

February 1, 1984

The Watchtower

Announcing Jehovah's Kingdom



The Trinity

—Should You Believe It?

The Watchtower®

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Vol. 105, No. 3

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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.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 4: United Worshipers of the Only True God. Page 16. Songs to Be Used: 5, 24.

March 11: 'Oneness of Spirit' in a Rapidly Growing Flock. Page 21. Songs to Be Used: 48, 72.

Average Printing Each Issue: 10,200,000

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*Study articles also available in large-print edition at same cost.

The Bible translation used is the "New World Translation of the Holy Scriptures," unless otherwise indicated.

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Fifteen cents (U.S.) a copy

Yearly subscription rates

Watch Tower Society offices	Semimonthly
America , U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50
Australia , Box 280, Ingleburn, N.S.W. 2565	A\$5.00
Canada , Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4	\$4.00
England , The Ridgeway, London NW7 1RN	£4.00
New Zealand , 6-A Western Springs Rd., Auckland 3	\$5.00
Nigeria , P.O. Box 194, Yaba, Lagos State	N2.50
Philippines , P.O. Box 2044, Manila 2800	P30.00
South Africa , Private Bag 2, Elandsfontein, 1406	R4.80

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Changes of address should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label).

The Watchtower (ISSN 0043-1087) is published semimonthly for \$3.50 per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Postmaster: Send address changes to Watchtower, Wallkill, N.Y. 12589.

Published by

**Watch Tower Bible and Tract Society
of Pennsylvania**

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, President

To Die for a Doctrine

HE WAS born in Tudela, Spain, about 1511. He studied medicine in Paris and later practiced in several French cities. He is renowned for his contribution in connection with the discovery of the pulmonary-circulation system.

Yet, for much of his adult life he was forced to live as a fugitive, even changing his name. On August 13, 1553, on his way to Italy, he stopped at Geneva, Switzerland. He was recognized, arrested and, on August 14, was put on trial for his life, at the instance of Protestant reformer John Calvin. The decision? Guilty! The sentence? Death! So on October 27, 1553, in the outskirts of Geneva, he was burned at the stake.

Who was he? Michael Servetus. Of what was he guilty? Murder? Extortion? Some other heinous crime? No, he was executed as a heretic because he denied Christendom's orthodox doctrine of "the most Holy Trinity."

To this day the Trinity is a subject of controversy. For example, American evangelist Billy Graham claims: "The Bible teaches that Jesus Christ is fully God, and in no way is inferior to God the father." On the opposing side,



several years ago in the classified section of *The Denver Post* a Pentecostal minister offered \$1 million (U.S.) to anyone who could find the doctrine of the Trinity in the Bible. He labeled the Trinity as man-made philosophy "that is incongruous and incomprehensible."

'But what difference does it make?' you may wonder. 'Does it really matter what you believe?' Yes, it does. Why? Because Jesus Christ said: "Eternal life means knowing you as the only true God, and knowing Jesus your messenger as Christ." (John 17:3, *An American Translation*) Our everlasting welfare is dependent upon our *accurately knowing* "the only true God." So which is the truth? Is Jesus Christ "the Son of God" or God the Son? There is a big difference!

The Trinity

—Should You Believe It?

DO YOU sincerely believe in the Trinity? Hundreds of millions in Christendom do. Perhaps you have always thought of it as based on the Bible. Do you know exactly what it is? Do you understand it? Can you explain it?

The Athanasian Creed, one of the earliest complete statements of the Trinity, explains it this way:

"The Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. . . . the Father is almighty, the Son almighty, and the Holy Ghost almighty.

. . . So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods,

but one God. . . . In this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are coeternal together, and coequal."

So according to the Trinity doctrine, the Father, the Son and the Holy Ghost are coequal in power, authority and eternity. But the critical question is this: Did Jesus Christ and his apostles believe and teach the Trinity? If we believe that they did, we are faced with a number of very puzzling questions.

At Mark 13:32, Jesus Christ said:

Representation of the Trinity in 14th-century Saint Peter's Catholic Church in Tagnon, France



"But of that day or that hour [of God's coming execution of judgment] *no one knows*, not even the angels in heaven, nor the Son, but *only the Father*."* (See the box, "Why Are They Missing?" on page 7.) But if the Father and the Son are coequal, how could the Son be ignorant of things the Father knows? 'Jesus had two natures,' some will answer. 'Here he is speaking as a man.' And, yet, even if that were so, what about the "Holy Ghost"? If it is the third person of the Trinity, why does it not know? A chain is only as strong as its weakest link. And the "Holy Ghost" is part of the Trinitarian chain.

Similarly, on an earlier occasion Jesus had said: "No one knows who the Son is *except the Father*, or who the Father is *except the Son*." (Luke 10:22) Once again, what about the "Holy Ghost"? If it is a conscious part of the "Godhead," coequal with the Father and the Son, why does it not know?

More than 20 years after Jesus died and ascended to heaven, the apostle Paul wrote: "For who has known the mind of the Lord [the Father] so as to instruct him?" But we have the mind of Christ." (1 Corinthians 2:16) How is it possible to have "the mind of Christ" and yet not know "the mind of the Lord"—if the Father and the Son are coequal?

At Proverbs 8:22-24 we read: "The LORD *created me* at the beginning of his work, the first of his acts of old. Ages ago *I was set up*, at the first, before the beginning of the earth. When there were no depths *I was brought forth*." The early Christians clearly understood that this descrip-

tion applied to Christ. As Trinitarian scholar Edmund J. Fortman writes: "Paul applied it [Proverbs 8:22-31] to the Son of God. The Apologists used it to prove to Gentile and Jew the pre-existence of the Word and His role in creation." (Compare Colossians 1:15-17; Revelation 3:14.) But if Jesus had a finite beginning, was "created," "set up," "brought forth," though long before his earthly birth, how could he be coequal with the Father in eternity? Additionally, only a *creature* (hence, one who had a beginning) could say: "I live because of the Father."—John 6:57.

Jesus repeatedly referred to the Father as "*my God*"—even *after* his return to heavenly glory. (Matthew 27:46; John 20:17; Revelation 3:2, 12) Only an inferior, a worshiper, can refer to another as "*my God*." But why is it that *not once* do we find the Father addressing the Son as "*my God*"? And why is it that we *never* see the Father or the Son addressing the "Holy Ghost" as "*my God*"?

Thought-provoking questions, would you not agree?

Why Was There No Reaction?

If we think that Jesus Christ believed and taught that he was equal to God, something else is rather puzzling: Why do we not read in the "New Testament" about the effects that would necessarily have resulted from such a teaching? What effects?

First, consider how such a teaching would have affected Jesus' disciples. In the beginning, they must have considered Jesus to be a mere man. (Compare Mark 6:3.) Then, at some point, Jesus supposedly revealed to them that he

* Scripture quotations are from the *Revised Standard Version* unless otherwise indicated.

was God himself. How would they have reacted? How would *you* react if you suddenly found yourself standing next to God?

Considering such a prospect, Andrews Norton, one of the first professors at Harvard Divinity School in the 19th century, exclaimed: "With what unspeakable astonishment should we be overwhelmed!" And if a person really learned that he had been in the physical presence of God, "how continually would it be expressed in the most forcible language, whenever we had occasion to speak of him!"

But, in all honesty, as you read through the Gospels do you see this astonished reaction in Jesus' disciples? 'That is why the truth of it was gradually revealed to them by Jesus,' some may say. Why, then, is there no trace of such astonishment even in the letters of the "New Testament," which were written years after Jesus' death and resurrection? Puzzling, is it not?

Besides this, there are other consequences that would necessarily have resulted had Jesus taught that he was God. For the Jews, who believed that "the LORD . . . is one LORD," it would have been blasphemous to suggest that Christ was equal to God as the second person of the Trinity. (Deuteronomy 6:4) This raises two questions.

(1) Why do we not find the writers of the "New Testament" explaining, clarifying, illustrating and defending this unbelievable doctrine over and over again for the benefit of believing Jews? No teaching would have required more explanation!

(2) And why do we not find *unbelieving* Jews, who bitterly and passionately opposed Christianity, attacking the doctrine that to them would have been

abhorrent? No doctrine would have been surrounded by more controversy!*

Thus, Professor Norton observed:

"It appears, then, that while other questions of far less difficulty (for instance, the circumcision of the Gentile converts) were subjects of such doubt and controversy that even the authority of the Apostles was barely sufficient to establish the truth, this doctrine [the Trinity], so extraordinary, so obnoxious, and so hard to be understood, was introduced in silence, and received without hesitation, dislike, opposition, or misapprehension."

Puzzling, to say the least!

So why was there no clarifying by the "New Testament" writers? No attacks

Why do we not find opposing Jews attacking the doctrine that to them would have been abhorrent?

by Jewish opposers? Because neither Jesus nor his apostles taught what is commonly believed in Christendom—the Trinity! Where, then, did the Trinity doctrine come from?

The Trinity—God Honoring?

"The Trinity was later received by tradition, though not taught in Scrip-

* Some may point to John 5:17, 18, where it says: "My Father is working still, and I am working." This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his own Father, making himself equal with God." However, John is describing what the unbelieving Jews *incorrectly* thought Jesus meant, that he was "making himself equal with God." This is evident from the fact that they also *incorrectly* accused Jesus of breaking the Sabbath. —Compare Matthew 5:17-19.

ture,' some may argue. Yet, how does this harmonize with Paul's words at Galatians 1:8: "But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed"?

The Bible warned of an apostasy from true Christianity, saying: "In later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons." (1 Timothy 4:1) Since, according to the *New Catholic Encyclopedia*, the Trinity teaching was not fully developed until "the last quadrant of the 4th century," we ask: Is it possible that the Trinity doctrine is a result of apostasy from true Christianity? Could the Trinity in reality be a 'doctrine of demons'?

Surely a determining factor would be the fruitage of the doctrine. When accused by the Jews of 'having a demon,' Jesus replied: "I have not a demon; but I *honor* my Father." (John 8:49) So what about the Trinity teaching? Has it brought you closer to the God of the Bible? Has it honored God by bringing people closer to him? What do the facts show?

"The doctrine of the Holy Trinity is extremely difficult to explain, and nobody understands it," admits Catholic clergyman Robert I. Gannon. In order to have a basis for faith, thinking persons require explanations that satisfy the logical mind. Is there not something wrong with a concept of God that cannot be explained? Can God be honored by a concept of him that "nobody understands"? True Christians must know the God whom they worship. There is no room for mystery! —John 17:3.

