approved of Stephen's murder, ravaged the congregation like a beast, invading one house after another to drag Jesus' followers out for imprisonment. As scattered disciples kept on preaching, Satan's plan to stop God-fearing Kingdom proclaimers

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6. (a) Before his death, what faith-strengthening experience did Stephen have? (b) Why could Stephen rightly say: "Lord Jesus, receive my spirit"?
 7. What resulted from persecution?

by persecuting them was foiled. Today, too, persecution has often spread the good news or called attention to the Kingdom-preaching work.

⁸ The evangelizer Philip went to Samaria "to preach the Christ." (8:5-25) Great joy prevailed in that city as the good news was proclaimed, unclean spirits were expelled, and people were cured. The apostles in Jerusalem sent Peter and John to Samaria, and when they prayed and laid their hands upon those baptized, the new disciples received holy spirit. The newly baptized former magician Simon tried to buy this authority, but Peter said: 'May your silver perish with you. Your heart is not straight in God's sight.' Told to repent and supplicate Jehovah for forgiveness, he asked the apostles to pray in his behalf. This should move all fearers of Jehovah today to pray for divine help in safeguarding the heart. (Proverbs 4:23) (From this event came the word "simony," "the buying or selling of a church office or ecclesiastical preferment.") Peter and John proclaimed the good news in many Samaritan villages. Thus, Peter used the second key Jesus gave him to open the door of knowledge and opportunity to enter the heavenly Kingdom.—Matthew 16:19.

⁹ God's angel then gave Philip a new assignment. (8:26-40) In a chariot on the road from Jerusalem to Gaza rode a "eunuch," an officer over the treasure of Ethiopia's queen Candace. He was not a physical eunuch, barred from the Jewish congregation, but he had gone to Jerusalem to worship as a circumcised proselyte. (Deuteronomy 23:1) Philip found the eunuch reading from the book of Isaiah. Invited aboard the chariot, Philip discussed Isaiah's prophecy and "declared to him the

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8. (a) What happened as a result of the preaching done in Samaria? (b) How did Peter use the second key that Jesus had entrusted to him?
 9. Who was the Ethiopian to whom Philip witnessed, and why could the man get baptized?

good news about Jesus." (Isaiah 53:7, 8) Soon the Ethiopian exclaimed: "Look! A body of water; what prevents me from getting baptized?" Nothing did, since he knew about God and now had faith in Christ. So Philip baptized the Ethiopian, who then went his way rejoicing. Does anything prevent you from getting baptized?

A Persecutor Converted

¹⁰ Meanwhile, Saul sought to make Jesus' followers renounce their faith under threat of imprisonment or death. (**9:1-18a**) The high priest (likely Caiaphas) gave him letters to synagogues in Damascus authorizing him to bring bound to Jerusalem men and women belonging to "The Way," or manner of life based on Christ's example. About midday near Damascus, a light flashed from heaven and a voice asked: "Saul, why are you persecuting me?" Those with Saul heard "the sound of a voice" but did not understand what was said. (Compare Acts 22:6, 9.) That partial revelation of the glorified Jesus was enough to blind Saul. God used the disciple Ananias to restore his sight.

¹¹ After his baptism, the former persecutor became the object of persecution. (**9:18b-25**) The Jews in Damascus wanted to do away with Saul. By night, however, the disciples lowered him through an opening in the wall, likely in a large plaited basket made of rope or entwined twigs. (2 Corinthians 11:32, 33) The opening may have been a window of a disciple's home built into the wall. It was not an act of cowardice to elude foes and keep on preaching.

¹² In Jerusalem, Barnabas helped the disciples to accept Saul as a fellow believer.

10, 11. What happened to Saul of Tarsus on the road to Damascus and shortly thereafter?

12. (a) What happened to Saul in Jerusalem? (b) How did the congregation fare?

(**9:26-31**) There Saul fearlessly disputed with Greek-speaking Jews, who also tried to do away with him. Detecting this, the brothers took him to Caesarea and sent him off to Tarsus, his hometown in Cilicia. The congregation throughout Judea, Galilee, and Samaria then "entered into a period of peace, being built up" spiritually. As it 'walked in the fear of Jehovah and the comfort of the holy spirit, it kept on multiplying.' What a fine example this is for all congregations today if they are to receive Jehovah's blessing!

Gentiles Become Believers!

¹³ Peter too was keeping busy. (**9:32-43**) At Lydda (now Lod) in the Plain of Sharon, he healed paralyzed Aeneas. This cure caused many to turn to the Lord. In Joppa, the beloved disciple Tabitha (Dorcas) fell sick and died. When Peter arrived, weeping widows showed him garments Dorcas had made and that they may have been wearing. He brought Dorcas back to life, and when news of this spread, many became believers. Peter stayed in Joppa with Simon the tanner, whose house was by the sea. Tanners soaked animal skins in the sea and treated them with lime before scraping off the hair. The hides were converted into leather by tanning them with liquid from certain plants.

