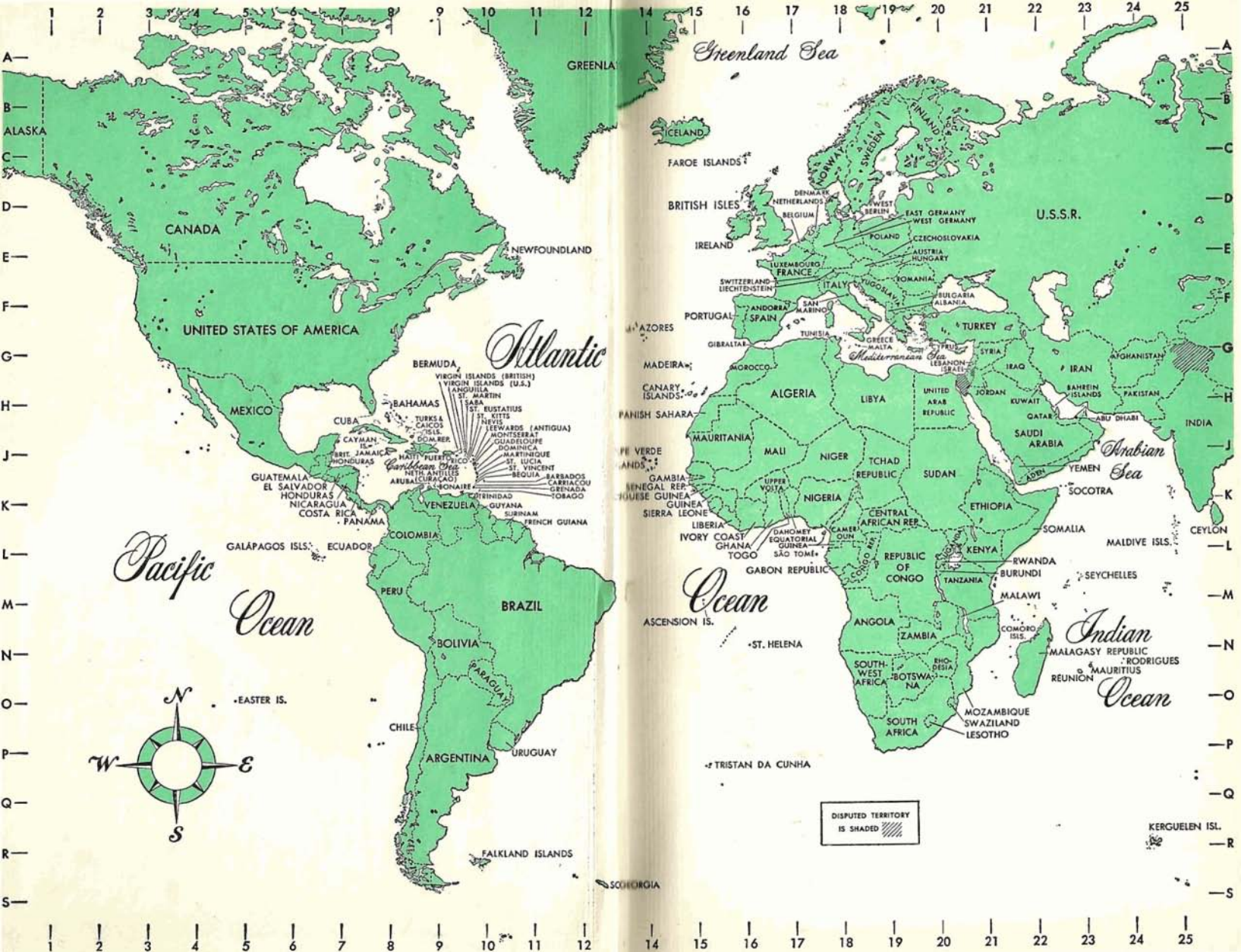


1972

YEAR
BOOK

1972

YEARBOOK
OF
JEHOVAH'S WITNESSES



1972 YEARBOOK

of Jehovah's Witnesses
Containing Report for the Service Year
of 1971

Also Daily Texts and Comments



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INDEX OF COUNTRIES

	Page
1971 Service Year Report, 207 Countries	34
Acts of Jehovah's Witnesses in Modern Times in:	
Argentina	46
Czechoslovakia	125
Dominican Republic	142
Nicaragua	171
Pakistan and Afghanistan	195
Taiwan	213
Zambia	234
Yeartext for 1972	260
Daily Texts and Comments	261