Then, too, far from bringing people closer to the Father, the Trinity doctrine has caused him to be *supplanted*.

In the Protestant tradition, this has led to the Father's being relegated to a position of near-total obscurity. Ask anyone to whom they are referring when they say "Praise the Lord!" and they will invariably answer, "Why, Jesus Christ, of course!"

Closer to God—Or to Mary?

In the Roman Catholic tradition, the effect has been further compounded by the veneration of Mary as the "Mother of God," "Mediatrice of all Graces," "Co-redemptrix of man" and "Queen of Heaven"—all logical consequences of the Trinity teaching! As the *New Catholic Encyclopedia* explains: "Mary is truly the mother of God if two conditions are fulfilled: that she is really the mother of Jesus and that *Jesus is really God*."—Italics ours.

Why Are They Missing?

Regarding the timing of the "great tribulation," Matthew 24:36 reads, according to the *Authorized Version*, or the *King James Version*: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Notice that the words "nor the Son" are omitted although they appear in many other translations. Why are they missing? Evidently this verse worried Trinitarians! For how could the Son not know things the Father knows—if they are coequal? Commenting on Matthew 24:36, *The Codex Sinaiticus and The Codex Alexandrinus*, published by the trustees of the British Museum, explains: "Sinaiticus and Vaticanus [Bible manuscripts] add *nor the Son* after *heaven*, apparently the original reading which was removed through fear of doctrinal misunderstanding."



Illustrating the extent to which the Father has been pushed into the background, Arnold Toynbee in *An Historian's Approach to Religion* quotes 17th-century French Huguenot Pierre Bayle, who satirizes that God handed the universe over to Mary:

"From that day onwards, God had no longer interfered in anything, but had relied, for everything, upon Mary's vigilance; that orders had been despatched to several angels to notify on Earth this change of government, in order that Mankind might know to whom and in what style they were to address themselves in future in their acts of invocation; and that they were . . . not to address themselves to the Virgin Mary in the capacity of a mediatrix or of a subordinate queen, but were to address themselves to her as the sovereign and absolute empress of all things."

In contrast, Jehovah God insists on *exclusive devotion!* (Exodus 20:5) "I will not give my glory to another," he warns.—Isaiah 42:8, *Douay Version*.

What, then, do the facts show? This: The Trinity doctrine has not honored God by bringing people closer to him.

Did you know that triads of gods long preceded Christianity?

Instead, it has grossly misrepresented God. Thus it is apparent that those responsible for its development had apostatized from true Christianity.

Where Did It Come From?

Actually, trinities of gods long preceded Christianity, being common in ancient Egyptian and Babylonian mythology. How did the idea creep into Christendom? The *History of Christianity*, published by Peter Eckler, explains:

"If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism. The pure Deism of the first Christians, (who differed from their fellow Jews only in the belief that Jesus was the promised Messiah,) was changed, by the Church of Rome, into the incomprehensible dogma of the trinity. Many of the pagan tenets, invented by the Egyptians and idealized by Plato, were retained as being worthy of belief."

"Worthy of belief"? Do you agree? Jesus Christ clearly stated that his true disciples must "worship the Father in . . . truth." (John 4:23, 24) Yes, our worship must be in harmony with the truth found in God's Word, the Bible. This includes acceptance of Jesus Christ as "the Son of God," not God the Son! (John 20:31; 1 John 4:15) It requires that we firmly reject all pagan religious falsehoods. The magazine that you are now reading has, for over a hundred years, helped millions of sincere people to worship 'in truth' the *one* God, "Jehovah the Sovereign Lord."—Psalm 140:7, *New World Translation*.

Insight on the News

“Fatal Fascination”

Under this heading, the *Seattle Times* told the story of 16-year-old Craig Hunt. Intellectually a top student, and president of his senior high-school class, he also excelled in sports and was noted as a happy, outgoing person. He was an active churchgoer and member of an evangelical youth group. Yet despite all of this, he committed suicide by jumping 320 feet (98 m) to his death at Snoqualmie Falls, leaving behind a suicide note. “In it,” says the newspaper, “Hunt indicated to his friends that it was not out of anger or bitterness that he was taking his own life, but rather because of a fascination with life after death.”

According to the *Times*, his best friend said that he “‘really seemed to be searching’ for something which would add a sense of meaning and worth to

his life,” that he “‘had developed a strong urge to find out ‘just what lay beyond life on earth.’”

Such tragic results could certainly have been avoided by a true knowledge of the Bible’s teachings concerning the condition of the dead. (Ecclesiastes 9:5, 10; John 8:32) It is indeed wise for parents to bring up their children in the “discipline and mental-regulating of Jehovah.”—Ephesians 6:4.

‘Armageddon Generation’?

“Five days before a terrorist bombing killed hundreds of American servicemen in Beirut,” states a New York *Daily News* report, “President Reagan reportedly recalled a biblical prophecy and said he wondered whether the world was facing ‘Armageddon.’” According to the report, Reagan said in a

phone conversation with Thomas Dine, executive director of the American-Israeli Public Affairs Committee: “You know, I turn back to your ancient prophets in the Old Testament and the signs foretelling Armageddon, and I find myself wondering if—if we’re the generation that is going to see that come about.” He added: “I don’t know if you’ve noted any of those prophecies lately, but, believe me, they certainly describe the times we’re going through.”

It is noteworthy that world leaders see signs today that bespeak critical times. But are they aware that these signs now undergoing fulfillment point to “the last days” for this system of things? (2 Timothy 3:1-5; Matthew 24:3-14) Apparently not, because they are not willing to submit their sovereignties to God’s established Kingdom that will soon replace all human governments.—Daniel 2:44.

A Loyal Fighter Passes On

THE WATCHTOWER of September 1, 1983, in the article entitled “Moving Ahead With God’s Organization,” carried the life story of a valiant fighter for Jehovah’s Kingdom—Grant Suiter. At the conclusion of this article it was stated that Brother Suiter had suffered a critical injury to his spine. This was on May 30. Though he was almost completely paralyzed, Brother Suiter fought to keep alive for almost six months. Severely handicapped as he was, and without the power of speech, he continued to show great interest in the forward movement of Jehovah’s organization on earth, for which he had served as corporate secretary-treasurer for 36 years. However, he finished his earthly course the morning of November 22, and announcement of this was made to the Bethel family at Brooklyn and Watchtower

Farms following morning worship and breakfast that morning.

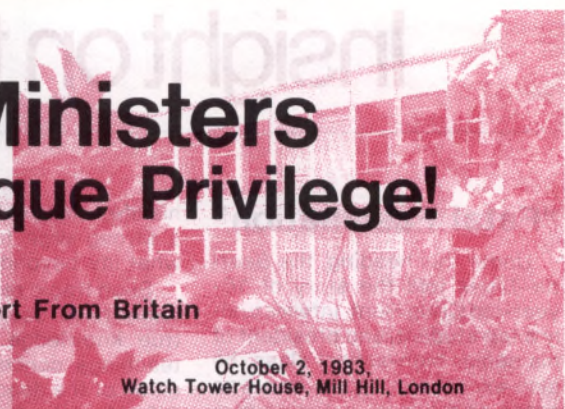
On Wednesday evening, November 23, a memorial service was held at the Brooklyn Bethel Kingdom Hall, being relayed by closed-circuit television to the dining rooms and by telephone tie-in to Watchtower Farms. Thus most of the Bethel family of 3,123 members, including Gilead students, and also many guests, were able to hear talks by several family members. These were not eulogies. Rather they encouraged all present to profit by the loyal life course of Brother Suiter, who had indeed proved to be a ‘big tree of righteousness’ and a conqueror in fighting for Kingdom interests. (Isaiah 61:3; Revelation 14:13) Appreciation was also expressed for the loyal support given him by his wife, Edith, during the closing days of his devoted service on earth.



Loyal Ministers Share a Unique Privilege!

Special Report From Britain

October 1, 1983,
De Montfort Hall, Leicester



October 2, 1983,
Watch Tower House, Mill Hill, London

THE end of September 1983, saw an unusual exodus from the international headquarters of Jehovah's Witnesses in Brooklyn, New York. Thirteen members of the Governing Body of this world-embracing religion traveled to Britain. What special attraction brought them across the Atlantic?

Initially it was the annual meeting of the Watch Tower Bible and Tract Society to be held for the first time on British soil, on Saturday, October 1. The De Montfort Hall in the English Midlands city of Leicester had been booked for the occasion. Expectations ran high as memories flooded back for all Witnesses who had attended a convention there in 1941. Why was that year of such special significance?

A Nostalgic Return

World War II was then at its height. Austerity, food rationing and persistent bombing made life hard and traveling difficult. Yet in the midst of all this turmoil Jehovah's Witnesses arranged for a national five-day convention to be held in the De Montfort Hall, early in September 1941.

A young American, Albert D. Schroeder, had oversight of the branch office

of the Society in London at that time. Now at this meeting in 1983 he was present as a member of the Governing Body of Jehovah's Witnesses, in company with corporation members from 28 countries! A total of 3,671 filled both the hall and an adjoining marquee, with an additional 1,504 tied in at the West Midlands Assembly Hall at Dudley. All were thrilled to hear Brother Schroeder recall those days of 42 years ago when there were only 11,000 Witnesses in the British Isles.

Speaking of the 1941 convention, Brother Schroeder asked: "How many of you with us today were present then?" Hands shot into the air. "My!" he reacted, "well over half the audience! What a reunion for all you faithful, loyal ones!"

Many who were in the audience are still serving in missionary assignments around the world. There were altogether some 700 spirit-begotten Christians present. "Probably the largest gathering of the anointed in Europe in many years," commented Brother Schroeder. Realizing that so many would want to attend and that space was limited, the original invitation specified, 'We will give preference to "old-timers"—Wit-

nesses who have served Jehovah faithfully for about 40 years.' And these attended in great numbers.

Brother Schroeder concluded his program part entitled "Keep Hoping in Jehovah That You Do Not Tire Out" by telling the enthused audience: "Jehovah's Witnesses do not live in the past, however, but in the fascinating, fulfilling present, preaching the good news until Jehovah says the work is finished."