¹⁴ At that time (36 C.E.), there was a notable development elsewhere. (**10:1-8**) In Caesarea lived the devout Gentile Cornelius, a Roman centurion commanding about a hundred men. He headed "the Italian band," apparently made up of recruits from among Roman citizens and freedmen in Italy. Though Cornelius feared God, he was not a Jewish proselyte. In a vision, an angel told him that his prayers had "as-

13. What miracles did God enable Peter to perform at Lydda and Joppa?

14. (a) Who was Cornelius? (b) What was true of the prayers of Cornelius?

cended as a *remembrance* before God.” Even though Cornelius was not then dedicated to Jehovah, he did receive an answer to his prayer. But as the angel directed, he sent for Peter.

¹⁵ Meanwhile, Peter had a vision while praying on the roof of Simon’s house. (10:9-23) In a trance, he saw descending from heaven a sheetlike vessel full of unclean four-footed creatures, creeping things, and birds. Instructed to slaughter and eat, Peter said he had never eaten anything defiled. “Stop calling defiled the things God has cleansed,” he was told. The vision perplexed Peter, but he followed the spirit’s direction. Thus, he and six Jewish brothers accompanied the emissaries of Cornelius.—Acts 11:12.

¹⁶ Now the first Gentiles were about to hear the good news. (10:24-43) When Peter and his associates arrived in Caesarea, Cornelius, his relatives, and his intimate friends were waiting. Cornelius fell at Peter’s feet, but the apostle humbly refused such obeisance. He spoke of how Jehovah anointed Jesus with holy spirit and power as the Messiah and explained that everyone putting faith in him gets forgiveness of sins.

¹⁷ Jehovah now acted. (10:44-48) While Peter was yet speaking, God bestowed holy spirit upon those believing Gentiles. Then and there, they were begotten by God’s spirit and were inspired to speak foreign languages and magnify him. Hence, they were appropriately baptized in the name of Jesus Christ. So it was that Peter used the third key to open to God-fearing Gentiles the door of knowledge and of opportunity to enter the heavenly Kingdom.—Matthew 16:19.

15. What happened while Peter was praying on the rooftop of Simon’s house?

16, 17. (a) What did Peter tell Cornelius and those assembled at his house? (b) What happened while Peter was still speaking?

¹⁸ Later, in Jerusalem, supporters of circumcision contended with Peter. (11:1-18) When he explained how the Gentiles were “baptized in holy spirit,” his Jewish brothers acquiesced and glorified God, saying: “Well, then, God has granted repentance for the purpose of life to people of the nations also.” We too should be receptive when the divine will is made clear to us.

Gentile Congregation Established

¹⁹ The first Gentile congregation was now formed. (11:19-26) When the disciples were scattered by the tribulation arising over Stephen, some went to Antioch, Syria, noted for unclean worship and moral corruption. As they spoke the good news to Greek-speaking people there, “the hand of Jehovah was with them,” and many became believers. Barnabas and Saul taught there for a year, and “it was first in Antioch that the disciples were by divine providence called Christians.” Jehovah no doubt directed that they be called such, since the Greek word *khre-ma-ti’zo* means “to be called by divine providence” and is always used Scripturally in connection with what is from God.

²⁰ God-fearing prophets also came to Antioch from Jerusalem. (11:27-30) One was Agabus, who indicated “through the spirit that a great famine was about to come upon the entire inhabited earth.” That prophecy was fulfilled during the reign of Roman emperor Claudius (41-54 C.E.), and the historian Josephus refers to this “great famine.” (*Jewish Antiquities*, XX, 51 [ii, 5]; XX, 101 [v, 2]) Moved by love, the Antioch congregation sent a

18. How did the Jewish brothers react when Peter explained that Gentiles were “baptized in holy spirit”?

19. How did the disciples come to be called Christians?

20. What did Agabus foretell, and how did the Antioch congregation react?

contribution to needy brothers in Judea.
—John 13:35.

Persecution Unavailing

²¹ The period of peace ended when Herod Agrippa I began to persecute fearers of Jehovah in Jerusalem. (12:1-11) Herod did away with James by the sword, perhaps beheading him as the first apostle martyred. Seeing that this pleased the Jews, Herod imprisoned Peter. The apostle apparently was chained to a soldier on each side, while two others guarded his cell. Herod planned to execute him after the Passover and days of unfermented cakes (Nisan 14-21), but the congregation's prayers in his behalf were answered just in time, even as ours often are. This occurred when God's angel miraculously freed the apostle.

²² Peter was soon at the house of Mary (the mother of John Mark), apparently a Christian meeting place. (12:12-19) In the darkness, the servant girl Rhoda recognized Peter's voice but left him at the locked gateway. At first the disciples may have thought that God had sent an angelic messenger representing Peter and speaking with a voice like his. When they admitted Peter, however, he told them to report his deliverance to James and the brothers (perhaps elders). He then left and went underground without revealing his destination so as to avoid imperiling them or himself in case of interrogation. Herod's search for Peter was fruitless, and the guards were punished, probably even executed.