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1972 YEARBOOK of Jehovah's Witnesses

Teen-agers are often quite ready to express their opinions on any subject as to the right or wrong of the matter under discussion. When they get older, having had more experience in life, they are usually a little more hesitant to express themselves. They come to realize that there is much that can be learned if one listens and reasons things out. (Jas. 1:19) When they apply the knowledge gained, putting it to work in a beneficial way, they show that they have wisdom. But the progress one makes in acquiring such wisdom is greatly influenced by one's choice of associates. Solomon, a wise man, wrote: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) Do you associate with "wise persons"?

The dictionary defines "wise" as meaning "discerning and judging soundly concerning what is true or false, proper or improper." To be able to do that, a person must have a broad knowledge of God's Word, which shows what is right and what is wrong from the viewpoint of man's Creator, and he must have depth of understanding in applying it to the problems of life. (Deut. 4:5, 6) Is the kind of people with whom you associate wise? The apostle Paul wisely counseled the young man Timothy: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a

clean heart." (2 Tim. 2:22) Heeding that advice is absolutely necessary if a person really wants to benefit himself and other people and, above all, if he wants to please God.

James, a half brother of Jesus, gave excellent counsel to Christians. He helps us to appreciate the difference between the true wisdom and the false. In his divinely inspired letter to Christians, James asks the question: "Who is wise and understanding among you?" He answers his own question, saying: "Let him show out of his fine conduct his works with a mildness that belongs to wisdom." (Jas. 3:13) Or, as *The New English Bible* puts it: "Let his right conduct give practical proof of it, with the modesty that comes of wisdom." Remember, true wisdom has to do with knowing and doing what is right, discerning between truth and error. God's Word tells us that the "fear of Jehovah is the start of wisdom," and "the fear of Jehovah means the hating of bad." (Prov. 9:10; 8:13) Wisdom is not gained by doing bad things. A person gains true wisdom by hating that which is bad. "But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth," James counsels. "This is *not the wisdom* that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are." (Jas. 3:14-16) Which kind of wisdom do you see among your associates? If you are associated with a religious organization, what kind of wisdom does it manifest? What about you personally?—Matt. 7:15-18.

TRUE CHRISTIANS REFLECT "THE WISDOM FROM ABOVE"

Among the millions of people who today claim to be Christians, are there many who give evidence of being guided by heavenly wisdom? There are many nations of Christendom that claim that

all the people born in their countries are Christians, whether Catholic or Protestant, and they are registered as such on their birth certificates. Do these people as they grow into adulthood show by their conduct that they are really Christians? James argues that "the wisdom from above is first of all chaste." (Jas. 3:17) The first meaning of chaste is "innocent of unlawful sexual intercourse; virtuous." It also means to be 'pure in thought and to act modestly, free from the taint of the things that defile. To be chaste strictly implies that one refrains from all acts, thoughts, etc., that are not virtuous or in keeping with one's marriage vows. It also implies avoidance of anything that would debase or cheapen, as in style, etc.'—Heb. 13:4.

Most of those claiming to be Christians certainly do not fit that description, because they choose to go along with what is called a "new morality." Even the religious clergy who baptized these people into their denominations speak favorably of this "new morality," which allows for adultery, fornication and homosexuality, and which gives rise to jealousy and every vile thing among those who practice it. Can all these people be called Christians? "Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6: 9, 10) That is what God's Word says, and still there is no effort being made on the part of the clergy of Christendom to cleanse their churches of people who practice these things. If the older men or elders of the congregations of Christendom's religious system cleaned out of their houses that which is bad, there would not be much of an organization left.—Matt. 23:27, 28.