True Ministers of God

Earlier that day, after completing the formal legal requirements of the corporation, Frederick W. Franz, president of the Watch Tower Society, delivered the keynote address of the day. He traced the history of Jehovah's Witnesses from the time of the first president of the Society, Charles T. Russell, pointing out that Russell, "because of his activities in shepherding the flock of God, rightly deserved to be called 'pas-



The capacity-filled De Montfort Hall, where over 3,000 persons from around the world met on October 1, 1983, for the annual meeting of the Watch Tower Bible and Tract Society

tor,' which simply means 'shepherd.' But the authority of God's true ministers has always been questioned, and Pastor Russell was no exception."

Taking as examples Moses, Jesus Christ and his faithful apostles, Brother Franz illustrated how they were all chosen by Jehovah but rejected by men. "With all of these, their authority was challenged," he continued, "so we are not surprised that those from the religious world who challenged Pastor Russell are now challenging us. But Jehovah has provided the proof." Quoting from Revelation 7:9 and 2 Corinthians 3:1-3, Brother Franz exclaimed: "The 'great crowd' among the two-and-a-half million Jehovah's Witnesses today are our 'letter of recommendation' that God has his Witnesses who truly are his ministers."

Faithfulness to Jehovah

The afternoon session was opened with prayer by Lloyd Barry, after which the chairman, Leo K. Greenlees, read a number of telegrams and messages from Witnesses around the world. None,

however, was appreciated more than the one from the Society's Secretary-Treasurer, Grant Suiter, who was lying seriously ill in the Brooklyn Bethel infirmary. It said: "May Jehovah's rich blessing be with you on this wonderful, spiritually upbuilding occasion. I will miss being with you. Be assured of my love and appreciation." It was immediately resolved that a reciprocal message of love be conveyed to him.

Later, John E. Barr, who served many years at the Watch Tower branch in London, discussed in detail the 4th verse of Psalm 27, highlighting the theme "Our One Request From Jehovah." Among the ones he interviewed regarding their experiences in 'dwelling in Jehovah's house' was 89-year-old Edwin Skinner. Baptized in 1919, in the full-time ministry by 1921, Brother Skinner related how he had accepted an invitation to go to India in 1926 to establish a new branch of the Watch Tower Society. "And I have been there ever since. It is my home," he quietly affirmed.



Albert Schroeder directing attention toward some of the old-timers during the annual meeting

Keeping a Positive Attitude

The two concluding talks focused on the need to keep looking forward, to maintain a positive attitude. "While it is good to hear the old-timers talk," commenced Dan Sydlik, "yet it is the will of God that we focus our attention on the future of his making." Sydlik developed his outline from the apostle Paul's words at 1 Corinthians 15:19: "If in this life only we have hoped in Christ, we are of all men most to be pitied." He emphasized: "Our hope is in Jehovah; it is not in men. His promises are absolute and sure. God's organization is here to stay, no matter what men say or do," he stressed. "And the best is yet to come!"

Milton G. Henschel next encouraged all to go on "Keeping Our Christian Attitude." With sympathetic understanding he spoke of the problems of health experienced by servants of God who are getting along in years. Yet "they put their little aches and pains aside and they keep on going," he observed. "And that is a wonderful example for all the young ones in the congregation. Here's a rainy day; here's a cold, windy day. But who is at the meeting? Who came through the rain and weather to be there? You see the gray hairs, the older ones, and that's something for all of us to keep in mind."

All together, there were representatives from 37 branches of the Watch Tower Society at this truly international gathering. Finally, a heartfelt prayer of gratitude to Jehovah on behalf of the assembled throng was uttered by Martin Poetzinger, also a member of the Governing Body.

On to the London Branch!

The following day, Sunday, October 2, dawned bright and unusually warm for that time of year. Soon the Kingdom Hall at the London Bethel home, in the beautiful green-belt countryside of north London's Mill Hill, was packed. Upstairs, in part of the factory complex, additional seating had been arranged. Closed-circuit television permitted all to view the proceedings in the Kingdom Hall. Nearly 400 were present. Five miles away, at the North London Assembly Hall, another 1,250 were tied in both audibly and visually to the long-awaited program. After two years of planning and hard work the new extension of the London branch office had been completed and was now being dedicated.

The new wing of the building has 41 rooms, each able to accommodate two persons. The building complex, with these rooms added to those already existing, provides living space for 204 persons. The kitchen and adjacent dining room have both been doubled in size and refurbished with up-to-date equipment. A brand-new laundry and sewing room have been built on the ground floor along with an attractive lounge. On the first floor, a small reading room has already proved to be a popular addition to the existing library with its 2,300 volumes.

The Dedication Program

Promptly at 10 a.m. the program commenced with a brief review of the history of Jehovah's Witnesses in the British Isles during the past hundred years. Anecdotes and humor did much

to bring the story to life and younger members of the Bethel family particularly appreciated the personal details of those humble beginnings.

Then Karl Klein addressed the attentive audience on the theme "Meeting the Challenge of Christian Loyalty." Citing Proverbs 2:8 to show that in tests of loyalty Jehovah always gives strength and help to his Christian servants, he observed: "Inanimate objects can be faithful witnesses, but only intelligent creatures can be loyal."

Drawing from a rich fund of personal experience, Carey Barber next illustrated how Jehovah has taken out a people for his name in these "last days." But, as he pointed out, the work of preaching is still with us, bringing with it great responsibility. "Jehovah's people from the year 1919

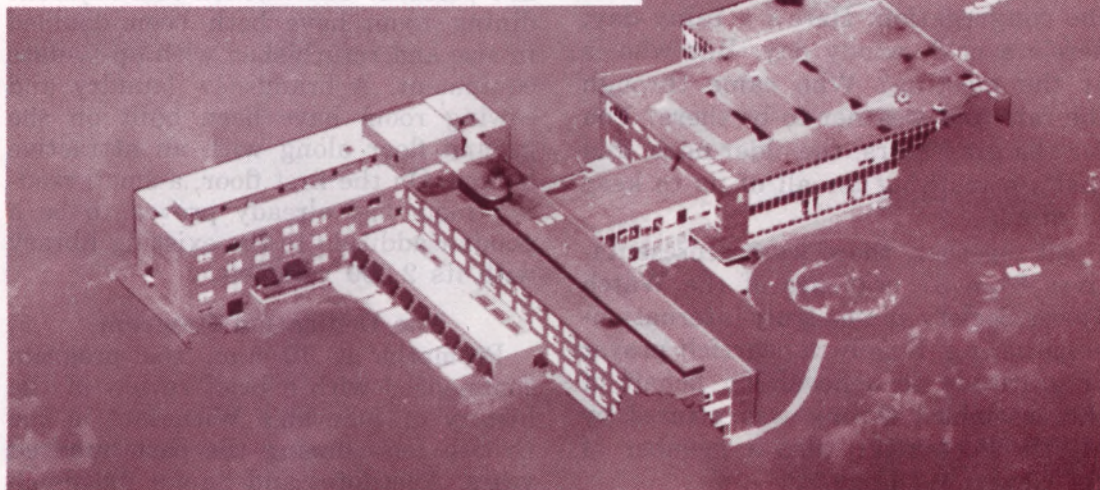
onward entered into what has become the mightiest preaching activity ever to be conducted on this earth!"

The morning program concluded with the dedication talk by Fred Franz. He recalled that Charles T. Russell, a man of Scottish-Irish descent, established the first branch office of the Watch Tower Society in London, England. As Franz observed, from the year 1900 when the office was opened, it has always served loyally with the international headquarters in Brooklyn, New York. In a spirit of continuing loyalty to Jehovah God, the fine new facilities were dedicated to him.

Lyman Swingle opened the two-hour afternoon session by speaking on the need to ensure that we always glorify Jehovah with all our dedicated resources. "Are we spending our time,

THE WATCH TOWER SOCIETY'S BRANCH OFFICE IN LONDON, ENGLAND

The original structure, with the circle driveway in front, was completed in 1958. The newly completed wing with the light-colored roof is at the far left. It increases the living space for the branch workers to 204 persons



our energy, our skills, on trivia, things that do not bring glory and honor to Jehovah God?" he searchingly asked his audience. Next Theodore Jaracz highlighted the theme "Building for the Future," appropriately comparing the literal extension of the newly dedicated wing with the need to build spiritually. "Build so as to maintain Christian integrity," he stressed.

When Brother Franz gave his final remarks, and John Booth offered the concluding prayer, it heralded the end not just of a special day but of a unique two-day convention.

Strengthened for Greater Activity

As they toured the premises, visitors learned that originally the contract for the building of the new wing was to have been given to a commercial firm, just as the original structure, completed in 1958, had been. But dramatically the decision was reversed. After consultation with the Governing Body, Jehovah's Witnesses in England decided that they could handle the job themselves. Immediately a personnel desk was set up and nearly a thousand Witnesses from all over the country were recruited for the work.

Accommodations were provided in temporary dormitories, and more with local Witnesses living within a ten-mile (16-km) radius of the site. This arrangement meant that from 70 to 100 workers could be on hand at any one time. Despite the coldest winter and the wettest spring for decades, the project was completed on time. This included spending many weeks of extra work in refurbishing the existing building.

Thus, during the tour of the premises, everything was found to be in excellent condition. The grounds were freshly landscaped with attractive lawns

and flower beds. The 147 members of the Bethel family were indeed happy as they shared the pleasures of the day with their visitors. One of them summed up: "It was the experience of a lifetime!" What especially contributed to this was having so many faithful, long-time servants of Jehovah present, including the majority of the Governing Body. To hear the 13 members of the Governing Body who were present take part in the combined program was a unique privilege.

The grand two-day event will surely give further impetus to the rapidly expanding Kingdom work in Britain. At present there is another extensive building program in progress in the country. Already one "quick-build" Kingdom Hall has been erected in a matter of just a few days, and 15 more such projects are pending. Also, two new assembly halls are in the planning stage. There have been new peaks in all fields of activity, with over 92,000 Kingdom publishers now active in Britain. It is indeed heartwarming to see how God's people earth wide are determined to press on in their God-given assignment to proclaim the good news of the Kingdom until the end of this system of things comes.—Matthew 24:14.

In Our Next Issue

- **Life on Earth—A Stepping-Stone to Heaven?**
- **The Fine Shepherd and "This Fold" of His**
- **Always Ready for the End**

United Worshipers of the Only True God

“O Jehovah, . . . you are God, you alone.”—PSALM 86:9, 10.