²³ In 44 C.E. the rule of Herod Agrippa I

21. What action did Herod Agrippa I take against Peter, but with what result?
22. What took place when Peter went to the house of Mark's mother, Mary?
23. How did the rule of Herod Agrippa I end, and what can we learn from this?

ended abruptly in Caesarea when he was 54 years of age. (12:20-25) He was in a fighting mood against the Phoenicians of Tyre and Sidon, who bribed his servant Blastus to arrange a hearing at which they could sue for peace. On the "set day" (also a festival honoring Claudius Caesar), Herod clothed himself in royal raiment, sat down on the judgment seat, and began giving a public address. In response the audience shouted: "A god's voice, and not a man's!" Instantly, Jehovah's angel struck him "because he did not give the glory to God." Herod was "eaten up with worms and expired." May this warning example move us to continue walking in the fear of Jehovah, shunning pride and giving him the glory for what we do as his people.

²⁴ Despite persecution by Herod, "the word of Jehovah went on growing and spreading." In fact, as a future article will show, the disciples could expect further expansion. Why? Because they "walked in the fear of Jehovah."

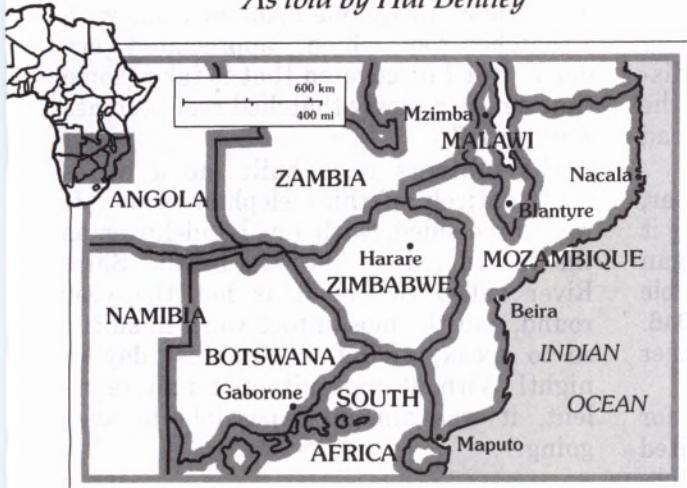
24. What will a future article show regarding expansion?

How Would You Respond?

- How did Stephen show that he feared Jehovah, as many of God's servants have since then?
- What effect did Stephen's death have on Kingdom-preaching activity, and does this have a modern-day parallel?
- How did the persecutor Saul of Tarsus become afearer of Jehovah?
- Who were the first Gentile believers?
- How does Acts chapter 12 show that persecution does not stop fearers of Jehovah?

Serving Jehovah in **FAVORABLE** and in **TROUBLESOME** **SEASON**

As told by Hal Bentley



PREPAREDNESS had been made for a circuit assembly of Jehovah's Witnesses in a small village of Nyasaland (now Malawi). The circuit and district overseers were making their final inspection of the grass and bamboo platform and of the grass huts for sleeping accommodations. Suddenly, they were surrounded by a mob that had been hiding in the bush nearby. The mob set fire to the huts and the platform and forced the two brothers toward the houses where they were staying.

The district overseer's wife, Joyce Bentley, came running to see what was happening. She too was hustled back. The leader of the mob shouted that the *mzungu* (white man) must leave at once. The mob

would not permit us to take our belongings and forced us into our Land-Rover. They crowded around the vehicle—men, women, and children—screaming "*Pitani mzungu*" (Go, white man) and "*Kwacha*" (Freedom). We expected them to overturn the Land-Rover, so we silently prayed to Jehovah. But the crowd thinned, and we were off to the nearest police post, at Mzimba, some 30 miles away.

Later we returned, accompanied by a lone police officer. Owing to trouble in other places, he was the only one who could be spared. On arriving at the spot where we had been mobbed, we found the Malawi Congress Party flag hoisted outside and the letters M.C.P. scratched in the mud wall. However, after the policeman had spoken to the local people, they allowed us to load our belongings into the Land-Rover.

We also found the circuit overseer, Rightwell Moses, as well as his wife. She had run into the bush during the mob action. But Rightwell had almost been drowned in a nearby river. The mob had also taken all the food for the assembly. They then made the brothers march in one direction and the sisters and the children in the opposite direction for several miles until the mob tired and left them.

This incident was one of many that culminated in the banning of the work in Malawi, which led to severe persecution of Jehovah's Witnesses, including killings, vicious beatings, rape of women, and imprisonment.

Why Were We in Malawi?

On June 28, 1916, I was born in the city of Leeds, in Yorkshire, England, the youngest of a family of five children. We were not a religious family and did not attend church.

By 1939, when World War II broke out, both my parents had died. In June 1940, when I was just 24, I was in uniform, and for the next five years, I served in various mechanized units. During those years, as I sat in machine-gun posts on the north-east coast of England and looked up at the starry sky, I often had occasion to think about God and to wonder why the Maker of this awesome beauty would allow such violence, bloodshed, and suffering among mankind. It was not until I was discharged from the army that I found the answer to the many questions that had long puzzled me.

One cold winter evening of that year, someone knocked at my door. On opening it I found an elderly gentleman who began talking about the Bible. This led to a Bible study and soon to my baptism in April 1946. In 1949 I quit my job and became a pioneer minister of Jehovah's Witnesses.

Then I served at the London Bethel for over three years, and in 1953 I was invited to attend the 23rd class of the Watchtower Bible School of Gilead in South Lansing, New York, to be trained as a missionary. In due course, I took up a missionary assignment in what was then Nyasaland. Later I was sent out in the district work. For five years I traveled the length and breadth of that beautiful country as a young single man. I grew to love the people, who were so happy and hospitable even though most had few material things apart from their maize plots, a few chickens, and goats or pigs. Some were fine fishermen. I shared their humble mud-and-pole dwellings and walked with them in the preaching work from village

to village. I also enjoyed their association at their open-air assemblies, when they would sit with their families paying rapt attention to the speakers, even though rain was sometimes pouring down!

When I stayed in a village, everyone, young and old, would come and individually greet me, saying: "Moni, muli bwanji?" (Hello, how are you?) Even when I walked from village to village, the people would stop hoeing their fields and call out a greeting.

Each congregation that I visited along with the circuit overseer would build a house specially for me. Sometimes it would be a sturdy one made of poles with a thatched roof, which I appreciated very much. But I discovered that it takes some time before a newly thatched roof becomes waterproof!

The brothers once built me a house made entirely of thick elephant grass. It was three-sided, with my Land-Rover as the fourth side. This was in the Shire River valley, where it is hot the year round, and the mosquitoes work in shifts, so to speak, giving one no rest day or night! Without mosquito net and repellent, it was almost impossible to keep going.

A Life Partner Joins Me

In 1960 I was joined by a wife, Joyce Shaw, who had been serving as a missionary in Ecuador. Yes, after enjoying the gift of singleness for some years, I was blessed with another gift—marriage—which I still deeply appreciate after 30 years. Joyce and I have been blessed with many thrilling experiences together.

On one occasion, using poles and grass, the brothers constructed a bridge across a stream. This was done so that I could cross to a village where they wanted me to show the Society's film "The New World Society in Action." But the

trailer of the Land-Rover got jammed by a pole on the bridge. Undaunted, the brothers unhooked the trailer, allowing me to drive off the bridge, then maneuvered the trailer across. We had a successful film-showing.

Sometimes rivers

were too wide to be bridged. The brothers would then remove everything from the Land-Rover—portable generator, projector, films, bed—and wade across the river, while I was transported on the sturdy shoulders of one of the brothers. Two sisters would carry Joyce across. Some rivers were too deep. These we crossed on a makeshift ferry made up of a strong plank platform on eight to ten large drums. Two ferrymen would then pull us across by rope.

The Malawi brothers were extremely helpful and kind and treated us with deep respect. At one place the local people had threatened to burn down the house where we were staying, so the brothers stayed up all night to ensure our safety. Even before the ban on Jehovah's Witnesses was imposed in 1967, there were dangerous situations, including the one described at the beginning of this story. Many of the Malawi brothers and sisters would have given their lives for us.

On one occasion I worked from house to house with a brother who had a huge lump on his forehead. He had been horribly beaten up a few days before. At one house he calmly gave a fine witness to the householder. After leaving, the brother said: "That was the man who gave me this terrible beating!" I recalled Paul's words: "Return evil for evil to no one . . . Keep



conquering the evil with the good." —Romans 12:17-21.

Expanding Our Service

While still in Malawi, Joyce and I made frequent visits to nearby Mozambique. Her knowledge of Spanish, acquired while

serving in Ecuador, was helpful, since the Portuguese people could understand her. In time we were both able to converse in Portuguese. We continued to visit Mozambique from our next assignment, Zimbabwe. The Catholic Church was bitterly opposed to the preaching work and stirred up trouble. But during the next ten years, we often experienced Jehovah's loving care and protection as we searched there for sheeplike ones.

During one of our visits to Mozambique, we visited an interested lady north of the port of Beira. Her sister in Portugal had written to her and recounted some of the wonderful things she had learned by studying with Jehovah's Witnesses. The lady had checked these in her Bible and had even started telling her neighbors about them. Yet, the only address we had was the name of the garage where her husband worked.

As we approached the workshop entrance, a man inquired if he could help us. We asked to see the lady's husband. He pointed to a mechanic working on a car and left us abruptly. We introduced ourselves to the mechanic and said we would like to visit his wife. He was very nervous. While escorting us to his home, he explained that the man we had first spoken to was on his way to report our arrival to the local chief of the P.I.D.E. (secret police). We had

walked into a trap! He also explained that his wife, because of her preaching activity, had been under police surveillance for some time and that they had intercepted the letter telling her we were coming to visit her. They had taken her Bible, but she had wisely hidden another Bible away! They had also brought the Catholic bishop to try to persuade her to stop talking about Jehovah and the Kingdom!