UNITY of worship—how appealing that is! But the majority of mankind have never experienced it. Nevertheless, unity of worship is not just a dream. It is God’s purpose. Nineteen centuries ago Jehovah put into operation an “administration,” the objective of which is unity—unity similar to what one would find in a close-knit, loving household. The unity that this “administration” produced soon caused Christian Jews to worship in loving association with Samaritans; then uncircumcised Gentiles were welcomed into the congregation. More importantly, all of them were brought into unity with Jehovah God on the basis of their faith in the sin-atoning value of Jesus’ sacrifice. They came to enjoy with him the relationship of sons with a loving Father.

² Ephesians 1:9, 10 draws attention to this “administration,” saying: “It is according to his good pleasure which he purposed in himself for an administration [or, a procedure for managing affairs of the household] at the full limit of the appointed times [from Pentecost of 33 C.E. onward], namely, to gather all things together again in the

Christ, the things in the heavens and [later on] the things on the earth.” The gathering of “the things in the heavens,” that is, individuals who would be with Christ in his heavenly Kingdom, was first from among the Jews, next the Samaritans and then the Gentiles.

³ In our day, especially since 1935, we see the gathering of “the things on the earth,” that is, people who would be favored with life on a Paradise earth. Already millions of persons have responded to this second phase of God’s loving “administration.” They are coming from all nations and language groups. The unity that they are finding is not simply a physical gathering of people who continue to hold to former beliefs and practices. Instead, as foretold at Isaiah 2:3, they are learning Jehovah’s ways so that they can “walk in his paths.”

⁴ What we are seeing today, however, is not the full extent to which unity will be attained. God’s purpose makes it certain that all intelligent creation will be united in true worship. The apostle John was given a preview of the marvelous situation that will exist at the end of Christ’s Millennial Reign,

1. (a) What has Jehovah put into operation to bring about unity of worship? (b) What soon resulted from that “administration”?

2. (a) What is the “administration,” and when did it go into operation? (b) What is meant by the gathering of “the things in the heavens”?

3. What has the gathering of “the things on the earth” produced?

4. (a) To what extent will unity of worship be attained, and how does the Bible describe this? (b) After the final test, what relationship with Jehovah will perfected humans enjoy?

and he describes it at Revelation 5: 13, saying: "Every creature that is in heaven and on earth and underneath the earth and on the sea, and all the things in them, I heard saying: 'To the One sitting on the throne [that is, Jehovah] and to the Lamb [Jesus Christ] be the blessing and the honor and the glory and the might forever and ever.'" John there saw everyone united under Jesus Christ in worship of Jehovah. Thereafter, when the final test is past and all those then rebelling have been destroyed, Jehovah will lovingly adopt as his sons through Christ all perfected humans who have proved loyal. They will become a part of God's united universal family, to all of whom Jehovah will forever be the only God, the Universal Sovereign and loving Father. What a heartwarming prospect that is! Is it your earnest desire to be included in that happy family of worshippers?—Romans 8:20, 21.

"You Are God, You Alone"

⁵ An examination of Psalm 86 can help us to discern what we need to do in order to share in that blessing. David, the writer of this inspired psalm, already had a record of devotion in matters of true worship. But he realized that he personally needed to keep progressing spiritually, and this is reflected in what he wrote.

⁶ In verses 8-10 he focuses attention on the One who was the object of his worship, saying: "There is none like you among the gods, O Jehovah, neither are there any works like yours. All the nations whom you have made will themselves come, and they will bow down before you, O Jehovah, and will

give glory to your name. For you are great and are doing wondrous things; you are God, you alone."

⁷ In David's day, as today, the nations had many gods. But with genuine appreciation David said to Jehovah: "You are God, you alone." Jesus Christ emphasized the same truth. On the night before his death he prayed to his Father, addressing him as "the only true God." (John 17:3) However, Christendom worships a Trinity, millions bow before idols; others have made gods of prominent people, of money, of self and of sex. So, what about you? Do you personally share the conviction that "there is none like . . . Jehovah," that he is "the only true God"?

⁸ Looking to the future from his day, David envisioned people out of all nations coming to serve Jehovah. David no doubt realized that when such people came to worship Jehovah, there would be much for them to learn. They would have to make changes in their lives. But David was also realistic in acknowledging that he, too, needed instruction and that further adjustments would be required on his own part. In Psalm 86:11 he said: "Instruct me, O Jehovah, about your way. I shall walk in your truth. Unify my heart to fear your name." Is that also our desire?

⁹ The unity that already exists among Jehovah's Witnesses is truly outstanding. This is because, as a group, we sincerely feel as David did—we seek Jehovah's direction and act in harmony with it. We should also desire to con-

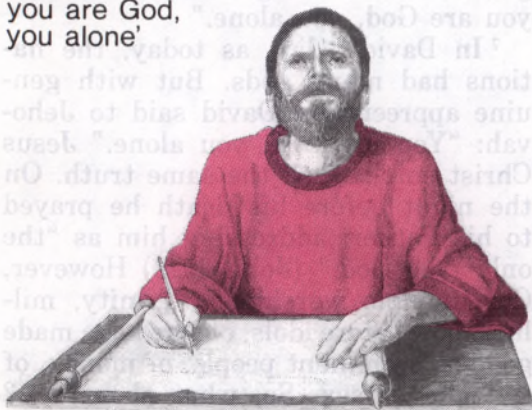
7. Why is recognition that Jehovah alone is God so important?

8. As indicated at Psalm 86:11, what is required on the part of all who want to worship Jehovah?

9. Why are we a united people, and what responsibility do we have in this regard?

5, 6. In Psalm 86, what did David write about the One who is the object of our worship?

'O Jehovah,
you are God,
you alone'



tribute to that unity personally by our attitude and conduct. Additionally, we can safeguard our unity and help others to share in it by endeavoring to cultivate in newly interested ones an appreciation of the various things that unite us.

Powerful Unifying Factors

¹⁰ First is the fact that *all of us worship Jehovah and acknowledge his right to set the standard as to what is good and what is bad.* (Revelation 14:6, 7; Genesis 2:16, 17) What a marvelous effect that has had on Jehovah's people worldwide! Jehovah is, as the Bible states, "the High and Lofty One, who is residing forever and whose name is holy." (Isaiah 57:15) When we worship him and conform to his standards, this has an uplifting effect on us. And since those standards apply in all parts of the earth, our conforming to them has drawn us together as one people.

¹¹ But at times individuals who have

10. What is the first of the factors that unite us?
11. How can we help newer ones to share in this unity?

associated with us get involved in seriously wrong conduct. Why? When questioned about their relationship with God, some have said, 'God wasn't real to me.' So they did not take his requirements seriously either. Can we help those with whom we study so that Jehovah will be real to them? We ought to emphasize to them that true worship is not simply a matter of accepting certain doctrines, going to the Kingdom Hall and perhaps spending a few hours in field service from time to time. Those who want to serve Jehovah need a close personal relationship with him. They should learn to pray to him regularly and personally, seeking his direction in everything that they do. (Philippians 4:6; Proverbs 3:5, 6) Then they will begin to share in the grand unity that we enjoy.

¹² Second is this: We are united because, *wherever we are in the world, we have God's Word, the Bible, to guide us.* We recognize the Bible to be inspired, and one of the things that attracted many of us to Jehovah's Witnesses is the fact that the Witnesses genuinely adhere to the Bible.—2 Timothy 3:16, 17.

¹³ Those with whom we study may agree with us when we say that the Bible is God's Word. But how much of the Bible have they read? It would be beneficial to encourage each one to read *all* of it, and as they do so to see how the Bible should affect decisions they make in daily life. Jesus knew his Father's will so well and had it so deeply impressed on his mind and heart that he could say, "I always do the things pleasing to him." (John 8:29)

12, 13. (a) How does the second factor listed here have a unifying effect on us? (b) To benefit fully from this, what should a person do?

What a fine goal that is for all of us!

¹⁴ A *third* factor that unites us is that *all of us benefit from the same spiritual feeding program*. We recognize “the faithful and discreet slave” as the agency that Jehovah is using to provide spiritual food at the proper time. (Matthew 24:45-47) There is no question in our mind that this “slave” is made up of spirit-anointed heirs of the heavenly Kingdom who are found today only among Jehovah’s Witnesses. We appreciate what that “slave” and its Governing Body are doing to care for our spiritual needs. And we thank God for the abundance of fine spiritual provisions we have. (Isaiah 65:13, 14) Are we also taking sufficient time to instill appreciation for this arrangement in persons newly associating with the congregation?

¹⁵ A *fourth* unifying factor, indeed a vital one, is that *Jesus Christ, and no human, is our Leader and the one through whom we all approach Jehovah in worship*. During the final week of his life as a human, Jesus emphasized the importance of this. At Matthew 23: 8, 10 he said: “Do not you be called . . . ‘leaders,’ for your Leader is one, the Christ.” Today, no matter where a person might be in the world, if he were to ask one of Jehovah’s Witnesses, ‘Who is your leader?’ he would get the same answer: ‘It is the Lord Jesus Christ.’

¹⁶ It is only through Jesus that we can acceptably approach Jehovah in worship. Why? Because we were all born in sin, under condemnation to

death. None of us are different from others in this respect. The only way that any of us were accepted as servants of God was on the basis of our faith in the sacrifice of Jesus Christ, and it is only through him that any of us can now approach Jehovah in prayer. Heartfelt appreciation of this is a vital factor in true worship.—Romans 3:23; John 14:6.

¹⁷ The *fifth* factor that draws us together is that *no matter where we live, we look to God’s Kingdom as the only hope for humankind*. (Matthew 6:9, 10; Daniel 2:44) The clergy of Christendom have not done this. As a result, they are involved in the political affairs of the world and its wars. In sharp contrast, Jehovah’s Witnesses in all lands have taken to heart the fact that Jesus Christ said that his disciples would be “no part of the world.” (John 17:15, 16) In harmony with God’s Word, we have beaten our swords into plowshares and our spears into pruning shears. We do not lift up carnal weapons against our fellowman, neither do we learn war anymore. (Micah 4:3) We are firmly convinced that the only solution to the problems of mankind is God’s Kingdom. As a result, we are united with fellow Witnesses worldwide in true international brotherhood.

¹⁸ As a *sixth* factor in our unity we point to *the fruitage that God’s holy spirit produces in the lives of worshipers of Jehovah*. And what appealing fruitage it is—the kind that makes it pleasant for us to be together! Regardless of areas where we personally need to improve, it is true as Jesus said:

14. Why is the third factor mentioned here vital, and what might we do to build up appreciation for this in newer ones?

15, 16. (a) To whom do we look as our Leader?

(b) How does appreciation of Jesus’ role in our worship affect our attitude toward one another?

17. How has our attitude toward God’s Kingdom made us distinct from Christendom but drawn us together as Jehovah’s Witnesses?

18. How does the fruitage of God’s spirit unite us? Give examples.

By Way of Review

- To what extent will unity of worship be attained, and what can that mean for you?
- How can we show that we share the sentiments recorded at Psalm 86:11?
- What are some of the powerful factors that unite us?
- After they study basic Bible truths, what further advancement should we help students to make?

"By this all will know that you are my disciples, if you have love among yourselves."—John 13:35; Galatians 5:22, 23.

¹⁹ Added to all the foregoing is this *seventh* point: *All of us as Jehovah's Witnesses have the responsibility to preach the good news of God's Kingdom.* This is a responsibility, but it is also a privilege. As the apostle Paul explained, by sharing in the Christian ministry we become fellow workers with God. While one of us may plant and another water, Jehovah is the One who causes the growth that produces new disciples.—Matthew 24:14; 1 Corinthians 3:6-9.

Firmly on the Side of True Worship

²⁰ As those newly associated with Jehovah's Witnesses personally embrace these truths that draw us together and work in harmony with them, they,

19. With whom do we become united by sharing in the Christian ministry?

20. (a) Why do some who may come to the Kingdom Hall not fully enjoy the blessings of such united worship? (b) Why is it urgent for them to take a positive stand on Jehovah's side now?

too, can experience the joy of sharing in united worship of the only true God. Some, however, content themselves with a superficial knowledge of the truth. They learn something about the blessings of God's Kingdom, but they do not let the truth take root in their heart. They enjoy being with us, but they do not want to say that they are going to do things Jehovah's way all the time. In some respects they are like certain people in the days of the prophet Elijah, those to whom Elijah forcefully said: "How long will you be limping upon two different opinions? If Jehovah is the true God, go following him; but if Baal is, go following him." (1 Kings 18:21) When Jehovah's appointed time comes to destroy the present wicked system, he will not delay. He is not going to postpone that time or change his standards so as to accommodate those who are still trying to cling to the world, those who are only halfhearted about learning God's will and doing it. How important it is, therefore, for all who show interest in the truth to take positive action now to establish a real and lasting relationship with Jehovah!

²¹ Our desire is not merely to study elementary truths with those who are progressing toward baptism but to help them to press on to Christian maturity. This includes cultivating an appetite for solid spiritual food. They need to learn how to enjoy such, drawing strength from it and discerning how it can help them to make sound personal decisions.—Hebrews 5:12-14.

²² What a grand privilege is ours to benefit from and work in harmony

21. We should help our Bible students to make what spiritual progress?

22. Why is our ministry a truly grand privilege?

with Jehovah's arrangement for the unifying of people of all nations with himself through Jesus Christ! The only true God has given us the marvelous privilege of being witnesses to his holy name Jehovah. His own beloved Son, who now rules as King, was and is our exemplar in worship that enables

us to enjoy a warm, intimate relationship with Jehovah and unity with one another. So let us share to the full in magnifying Jehovah's name and in helping others to appreciate how they too can enjoy the blessings that belong exclusively to persons who are united in worship of the only true God.

‘Oneness of Spirit’ in a Rapidly Growing Flock

WHEN the apostle Paul wrote to Christians of the congregation in Ephesus he emphasized unity, urging them to be humble, to put up with one another in love and earnestly “observe the oneness of the spirit in the uniting bond of peace.” (Ephesians 4:1-6) Paul had spent over two years in Ephesus and he knew the varied backgrounds of the brothers there. He also knew that the unifying influences that Jehovah had put into effect among his people could overcome such differences, and Paul urged them to appreciate and cooperate with these influences. It is no less important to do so in our day. Why? Because individuals “out of all nations and tribes and peoples and tongues” are being gathered into Jehovah’s organization in great numbers.—Revelation 7:9, 10.

² In harmony with his purpose, Je-

1. (a) At Ephesians 4:1-6, what appropriate counsel on unity did Paul write? (b) Why is that counsel also fitting in our day?

2. How does Jehovah safeguard the unity of his visible organization?

hovah has unified his servants “like a flock in the pen.” (Micah 2:12) He provides them with needed direction in order to safeguard that unity. How? He personally appointed his own Son, Jesus Christ, as head of the Christian congregation. In the Bible, Jehovah had details about his purpose recorded, and through his visible organization he directs the efforts of his servants into channels that are in harmony with that purpose. It is faith strengthening to consider evidence of this divine direction in modern times, since 1919.

Prepared to Give a Global Witness

³ In discussing the conclusion of the system of things, the Scriptures foretold a regathering of scattered “chosen ones” into organizational unity, as well as a harvesting of the final members of the Kingdom class. (Matthew 24:31; 13:37-43, 47-50) How has this been brought about?

3. What activity on behalf of the Kingdom heirs did the Bible foretell for the conclusion of the system of things?

⁴ The Scriptures say that Christ would send his angels to accomplish it. No one on earth is able to see those spirit creatures at work, but the effects of their activity in Jehovah's visible organization are clearly evident. After the harsh persecution experienced during World War I, renewed strength was infused into Jehovah's servants by means of *Watch Tower* articles entitled "Blessed Are the Fearless," published in 1919. Jehovah had more work for them to do. At their Cedar Point, Ohio, convention that year, in the discourse "Announcing the Kingdom," notice was given of a new publication, *The Golden Age* (now known as *Awake!*), for widespread public distribution to point people to "the Golden Age of the glorious reign of the Messiah." All the "chosen ones" were encouraged to share in this activity. In 1922, at another convention in Cedar Point, powerful exhortation was given to "Advertise, advertise, advertise, the King and his kingdom." In 1925, understanding the significance of the postwar activity of Jehovah's servants in the light of Revelation chapter 12 gave another powerful impetus to the work. Then in 1931, by resolution adopted at a convention in Columbus, Ohio, and at 50 extension conventions worldwide thereafter, the name Jehovah's Witnesses was embraced, setting these Christians apart from all the sects of Christendom and emphasizing their God-given work. (Isaiah 43:10-12) Thus Jehovah was unifying his servants (1) by progressive understanding of the Scriptures and

4. (a) What tangible means did Christ and the angels use to bring about that regathering and harvesting of the remnant? (b) So what two means was Jehovah here using to unify his servants?

(2) by motivating them to zealous activity as his witnesses.

⁵ Although their numbers were few, their unified action under Jehovah's guidance caused the Kingdom message to reach to the ends of the earth. From 1921 to 1935 they placed 205,217,917 bound books and booklets in scores of languages. Hundreds of millions of tracts were also distributed and extensive use was made of the radio. As a result, thousands more dedicated themselves to Jehovah, got baptized and were anointed with holy spirit as the gathering of the Kingdom class drew to a close. However, their public ministry was not finished. Jehovah had been preparing them for what lay ahead.

Strengthened to Face Opposition

⁶ During World War I, the anointed had been dispersed by the enemy. Further vicious efforts to crush their work were to come. But Jehovah fortified them so that they would never again become a dispersed flock. How was this done?

⁷ When opposition hindered the rebuilding of Jehovah's temple after the exiles returned from Babylon, Jehovah strengthened his people by raising up prophets, visible spokesmen, and causing them to deliver timely messages from him. Furthermore, Jehovah's own spirit overcame mountainlike obstacles and enabled his servants to function as a united organization.—Haggai 1:1-8; Zechariah 4:1-14.

5. By 1935 what was thus accomplished by united action under Jehovah's guidance?

6. For what else was Jehovah then preparing his anointed servants?

7. At the time of the rebuilding of the temple, how did Jehovah enable his people to move ahead unitedly in the face of opposition?

⁸ When true worshipers came under enemy fire in the first century, Jehovah caused the apostles to write letters providing direction and exhortation. In these the chief instigator of opposition was clearly identified as being Satan the Devil, whose aim is to silence the preaching of the good news, doing so by violent persecution or by disrupting the unity of the congregations through the influence of false brothers. Thus all were helped to see clearly the issues involved. (Ephesians 6:10-13; 2 Corinthians 11:12-15; 1 Peter 5:5-8) Lovingly they were encouraged to 'stand firm in one spirit, with one soul striving side by side for the faith of the good news, in no respect being frightened by their opponents.'—Philippians 1:27, 28.

⁹ In modern times, Jehovah has continued to provide needed help for his servants, doing so through "the faithful and discreet slave," the remnant on earth today, of which Jesus is the appointed head, and this help comes at just the right time. (Matthew 24:

8. In what way did Jehovah strengthen the brothers in the first century?

9. (a) How, in modern times, has Jehovah provided such help? (b) Give examples of this.

45-47) Thus in 1925 the "slave" class, by means of *The Watch Tower*, helped its readers to appreciate that God's Kingdom had been in operation in the heavens since 1914 and that, in reality, there are just two organizations—Jehovah's and Satan's. In 1929 the Christian obligation always to obey God's law as superior to man's was strongly emphasized. Progressively, organizational adjustments were made until, in 1938, all appointing of overseers in the congregations was done theocratically, instead of by congregational voting. All of this unified and strengthened Jehovah's servants, and how timely it proved to be!

¹⁰ During the 1930's and right on through World War II, Jehovah's Witnesses in many lands came under severe persecution. Thousands were taken to court. In scores of lands their work came under government ban. Many were detained for years in totalitarian concentration camps. As this persecution began to rear its head, Jehovah further fortified his servants. In *Watch*

10. (a) How did that help prove to be most timely? (b) As the persecution developed, what further help did Jehovah give them?

DECLARATION OF UNITY

We, Jehovah's Witnesses, assembled at our "Kingdom Unity" District Convention, wish to express our deep appreciation for all that Jehovah has done for us. We are truly grateful for the sacrifice of his beloved Son and for his selection of us as a people for his Name.

Therefore, WE DECLARE our determination, first, to maintain the grand unity into which Jehovah has gathered us like a flock in his pen, trusting implicitly in his direction and in the guidance of his holy spirit; secondly, to seek at all times

to maintain our conduct fine among the nations while we zealously proclaim the Kingdom hope to all who will listen; and, thirdly, to guard against any deflection from Jehovah's cause regardless of who may seek to influence us in a wrong way.

And WE PRAY that we may continue worthy of the love that Jehovah has expressed toward us, always appreciating the privilege we have of bearing his Name and of publishing the good news of his Kingdom under Christ.