When we met the interested lady, she was overcome with emotion and threw her arms around Joyce. She pleaded with her husband to allow us to stay with them, but he refused and returned to work. We made the most of the short visit, giving her encouragement from the Bible and commanding her for taking such a firm stand. To avoid causing further problems for her, we then left but promised to return later when the situation had improved. As we left the house and also filled our gas tank at the garage, we noticed we were being watched, but we were not arrested. We then went on to Beira and visited the

When the rivers were too deep, two ferrymen would pull us across by rope

small congregation there before returning to Zimbabwe. Some months later we did return and were able to enjoy a meal with the interested lady along with her husband and daughter. Eventually she was baptized during a visit to Portugal and became a zealous Kingdom publisher.

Farther north we frequently made visits to places such as Quelimane, Nampula, and Nacala, a small port. At Nacala we often visited the Soares family. Mr. Soares had first heard of the truth in Portugal. But when he immigrated to Mozambique, the brothers in Lourenço Marques (now Maputo), capital of Mozambique, studied with him and his family. They deeply appreciated that we were prepared to travel hundreds of miles to visit an isolated family. They made good progress. Later they moved to South Africa, where the daughter, Manuela, is serving at Bethel as a Portuguese translator.

We visited the congregation at Lourenço Marques many times. This entailed a trip of over 700 miles from Blantyre over rough roads. Twice we had serious vehicle problems and had to be towed to Salisbury (now Harare). Still, it was a great joy to see



the small group in Lourenço Marques grew to a fine congregation in spite of their working under ban. Small circuit assemblies were held regularly. But they had to be conducted in the bush as if the brothers were just a large group enjoying a picnic. On several occasions an assembly was arranged across the border at Nelspruit in South Africa. This helped the Maputo brothers to appreciate Jehovah's organization and grow spiritually.

The Beira Congregation also became strong. Because of political upheavals in Mozambique, brothers from that country are now scattered in Portugal, South Africa, Canada, Brazil, the United States, and other places. All credit goes to Jehovah, who 'made the seed grow.' (1 Corinthians 3:6, 7) Yes, for ten years we had the privilege of assisting the brothers in Mozambique under the Portuguese regime. Looking back, we marvel at the way Jehovah opened the door for us to do this.

On one occasion, while visiting Nampula in the north, we were arrested by a member of the P.I.D.E. All our literature, including Bibles, was taken, and we were told we would never be allowed back into Mozambique. In spite of that, with Jehovah's help we were able to make many more trips into the country. Every time we reached the border, we used to ask his help and guidance so that we could accomplish his will and give the badly needed encouragement and training to our brothers in that land.

In 1979 we were transferred to Botswana. It has a large land area, about

half the size of South Africa. Since a huge area is desert, the Kalahari, there are fewer than one million inhabitants. Here we have had such privileges as helping to build a Kingdom Hall and missionary home in Gaborone, the capital. Another privilege has been to help Portuguese-speaking refugees from Angola and study the Bible with them.

We were also able to help a couple of youngsters from Zimbabwe. It appears that in this neighboring country, Jehovah's Witnesses, by special arrangement, were allowed to teach Scripture in some schools. This aroused interest in these young folks. When they later moved to Botswana, we contacted them, and they asked for a Bible study. Their parents, however, were opposed, so they had to come to the missionary home to study. They made fine progress and became baptized Witnesses.

As I look back on 41 years of full-time service in eight countries, I feel deeply grateful to Jehovah for the many blessings enjoyed. It has not been easy, but it has been a great joy for Joyce and me to help many to take a firm stand for the Kingdom and to see the fine progress in spite of many problems and tough opposition. It has indeed been a case of 'preaching the word, and being at it urgently in favorable season and in troublesome season.' Yes, full-time service is a rich experience and a great privilege that we heartily recommend to those who can adjust their lives to enjoy it.—2 Timothy 4:2.



Gilead Graduates Urged to Cultivate Good Communication Skills

ON SUNDAY, March 4, 1990, more than 4,100 persons filled the Jersey City Assembly Hall of Jehovah's Witnesses for the graduation exercises of the 88th class of the Watchtower Bible School of Gilead. The 24 graduates had come from 6 countries and were now being sent to a total of 13 countries.

The program started at 10:00 a.m. After a song, George Gangas, now more than 90 years of age and a member of the Governing

Body, opened with fervent prayer to Jehovah. Following this, the chairman, C. W. Barber, also a member of the Governing Body and himself a graduate of Gilead's 26th class, briefly discussed some of the rapid changes on the world scene. He concluded by saying: "Never has there been a more wonderful opportunity to be witnesses of Jehovah's supremacy and his righteousness." Then he proceeded to introduce the various speakers on the morning program.



88th Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back and names are listed from left to right in each row.
(1) Magney, D.; Rogers, L.; Foster, S.; Foley, R.; Untch, L.; Jonasson, G. (2) Buri, H.; Buri, B.; Krammer, M.; Hudson, D.; Underkoffler, J. (3) Angerville, P.; Olsson, M.; Jones, A.; Untch, R.; Krammer, A.; Hudson, C. (4) Foley, L.; Magney, J.; Jones, A.; Jonasson, H.; Foster, M.; Rogers, M.; Underkoffler, R.