Tower studies in 1931, they discussed how the Jews in the days of Queen Esther not only fought for their lives but took the offensive against their enemies, and consideration was given to how this applies today in spiritual warfare. Articles on "The Crucible," in 1934, used the account of the three Hebrews in the fiery furnace to infuse Jehovah's Witnesses with determination to stand firm with full confidence in Jehovah. (Daniel 3:17, 18, 28) Jehovah yet had a great work to be done, and satanic opposition was not going to be permitted to thwart it.

Gathering of a "Great Crowd" for Survival

¹¹ As the gathering of the "little flock" of Kingdom heirs neared completion, Jehovah directed attention to an even larger work, the educating of a "great crowd" who would survive the "great tribulation" to live on earth in a restored Paradise. Thus in 1918 the president of the Watch Tower Society delivered a talk in Los Angeles, California, on a subject later to be repeated by hundreds more speakers, under the title "The World Has Ended, Millions Now Living May Never Die." Then in 1923, *The Watch Tower* pointed out that the "other sheep" of John 10:16 are the same as the "sheep" of Jesus' parable of the sheep and the goats, and that they were already beginning to show themselves. In 1931 these were shown to be foreshadowed at Ezekiel 9: 1-11 as ones marked in their foreheads for survival. In 1932 it was revealed that this same class was prefigured by Jonadab, who recognized how vital

it is that exclusive devotion be given to Jehovah. This divinely maneuvered program of preparation was climaxed in 1935 when, at a convention in Washington, D.C., the "great multitude," or "great crowd," of Revelation 7:9-17 was also shown to be that earthly class, and hundreds in the audience identified themselves as belonging to that group. Under the direction of Jehovah's spirit, the gathering of this group now moved ahead rapidly.

¹² Has this gathering of an earthly class into association with those having a heavenly hope resulted in disunity in the organization? Certainly not. As Jesus foretold, they have become "one flock" with him as their "one shepherd." (John 10:16) They realize that their having either hope is evidence of Jehovah's undeserved kindness, that they all have the privilege and responsibility to be witnesses to Jehovah's name and Kingdom, and that the same Christian standard of faithfulness applies to all of them. They are truly a united people. Together they have applied themselves to the giving of the Kingdom witness in all the inhabited earth, this resulting in a great ingathering. After World War I there were just a few thousand who shared in publicly announcing Jehovah's Kingdom. Not until 1941 did upwards of 100,000 participate in this work worldwide. Today those who are united as public proclaimers of the Kingdom message total 2,652,323. It has proved to be as Jehovah foretold by means of the prophet Isaiah: "The little one himself will become a thousand, and the small one a mighty nation. I

11. (a) For what even more extensive preaching work had Jehovah been preparing his servants? (b) Outline some of the steps in this divinely maneuvered program of preparation.

12. (a) Why has the gathering of persons with an earthly hope into association with those having a heavenly hope not resulted in disunity? (b) What, with Jehovah's blessing, has been the result to date of their united efforts?

myself, Jehovah, shall speed it up in its own time.”—Isaiah 60:22.

United Efforts to Provide Needed Facilities

¹³ This vast increase in the number of Jehovah’s Witnesses has required expanded facilities. During the 1920’s most of the printing of Bible literature used by the Witnesses was done in Brooklyn, New York. Now such printing is also being done in some 30 other countries. Voluntary contributions provide the needed funds, and where there has been a lack in one land this has been offset by generous help from others.—Compare 2 Corinthians 8:14.

¹⁴ In the same year that the “great crowd” was properly identified as an earthly class, J. F. Rutherford, then president of the Watch Tower Society, gave the name Kingdom Hall to a meeting place of Jehovah’s Witnesses in Hawaii. From that time on, this name has regularly been used by Jehovah’s Witnesses for their meeting halls. From 1940 to the present, the number of congregations has grown from 5,118 to well over 46,000. To care for the worldwide increase, thousands of new Kingdom Halls as well as larger assembly halls have been built. This has required united effort, both with respect to financing and with respect to the construction work itself. Jehovah’s united people have given their wholehearted support!

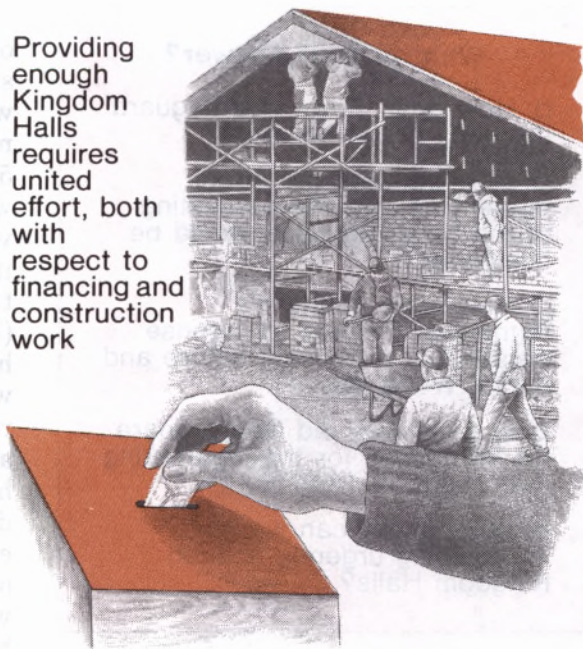
¹⁵ Today the number of persons flock-

13. What effect has this growth had on the printing operations of the Watch Tower Society, and how has the need been met?

14. Since 1935 how have the required new Kingdom Halls been provided?

15. Why is it important for us to have adequate facilities in which to meet?

Providing enough Kingdom Halls requires united effort, both with respect to financing and construction work



ing to the Kingdom Halls of Jehovah’s Witnesses is greater than ever before and is rapidly growing. We welcome all who truly want to be instructed about Jehovah’s ways so they can walk in his paths. (Isaiah 2:2, 3; Hebrews 10: 23-25) We also want to be sure that there are adequate facilities to care for those who are showing appreciation for this provision made by Jehovah. How can this be done?

¹⁶ Although we meet in many local congregations, we are just “one flock,” one united people. Interest in the expansion of pure worship and love for our brothers will move us to assist in any way we are able, regardless

16. (a) If a new Kingdom Hall is needed for our growing congregation, how should we feel about the work and expense involved, whether we personally will use the new hall or not?

(b) When there is good increase in areas where property costs are very high, how might new Kingdom Halls be provided?

What Is Your Answer?

- ☐ How does Jehovah safeguard the unity of his servants?
- ☐ How did Jehovah direct matters so that the harvesting of the Kingdom class would be completed?
- ☐ How were Jehovah's Witnesses fortified for intense persecution occurring before and during World War II?
- ☐ In what way did God prepare his Witnesses for the ingathering that began in 1935?
- ☐ What share can we have in providing urgently needed Kingdom Halls?

of where the need may be. Does the increase in number of congregations using a certain Kingdom Hall require that a new one be built? How fine it would be for those who continue to use the older facilities to provide whatever help is possible toward the building of a hall for the congregation that needs to be relocated! In some areas, brothers have made themselves available to help with the construction of other Kingdom Halls whenever these are needed. With careful planning and united effort, many fine new Kingdom Halls have been built in two days or less. In certain countries, however, the skyrocketing cost of property in urban areas has made it impossible for individual congregations to finance needed facilities. But what cannot be accomplished by one congregation can be achieved by united effort. When we are informed of opportunities to assist, how will we respond?

¹⁷ When the Israelites were given opportunity to contribute toward construction of Jehovah's sacred tabernacle, willing hearts impelled them to provide more than enough. (Exodus 35:5-9; 36:5-7) Large contributions to support true worship are not the only ones that are valued. Jesus commended the generosity represented by the very small contribution of a widow of little means. (Luke 21:1-4) Regarding provisions to help fellow servants of God in material ways, the apostle Paul wrote: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have. . . . By means of an equalizing your surplus just now might offset their deficiency . . . Just as it is written: 'The person with much did not have too much, and the person with little did not have too little.'" (2 Corinthians 8:12-15) That principle can well guide us in cooperating to provide new or enlarged Kingdom Halls wherever they may be needed, whether we personally live in the area or not.

¹⁸ 'Oneness of spirit' characterizes Jehovah's organization, and we personally have the privilege of giving living expression to it. At our recent conventions worldwide, we made a timely declaration regarding this. It is reproduced on page 23. We encourage you to review that Declaration now, thus giving yourself opportunity to consider again ways in which you personally can apply it in the days to come.

17. What Bible principles are appropriate for meeting this need?

18. (a) What motivated our Declaration of Unity at the recent district conventions? (b) What is the meaning of the first point in that Declaration? (c) the second? (d) the third? (e) With what prayer did that Declaration fittingly conclude?

Do You Meditate or Just Daydream?

AS THE torrid heat of the Negeb gave way to the cool of the evening, a young man named Isaac left his tent and went for a stroll “in order to meditate in the field.” What his thoughts were, the Bible does not say. We can be sure, however, that this was no idle, romantic reverie. Isaac’s upcoming marriage meant new and weighty responsibilities. A child produced through this union would continue the lineage leading to the promised “Seed,” or Messiah. It is no wonder, then, that Isaac needed time to sort things out in his mind. But when his meditation was interrupted by the sight of an approaching caravan, how his heart must have beaten! For seated upon one of the camels was his bride, Rebekah.—Genesis 24:62-67; 22:17, 18.

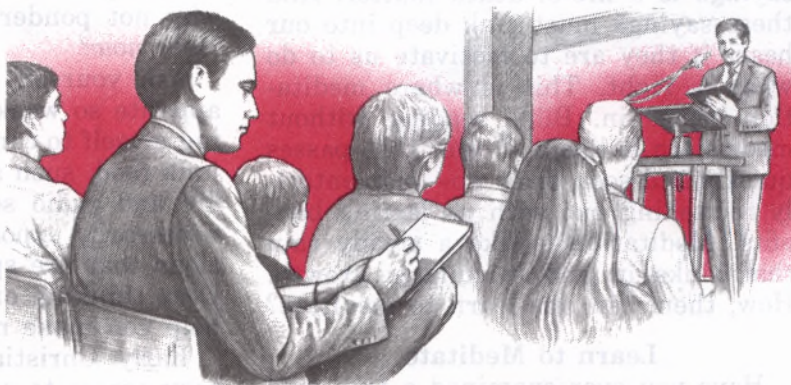
This account highlights something that should be a part of every Christian’s routine: **MEDITATION**. True, the word “meditate” appears but a few times in the Bible. Nevertheless, God’s Word frequently stresses the need for such deep thought. “Ponder [“Meditate,” *Authorized Version*] over these things; be absorbed in them, that

your advancement may be manifest to all persons,” advised the apostle Paul. —1 Timothy 4:15.

Keeping the Mind “On Track”

Though obviously beneficial, meditation is difficult for most of us. Most would probably prefer simply to daydream—let the mind just drift along effortlessly and without purpose, like a boat floating downstream. If done in rest periods, this can be very relaxing. But if done at Christian meetings, during study periods or work time, daydreaming can be like idling a car engine—wasting fuel and getting nowhere.

How can you keep your mind “on track”? Before Christian meetings, you may find it helpful to eat lightly, as a heavy meal can have a sleep-inducing effect. Taking notes is another aid to



Rather than daydreaming, how much better it is to discipline our minds to pay close attention!

better concentration. But mental discipline is perhaps the most important factor. We can think much faster than a speaker can utter words. So instead of allowing words to go in one ear and out the other, try to anticipate what the speaker will say next. Follow his line of reasoning. Note the Scriptural arguments he uses. Later, ponder the points made, to help them stay in your spiritual storehouse ready for future use. For as Jesus said: "A good man brings forth good out of the good treasure of his heart . . . out of the heart's abundance his mouth speaks." —Luke 6:45.

Perhaps your mind tends to "slip out of gear" when you read. If so, try shorter, but more frequent spells of study. Of course, appreciation for what you are learning is vital. And if a lack of it is causing your mind to wander, consider what our heavenly Father says at Proverbs 4:20-22: "My son, to my words do *pay attention*. To my sayings incline your ear. . . . Keep them in the midst of *your heart*. For they are life to those finding them and health to all their flesh."

Paying close attention to Jehovah's sayings is a life-or-death matter. And these sayings must sink deep into our heart if they are to motivate us to do what is right. This is where meditation comes in. Bible reading without meditation is like a shower that passes quickly and soon dries up—momentarily refreshing but with no lasting benefits. Meditation is like a steady rain that sinks in and stimulates growth. How, then, can one learn to meditate?

Learn to Meditate

Have you ever examined a tiny wild flower and marveled at its symmetry and beauty, or looked up at the stars

and felt thrilled with their glory? Well, these are simple forms of meditation that can enhance your reverence for our Creator, Jehovah, and make you glow with gratitude and appreciation. (Psalm 8:3, 4) Why not let your mind settle on such wholesome thoughts when opportunity presents itself?

Meditation, however, can be done at a much deeper level. Have you ever watched a cow chewing the cud, or ruminating, as it is called? To "ruminate" also means to meditate. But a cow cannot ruminate on an empty stomach, any more than we can meditate with empty minds. Hence, a study of the Bible has value, for the more you study, the more spiritual thoughts you have to "chew." And even if you rate yourself as a poor student, you will find that as you apply yourself, study will gradually become easier, more pleasurable. New thoughts will connect with old thoughts. Seemingly disconnected thoughts will begin to organize themselves into coherent patterns. And as Solomon said, "to the *understanding* one knowledge is an easy thing." (Proverbs 14:6) But it takes time. And if studying God's Word is not presently one of your main enjoyments in life, why not ponder, or meditate, on this *right now*?

Ask yourself, 'Why is my spiritual appetite so weak? Am I perhaps allowing myself to consume too much mental junk food, such as romantic novels and TV and radio soap operas? Am I unnecessarily exposing myself to associations that are spiritually debilitating?' Deep thinking on this matter now may help you make needed adjustments.

Early Christians did not have the easy access to copies of the Bible that we today enjoy. Yet they could competently handle God's Word. (Note, for

example, Stephen's Biblical expertise at Acts 7:2-53.) No doubt, as they heard the Holy Scriptures read at meetings, and from time to time read it themselves, they endeavored to memorize as much as possible of what they learned.

Have you, similarly, endeavored to commit at least key scriptures to memory? It really is not too difficult if you set your mind to it. As a simple test, see if you can recall the following familiar Bible texts: Matthew 24:14, Genesis 3:15, Revelation 21:3, 4, Psalm 83:18, John 17:3 and 2 Timothy 3:1-5.

"During the Night Watches"

The psalmist points to at least one advantage of learning the Scriptures: "When I have remembered you upon my lounge, during the night watches I meditate on you." (Psalm 63:6) Oftentimes, when sleep is elusive, one tends to lapse into reverie. How much better, however, for one to pray as did David: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah." (Psalm 19:14) One who knows Bible texts by heart can more easily act in harmony with this prayer.

Then, too, a person may wake up in the middle of the night feeling very depressed. But to repeat slowly and appreciatively some inspiring words from the Bible, such as those found at Exodus 34:6, can have an immediate, refreshing and beneficial effect: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." Or if deep anxiety keeps you awake, try recalling these comforting words: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of

God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Philippians 4:6, 7.

Help in Solving Problems

Today problems abound. Parents, for example, are constantly faced with tough decisions. A child's education, his health, his clothes, his progress in the Christian congregation and his choice of friends are but some of the areas of concern. How does one wade through a seeming myriad of possibilities and pick out the best course of action? Snap decisions are often regretted later. So the Bible says, "The heart of the righteous one *meditates* so as to answer."—Proverbs 15:28.

One must have facts to meditate on, and the publications of the Watchtower Society are a rich source of such. Considering the counsel of other experienced Christian parents and/or congregation elders can also help you put things in their proper perspective.

Meditation can help you through tests of your faith. For example, occasionally there are changes in our understanding of certain Bible passages or prophecies. "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established," says the Bible at Proverbs 4:18. Some, however, are disturbed by these refinements. But the "righteous ones" take the time to meditate and absorb these new Biblical truths, instead of hastily concluding that the 'faithful slave' has erred.

An Aid to Endurance

"The Devil will keep on throwing some of you into prison that you may be fully put to the test," warned Jesus. (Revelation 2:10) To be suddenly put

in a filthy jail with no Bible and no fellow Christians to turn to can indeed be traumatic.

Several years ago a group of young Witnesses in South Africa suffered many months of solitary confinement due to their stand on Christian neutrality. Fortunately, they were allowed to have a Bible, and one of them admitted: "Without the Bible I would have been 'sunk' as I had committed very little to memory." Nevertheless, another who applied himself to reading the Bible—though failing to meditate on it—soon found himself getting weak spiritually. He therefore began to ponder more on what he was reading. In time he found how exhilarating it can be to commence with prayer to Jehovah, then read Bible verses and muse: 'How can I apply this, or avoid this danger? How does this help me to know Jeho-

vah? What other scriptures relate to this?' and so on. The result? Despite the misery of his situation, he says, "It was the most faith-strengthening experience of my life!"

"All Day Long"

Whether facing trials of faith or just the everyday wear and tear of life, the attitude of faithful servants of Jehovah should be like that of the psalmist: "How I do love your [God's] law! All day long it is my concern." (Psalm 119:97) Circumstances may prohibit actually meditating "all day long." Nevertheless, following God's Word should be our constant concern.

Take a lesson from Jesus Christ, who sought out opportunities to pray and meditate. (Matthew 14:13) If he felt such a need and made the time for it, should we not do so today?

The "Kingdom Increase" District Conventions

JEHOVAH GOD has truly blessed the worldwide work of Kingdom preaching. How evident this is from the thrilling report appearing in the 1984 *Yearbook of Jehovah's Witnesses*! And how appropriate, then, is the theme of the 1984 district conventions—"Kingdom Increase"!

The past service year saw an increase of 6.8 percent in the average number of publishers of the good news. There were increases in total hours spent in preaching, total return visits made and the average number of home Bible studies, as well as a striking increase in the number of auxiliary and regular pioneers. The Memorial attendance rose to 6,767,707. That is 8.2 percent higher than the previous year! Indeed, the activity of God's people has moved ahead on all fronts, and this calls to mind the prophetic words about Jehovah's King: "Of the increase of his government and

peace there will be no end."—Isaiah 9:7, *New International Version*.

What a contrast this is to what is being experienced in Christendom's churches! Not only is church attendance dwindling in many places but there is also a deadly lack of life-giving spiritual food and a growing laxity in adherence to godly rules of conduct.

But shall we as Jehovah's Witnesses rest on our laurels and take it easy? Far from it! Rather, we are determined to do our utmost to increase the Kingdom interests. To that end, a most upbuilding spiritual feast is being prepared for us at the forthcoming district conventions. The fine program will begin on Thursday afternoon and will continue through Sunday afternoon. Check the following list of convention locations and dates, and make plans *now* to be present from the very beginning to the very end.

1984 "Kingdom Increase" Convention Locations

United States

June 14-17: **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **GREENSBORO, NC**, Greensboro Coliseum, 1921 W. Lee St. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **JACKSONVILLE, FL**, Memorial Coliseum, Gator Bowl Sports Complex. **LOS ANGELES, CA** (Japanese & sign language also), Dodger Stadium, 1000 Elysian Park Ave. **LOUISVILLE, KY**, Broadbent Arena, Kentucky Fair & Exposition Center. **MONROE, LA**, Civic Center Arena, Civic Center Expwy. **NEW HAVEN, CT**, Veterans Memorial Coliseum, 275 S. Orange. **PINE BLUFF, AR**, Convention Center, 500 E. 8th Ave. **ST. LOUIS, MO**, The Arena, 5700 Oakland Ave. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SPRINGFIELD, IL**, Convention Center Arena, 1 Convention Center Plaza. **TUCSON, AZ**, Community Center, 260 S. Church. **WHEELING, WV**, Civic Center, 20 14th St. **WILMINGTON, DE**, Delaware Park Race Track, State Rte. 7 & Chestnut Hill Rd.

June 21-24: **AUGUSTA, GA**, Civic Center Arena, 601 7th St. **BIRMINGHAM, AL**, Civic Center Coliseum, 1 Civic Center Plaza. **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **DENVER, CO**, McNichols Sports Arena, 1635 Clay St. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **HUNTINGTON, WV**, Civic Center Arena, 8th St. & 3rd Ave. **LOUISVILLE, KY**, Broadbent Arena, Kentucky Fair & Exposition Center. **MADISON, WI**, Dane County Memorial Coliseum, John Nolen Dr. **MIDLAND, TX**, Chaparral Center, Midland College, 3600 N. Garfield. **NEW HAVEN, CT**, Veterans Memorial Coliseum, 275 S. Orange. **NORTH FORT MYERS, FL**, Lee County Civic Center Arena, Bayshore Rd. at Hwy 31. **OGDEN, UT**, Dee Events Center, 4600 South 1400 East. **PINE BLUFF, AR**, Convention Center, 500 E. 8th Ave. **PONTIAC, MI**, Silverdome, 1200 Featherstone. **PORTLAND, ME**, Cumberland County Civic Center, 1 Civic Square. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SAN FRANCISCO, CA**, Cow Palace, Geneva Ave. **TACOMA, WA**, Tacoma Dome, 2727 E. "D" St. **TUCSON, AZ** (Sign language also), Community Center, 260 S. Church. **WHEELING, WV**, Civic Center, 20 14th St. **WILMINGTON, DE**, Delaware Park Race Track, State Rte. 7 & Chestnut Hill Rd.