Vernon Wisegarver, a member of the Factory Committee in Brooklyn, chose the theme "Be Skilled in Your Work." Drawing on the illustration of a village blacksmith who forged a strong chain that, fastened to an anchor, saved the lives of all on a ship during a storm, he likened the Gilead graduates to the blacksmith. By teaching people the Bible, they will help them to build a lifesaving chain of godly qualities, using the skills they developed in their Gilead training. He encouraged the graduates to continue honing their teaching skills and to stand before the greatest of all Kings as "skillful workers."

Next, John Barr, a member of the Governing Body, spoke on the topic "Taste and See That Jehovah Is Good." His remarks were based on Psalm 34:8, which says: "Taste and see that Jehovah is good, O you people; happy is the able-bodied man that takes refuge in him." He admonished them: "Taste everything in your missionary assignment. Try it all. Don't be afraid of it. Then you will be able to experience Jehovah's goodness in a way that you have never experienced it before. Never be choosy. Never say, 'I don't like this.' Taste it."

Charles Woody, a member of the Brooklyn Service Department Committee, spoke on his selected subject, "Keeping a Balanced View of Ourselves." He said: "We enjoy being with those who have a balanced view of themselves, who do not always have to have their own way, who are quick to commend and build up others, and who, though possessing knowledge, do not make others feel that they do not have it." He further stated: "As missionaries you will want to attract people to the truth, not distract them. Your humble manner will be invaluable in helping to accomplish this."

Lyman Swingle, a member of the Governing Body, next spoke on the theme "The Next Chapters, What Will They Tell Us?"

He began by saying: "Today you begin a new chapter in your life. What will you write in these chapters from now on into the future?" He reminded them: "Everything that you do should bring honor and glory to Jehovah," and he added: "Be sure that your decisions are based on God's Word. Remember Proverbs 3:7, which says: 'Do not become wise in your own eyes.' Be found faithful in carrying out your assignment." He concluded by saying: "We trust that you will never finish writing your biography, that you will live forever."

Next, Jack Redford, one of the school's instructors, exhorted the graduates: "Be Living Sacrifices." He began by saying: "Missionary service is a life of sacrifice.... We love you for your self-sacrificing spirit." Quoting from Philippians 2:17, where the apostle Paul said that he had been poured out like a drink offering, meaning that he was willing to expend himself as a living sacrifice, he asked: "But how are missionaries often like drink offerings?" He then related two experiences regarding missionaries who expended themselves beyond what is required. One made 16,000 bricks with his own hands and built the first Kingdom Hall in his assigned country. The other experience concerned a sister who accompanied her husband out into the jungle, where living conditions were very primitive. The local sisters all appreciated her because they recognized that she was

CLASS STATISTICS

- Number of countries represented: 6
- Number of countries assigned to: 13
- Number of single brothers: 2
- Number of married couples: 11
- Number of students: 24
- Average age: 32.7
- Average years in truth: 14
- Average years in full-time ministry: 9

pouring herself out as a 'living sacrifice.' But then the speaker reminded the students that sacrifice is of no value if it is not coupled with obedience. Using the account of King Saul and the Amalekites, he exhorted: "Always remember that obedience is better than sacrifice. Never try to bargain with Jehovah. Always do what he tells you to do."

The chairman then introduced the other instructor in the school, Ulysses Glass. Brother Glass began by saying: "The 88th class was and is a happy class. Other classes were happy too. Why, then, does your happiness stand out?" He showed that happiness "is not a goal but a result of right works. It is the process of getting there that brings the reward." He quoted an author whose life was changed by seeing the phrase: "Success is a journey, not a destination." The author vowed that he would stop evaluating happiness on the basis of arriving at destinations instead of seeing his whole life as a continuing journey. "There is no way to happiness," he said. "Happiness is the way." Brother Glass then commented that this class had captured the essence of those words. He concluded by exhorting all the students: "Continue to walk in well-watered places. Whatever problems you may encounter, may the happiness that belongs to those who love and fear Jehovah continue to be yours."

Then came the feature discourse of the morning, which was delivered by another member of the Governing Body, Karl Klein, who chose the theme "Cultivating Christian Communication." He began by reminding all that Jehovah is the greatest of all communicators. His only-begotten Son, the Logos, was used as Jehovah's Chief Spokesman, and he communicated God's will and instructions to the earthly creation. When Jesus was on earth, crowds were astonished

at his way of teaching. Never had they heard a man speak like him. At Matthew 28:19, 20, Jesus encouraged his disciples to be good communicators by going out into the world, teaching his commands to others and making them disciples also.

Then, speaking directly to the future missionaries, Brother Klein said that there are four avenues for missionaries to be concerned about in cultivating good communication skills: between husband and wife, with others in the missionary home, with those in the branch office where they are assigned, and with those they meet in the field service. "You start communicating before you open your mouth," Brother Klein said. "Your bearing and grooming communicate impressions to the householder." He then gave several illustrations to prove his point and concluded with these exhortations: "Be lowly in mind. Keep the lines of communication open. Strive to be better communicators."

After greetings were read, diplomas of merit were handed to each of the graduates by the chairman. Then the class presented a resolution addressed to the Governing Body and the Bethel family, read by Paul Angerville of Guadeloupe.

The afternoon session started with a *Watchtower Study*. After that, the students put on a program that gave the audience opportunity to see something of their classroom atmosphere, to observe their informal get-togethers in their rooms, and to hear many of their field service experiences since coming to Gilead five months previously. Finally, there was a fine drama with the theme *Doing What Is Right in Jehovah's Eyes*. The drama was enacted by publishers from the Lyndhurst, New Jersey, Congregation. The day ended with a concluding song, followed by a prayer by Fred Franz, the Society's 96-year-old president.

Kingdom Proclaimers Report

Informal Witnessing Bears Fruitage

JESUS opened a conversation that led to an informal but very effective witness when he said to a Samaritan woman at a well: "Give me a drink." (John 4:7) We today can similarly be very effective if we are alert to all opportunities for informal witnessing. One brother in Australia sparked an informal conversation by reading the daily text on a park bench. A curious man noticed the publication and said he was also interested in the Scriptures. He was a non-practicing Catholic who had been taught evolution in Catholic school and now did not know what to believe. The brother arranged to obtain the book *Life—How Did It Get Here? By Evolution or by Creation?* for him.* Two days later he took the book to the man's workplace, only to learn that he was out. His secretary virtually grabbed the book, saying: "We have been waiting for this book."

Two hours later the brother received a phone call from the man requesting two more copies of the *Creation* book and asking the Witness to visit him in his office. When the brother went to that office, he found the man and two others present. A Bible study was started with them, including the secretary, and it was arranged that the brother call twice a week. In the weeks ahead, the man's girlfriend, a 'born-again Christian,' kept sending notes asking Bible

questions. Finally, she joined the study, as did the man's business partner and his friend, who was an evolutionist.

They continued their Bible studies regularly for five months, with the second study each week being conducted in the park. Then the secretary's boyfriend joined the study group. Soon after, the first man's partner and his friend moved to Idaho in the United States, where they continued studying. A few weeks later, the first man was approached by a complete stranger, who asked what had happened to the Bible discussions in the park. Seemingly, he had been listening in on their studies. Arrangements were made for him to study also.

What was the result of all of this? Eighteen months from the

original contact in the park, the first man and his girlfriend, the former 'born-again Christian,' had married and were baptized. The secretary and her boyfriend also married and were baptized. The business partner and his friend who went to the United States were baptized, and one of them now serves regularly as an auxiliary pioneer. The one who listened in on the Bible discussions in the park continued his studies. He then moved to Ireland, and he was looking forward to being baptized!

All of this happened because a brother took advantage of his lunch break to do informal witnessing, and Jehovah blessed his efforts. May we similarly take advantage of every opportunity to spread the good news to those hungering for Jehovah's Kingdom message!



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Questions From Readers

- Do Jehovah's Witnesses accept injections of a blood fraction, such as immune globulin or albumin?

Some do, believing that the Scriptures do not clearly rule out accepting an injection of a small fraction, or component, taken from blood.

The Creator first laid upon all mankind the obligation to avoid taking in blood: "Every moving animal that is alive may serve as food for you . . . Only flesh with its soul—its blood—you must not eat." (Genesis 9:3, 4) Blood was sacred and so could be used only in sacrifice. If not used in that way, it was to be disposed of on the ground.—Leviticus 17:13, 14; Deuteronomy 12:15, 16.

This was no mere temporary restriction for Jews. The need to abstain from blood was restated for Christians. (Acts 21:25) Around them in the Roman Empire, God's law was commonly broken, since people ate food made with blood. It was also broken for "medical" reasons; Tertullian reports that some men took in blood thinking that it could cure epilepsy. They quaffed with greedy thirst the blood of criminals slain in the

arena.' He added: "Blush for your vile ways before the Christians, who have not even the blood of animals at their meals." Jehovah's Witnesses today are just as determined not to violate God's law, no matter how common it is for others to eat food made with blood. In the 1940's, blood transfusions came into widespread use, and the Witnesses saw that obeying God required that they also avoid blood transfusions, even if doctors urged these.

At first, most transfusions were of whole blood. Later, researchers began to separate blood into its primary components, for doctors concluded that a certain patient might not need all major parts of blood. If they gave him only one component, it would be less risky for him, and the doctors could get more use out of the blood available.

Human blood can be separated into dark cellular material and a yellowish fluid (plasma, or serum). The cellular part (45 percent by volume) is made up of what are commonly called red cells, white cells, and platelets. The other 55 percent is the plasma. This is 90 percent water, but it carries small amounts of many proteins, hormones, salts, and enzymes. Today, much of the donated blood is separated into the primary components. One patient may be given a transfusion of plasma (perhaps FFP, fresh frozen plasma) to treat shock. But an anemic patient might be given packed red cells, that is, red cells that had been stored and then put in a fluid

and transfused. Platelets and white cells are also transfused but less commonly.