June 28-July 1: **BATON ROUGE, LA**, Assembly Center, Louisiana State University. **BEAUMONT, TX**, Civic Center Assembly Hall, 701 Main St. **CICERO, IL** (Sign language also), Hawthorne Race Course, 35th and Cicero Ave. **DENVER, CO** (Sign language also), McNichols Sports Arena, 1635 Clay St. **GREEN BAY, WI**, Memorial Arena, 1901 S. Oneida St. **GREENSBORO, NC**, Greensboro Coliseum, 1921 W. Lee St. **HUNTINGTON, WV**, Civic Center Arena, 8th St. & 3rd Ave. **LANDOVER, MD**, Capital Centre, Beltway Exit 15 E. or 17. **MACON, GA**, Macon Coliseum, 200 Coliseum Dr. **MADISON, WI**, Dane County Memorial Coliseum, John Nolen Dr. **MOBILE, AL**, Municipal Auditorium, 401 Auditorium Dr. **NORTH FORT MYERS, FL**, Lee County Civic Center Arena, Bayshore Rd. at Hwy. 31. **PORTLAND, ME**, Cumberland County Civic Center, 1 Civic Square. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St. **ROANOKE, VA**, Civic Center, 710 Williamson Rd. N.E. **ST. PETERSBURG, FL** (Sign language also), Bayfront Center, 400 1st St. S. **SAN FRANCISCO, CA**, Cow Palace, Geneva Ave. **SPRINGFIELD, MA**, Civic Center, 1277 Main St. **TACOMA, WA** (Sign language also), Tacoma Dome, 2727 E. "D" St. **WICHITA, KS**, Kansas Coliseum, 1-135 at 85th St. N. **WILMINGTON, DE**, Delaware Park Race Track, State Rte. 7 & Chestnut Hill Rd.

July 5-8: **BATON ROUGE, LA** (Sign language also), Assembly Center, Louisiana State University. **BILLINGS, MT**, Yellowstone Metra, Hwy. 10. **CHATTANOOGA, TN**, U.T.C. Arena, Douglas & E. 5th St. **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **CROWNSVILLE, MD** (Korean only), Jehovah's Witnesses Assembly Hall, Sunrise Beach Rd. **HAMPTON, VA**, Hampton Coliseum, 1000 Coliseum Dr. **HOUSTON, TX**, Astroarena, Fannin & 610 S. Loop Fwy. **LANDOVER, MD** (Sign language also), Capital Centre, Beltway Exit 15 E. or 17. **LINCOLN, NE** (Sign language also), Devaney Sports Center, 16th & Military. **LONG ISLAND CITY, NY** (Italian only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **LOUISVILLE, KY** (Sign language also), Broadbent Arena, Kentucky Fair & Exposition Center. **MACON, GA** (Sign language also), Macon Coliseum, 200 Coliseum Dr. **OKLAHOMA CITY, OK**, Myriad, 1 Myriad Gardens. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St. **ROCHESTER, NY**, Memorial Auditorium, 100 Exchange St. **ST. PAUL, MN**, Civic Center, 143 W. 4th 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** (Sign language also), Cow Palace, Geneva Ave. **SPRINGFIELD, MA** (Sign language also), Civic Center, 1277 Main St. **TALLAHASSEE, FL**, Civic Center Arena, 555 W. Pensacola.

July 12-15: **CICERO, IL** (Spanish & Greek only), Hawthorne Race Course, 35th & Cicero Ave. **DES MOINES, IA**, Veterans Memorial Auditorium, 833 5th Ave. **GLENS FALLS, NY**, Civic Center, 1 Civic Center Plaza. **HAMPTON, VA**, Hampton Coliseum, 1000 Coliseum Dr. **HIALEAH, FL** (Spanish only), E. 32nd St. at E. 2nd Ave. **HOUSTON, TX**, Astroarena, Fannin & 610 S. Loop Fwy. **LONG ISLAND CITY, NY** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **LOUISVILLE, KY**, Broadbent Arena, Kentucky Fair & Exposition Center. **MEMPHIS, TN**, Mid-South Coliseum, Mid-South Fairgrounds. **MIAMI,**

FL (French only), Tropical Park Stadium, 7900 S.W. 40th St. **NATICK, MA** (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St. **PULLMAN, WA**, Performing Arts Coliseum, Stadium Way. **RENO, NV**, Centennial Coliseum, 4590 S. Virginia St. **ROCHESTER, NY**, Memorial Auditorium, 100 Exchange St. **SAN ANTONIO, TX** (Spanish only), Convention Center Arena, S. Alamo & Market Sts. **SAN DIEGO, CA**, Jack Murphy Stadium, 9449 Friars Rd. **SAN FRANCISCO, CA**, Cow Palace, Geneva Ave. **SAVANNAH, GA**, Civic Center Arena, Orleans Square. **SPRINGFIELD, MA**, Civic Center, 1277 Main St.

July 19-22: **AMARILLO, TX**, Civic Center Coliseum, 3rd & Buchanan Sts. **EL PASO, TX** (Spanish only), Special Events Center, Baltimore at Mesa. **ERIE, PA**, Convention Center Arena, 809 French St. **GLENS FALLS, NY**, Civic Center, 1 Civic Center Plaza. **HOUSTON, TX**, Astroarena, Fannin & 610 S. Loop Fwy. **LONG ISLAND CITY, NY** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **LOS ANGELES, CA** (Korean only), Jehovah's Witnesses Assembly Hall, 4310 Degnan Blvd. **LOS ANGELES, CA** (Spanish & Chinese only), Dodger Stadium, 1000 Elysian Park Ave. **MEMPHIS, TN**, Mid-South Coliseum, Mid-South Fairgrounds. **RICHFIELD, OH**, The Coliseum, 2923 Streetsboro Rd. **SALEM, OR** (Spanish only), Salem Armory Auditorium, 2320 17th St. N.E. **SAN FRANCISCO, CA**, Cow Palace, Geneva Ave.

July 26-29: **FT. WORTH, TX**, Will Rogers Memorial Arena, 1 Amon Carter Sq. **RICHFIELD, OH** (Sign language also), The Coliseum, 2923 Streetsboro Rd.

August 2-5: **ELMONT, NY** (Spanish only), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy. **FT. WORTH, TX** (Sign language also), Will Rogers Memorial Arena, 1 Amon Carter Sq.

August 9-12: **ELMONT, NY**, Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy. **FT. WORTH, TX**, Will Rogers Memorial Arena, 1 Amon Carter Sq.

August 16-19: **ELMONT, NY** (Sign language also), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy.

August 23-26: **ELMONT, NY**, Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy.

Britain

June 28-July 1: **SOUTHAMPTON**, Southampton Football Club, The Dell, Milton Rd.

July 5-8: **BOLTON**, Bolton Wanderers Football Club, Burnden Park. **EDINBURGH**, Rugby Union Ground, Murrayfield. **PLYMOUTH**, Plymouth Argyle Football Club, Home Park.

July 12-15: **NORWICH**, Norwich City Football Club, Carrow Rd. **SHEFFIELD**, Sheffield Wednesday Football Club, Hillsborough. **WOLVERHAMPTON**, Wolverhampton Wanderers Football Club, Molineux.

July 19-22: **CARDIFF**, Welsh National Rugby Union Ground, Cardiff Arms Park.

July 26-29: **LONDON** (Greek and Spanish also), Rugby Union Ground, Whithorn Rd., Twickenham.

August 18-21: **LONDON** (Italian only), North London Assembly Hall, 174 Bowes Rd., London N11.

Ireland

July 12-15: **DUBLIN**, R.D.S. Main Hall, Ballsbridge.

Canada

June 28-July 1: **BRAMPTON, ONT.** (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy 7, 1 Mile West of Mississauga Rd., Norval. **OTTAWA, ONT.**, Civic Centre Arena, Lansdowne Park. **ST. JOHN'S, Nfld.**, Memorial Stadium. **WINNIPEG, MAN.**, Winnipeg Convention Centre, 375 York Ave.

July 5-8: **CAMPBELLVILLE, ONT.** (Korean also), Mohawk Raceway. **KAMLOOPS, B.C.**, McArthur Island Sports Centre. **LONDON, ONT.**, Grandstand Western Fairgrounds, Queen's Park. **MONTREAL, QUE.** (French and Italian only), Le Palais des Congrès de Montréal, 200, rue de la Gauchetière ouest. **PRINCE GEORGE, B.C.**, Kin Centre Arenas I & II. **REGINA, SASK.**, The Agri-dome, Exhibition Grounds. **VANCOUVER, B.C.** (Korean also), Pacific Coliseum, Exhibition Park.

July 12-15: **BRAMPTON, ONT.** (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy 7, 1 Mile West of Mississauga Rd., Norval. **ONT. CAMPBELLVILLE, ONT.** (Chinese also), Mohawk Raceway. **HALIFAX, N.S.**, Halifax Metro Centre, Duke St. **VICTORIA, B.C.**, Victoria Memorial Arena, 1925 Blanshard St.

July 19-22: **BRAMPTON, ONT.** (Greek only), Assembly Hall of Jehovah's Witnesses, Hwy 7, 1 Mile West of Mississauga Rd., Norval. **ONT. CALGARY, ALTA.**, Olympic Saddledome, Stampede Park. **PENTICTON, B.C.**, Peach Bowl Convention Centre, Power St. & Westminster Ave. **W. QUEBEC CITY, QUE.** (French only), Colisée, Parc de l'Exposition, 2205, av. du Colisée. **SAINT JOHN, N.B.**, Lord Beaverbrook, Main St. **TORONTO, ONT.** (Italian only), International Centre, 6900 Airport Rd. **July 26-29: SUDBURY, ONT.**, Garson Community Centre, Church St., Garson, Ont.