In Bible times men had not devised such techniques for using these components. God simply commanded: 'Abstain from blood.' (Acts 15:28, 29) But why should anyone think that it would make a difference whether the blood was whole or had been separated into these components? Though some men drank blood, Christians refused even if it meant death. Do you think that they would have responded differently if someone had collected blood, allowed it to separate, and then offered them just the plasma or just the clotted part, perhaps in blood sausage? No, indeed! Hence, Jehovah's Witnesses do not accept transfusions of whole blood or of its primary components (red cells, white cells, platelets, or plasma) used to accomplish a similar purpose.

As the question suggests, though, scientists have learned about specialized blood fractions and how to employ such. A common issue involves the plasma proteins—globulins, albumin, and fibrinogen. Likely, the most widespread therapeutic use of such is injecting immune globulin. Why is that done?

Your body can produce antibodies against certain diseases, giving you active immunity. This is the basis for advance inoculation with a vaccine (toxoid) against polio, mumps, rubella (measles), diphtheria-tetanus-pertussis, and typhoid fever. However, if someone has recently been exposed to certain serious diseases, physicians may recommend an injection of a se-

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rum (antitoxin) to give him immediate passive immunity. Until recently such injections have been made by extracting immune globulin, which contains antibodies, from a person already immune.* The passive immunity gained from the injection is not permanent, for the injected antibodies pass out of his system in time.

In view of the command to 'abstain from blood,' some Christians have felt that they should not accept an immune globulin (protein) injection, even though it was only a blood fraction. Their stand is clear and simple—no blood component in any form or amount.

Others have felt that a serum

* With recombinant DNA, or genetic-engineering, techniques, scientists are developing similar products that are not made from blood.

(antitoxin), such as immune globulin, containing only a tiny fraction of a donor's blood plasma and used to bolster their defense against disease, is not the same as a life-sustaining blood transfusion. So their consciences may not forbid them to take immune globulin or similar fractions.* They may conclude that for them the decision will rest primarily on whether they are willing to accept any health risks involved in an injection made from others' blood.

It is significant that the blood system of a pregnant woman is separate from that of the fetus in her womb; their blood types are often different. The mother does

* One example is Rh immune globulin, which doctors may recommend when there is Rh incompatibility between a woman and her fetus. Another is Factor VIII, which is given to hemophiliacs.

not pass her blood into the fetus. Formed elements (cells) from the mother's blood do not cross the placental barrier into the fetus' blood, nor does the plasma as such. In fact, if by some injury the mother's and the fetus' blood mingle, health problems can later develop (Rh or ABO incompatibility). However, some substances from the plasma cross into the fetus' circulation. Do plasma proteins, such as immune globulin and albumin? Yes, some do.

A pregnant woman has an active mechanism by which some immune globulin moves from the mother's blood to the fetus'. Because this natural movement of antibodies into the fetus occurs in all pregnancies, babies are born with a degree of normal protective immunity to certain infections.

It is similar with albumin, which doctors may prescribe as a treatment for shock or certain other conditions.* Researchers have proved that albumin from the plasma is also transported, though less efficiently, across the placenta from a mother into her fetus.

That some protein fractions from the plasma do move naturally into the blood system of another individual (the fetus) may be another consideration when a Christian is deciding whether he will accept immune globulin, albumin, or similar injections of plasma fractions. One person may feel that he in good conscience can; another may conclude that he cannot. Each must resolve the matter personally before God.

* Evidence shows that nonblood volume replacement fluids (such as hetastarch [HES]) can be used effectively to treat shock and other conditions for which an albumin solution might have been used previously.

Do Not Miss the “Pure Language” District Convention!



Four rewarding days of Bible instruction await you. Be present when the program begins at 1:30 p.m. on Thursday. Enjoy the thought-provoking talk "Are Your Friends Jehovah's Friends?" as well as the keynote address, "A Pure Language for All Nations." The afternoon's concluding talk, "Saving Your Life With Blood—How?", will answer the question: Is blood really needed to save life?

Friday morning's session begins at 9:30. Be there to benefit from the probing talk "Christ 'Hated Lawlessness'—Do You?" and the motivating discourse "Reject Worldly Fantasies, Pursue Kingdom Realities." During the afternoon, practical suggestions on ways to live within your financial means will be provided. Parents will be shown how they can more effectively fulfill their obligations, and a modern-day drama will offer youths excellent guidance regarding participation in extracurricular school activities.

Saturday morning's session will feature the discourse on dedication and baptism, as well as consider the need to make sacrifices in order to do personal Bible study. "Jehovah's Celestial Chariot on the Move" is a stirring talk on the afternoon's program. Also, there will be strong reminders regarding our Christian responsibility to aid those blinded by false religion, and practical assistance will be offered to fulfill this responsibility.

You will want to be present Sunday morning to hear the powerful message that will be delivered against Christendom and its clergy. This will be followed by a full-costume dramatic presentation based on events involving the lives of Jehu and Jonadab. Then, in the afternoon, be sure to hear the public talk, "Become United by the Pure Language."

During June, July, and August, more than 140 conventions are scheduled throughout the United States alone, so there will be one not far from your home. Check with Jehovah's Witnesses locally for the time and place of the one nearest to you.