The clergy of Christendom have certainly not shown that they are governed by "the wisdom from above." Instead, they 'lie against the truth' of God's Word by saying that chasteness is not always necessary in order to please God. "Babylon the Great," the world empire of false religion, which includes Christendom, is well described by the apostle John in the Revelation. There he reports an angel of God as saying: "'Come here, I will show you the sentence of the great prostitute seated on a great water, with whom the kings of the earth debauched themselves and the inhabitants of the earth were intoxicated with the wine of her unchaste embraces'; and he carried me away to a desert in the spirit. And I saw a woman sitting on a scarlet beast full of names of blasphemy, with seven heads and ten horns; and the woman was clad in purple and scarlet and jeweled with gold and precious stones and pearls, with a golden cup in her hand full of abominations and the filth of her prostitution, and written on her forehead a name with a secret meaning, 'Great Babylon, mother of the prostitutes and abominations of the earth.' And I saw the woman drunk with the blood of God's people and with the blood of Jesus's witnesses. And great was my wonder at seeing her." (Rev. 17:1-6, Byington translation) Who are wise? Are those who make up Christendom?

James takes wisdom's quality farther than chasteness and says: "The wisdom from above is . . . peaceable, reasonable." Is Christendom "peaceable"? Do its members in everyday life show that they are "reasonable"? The clergy of all of its religious denominations have taken sides in war, World Wars I and II and all the wars of the nations since then, and history is filled with details of Christendom's religious wars and crusades. The persons who claim to be members of Christendom's churches are not notably peaceable and

reasonable among themselves either. All one needs to do is to read the daily paper to see the contentiousness in families, between students and teachers, and between employers and employees. Look at the cities. Are the administrators and the people peaceable? Christendom claims to believe the Bible's counsel on peace and to follow the "Prince of Peace." But does its record support its claims?

Paul, in writing to the Philippians, said that Christians should be doing "nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:3, 4) How many rulers of the nations, how many heads of organizations, or how many people themselves, are handling matters in the way that God's Word says Christians should? Not many, are there?

Another thing James said to Christians: "The wisdom from above is . . . ready to obey." How many so-called Christians are ready to turn to the Word of God and obey what it says in regard to conduct? How many people truly hate what is bad? Do you? James goes on to say that we must be "full of mercy and good fruits, not making partial distinctions, not hypocritical." But does that description fit Christendom? If you are a church member, does it fit your church? Mercy and goodness are notably lacking in the world. Partiality and discrimination are found everywhere. Church members themselves are among the first to admit that Christendom is full of hypocrites. Is that the kind of person that you want to be? If not, it is vital for you to heed the Bible's urgent command: "'Get out from among them, and separate yourselves,' says Jehovah." (2 Cor. 6:17, 18) Concerning the action to take toward the entire world empire of false religion, God's Word urges:

"Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) If it is your sincere desire to be well pleasing to your Creator, you will do that without delay. If you want to enjoy the benefits that come from being a "wise and understanding" person, you must make sure that you are "walking with wise persons," those who manifest the "wisdom from above."

There are such true Christians. Christendom's failure has not made them give up and say: "What is the use? Why even try to be a Christian?" Because they look to God for wisdom they have a real hope. They look forward with confidence to the fulfillment of the prayer Jesus Christ taught his followers: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) They know that "the whole world is lying in the power of the wicked one." But they also know that "the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one. And we are in union with the true one, by means of his Son Jesus Christ." (1 John 5:19, 20) There are hundreds of thousands of people on this earth who have gained that "knowledge of the true one" and who believe that He as "the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) They firmly believe that by means of God's kingdom this earth will soon be made a Paradise where lovers of righteousness will enjoy eternal life. Would you like to have that kind of faith and be able to "say among the nations, 'Jehovah himself has become king'?"—Ps. 96:10.

WHO ARE JEHOVAH'S WITNESSES?

A million and a half men and women are doing just that world wide today. They want to do the will of Jehovah God as he has set it forth in his written Word. They call themselves Jehovah's Christian witnesses. (Isa. 43:10-12) Are they better than anyone else calling himself Christian? They all have the same first parents as anyone else, Adam and Eve. But they certainly have a different outlook on life than those in Christendom. They believe very deeply what God's Word says and they know that the Bible sets out the pattern for man to follow. They have dedicated their lives to Jehovah God and have promised to do his will as stated in his written Word. They earnestly endeavor to show out of their fine conduct their works with a mildness that belongs to wisdom.

Jehovah's Christian witnesses have a theocratic organization of more than 27,150 congregations that reach out to the ends of the earth. These congregations range in size from 25 to 200 or more persons. Each dedicated Witness fully appreciates that to be a member of such a congregation he must hate that which is bad and put into application "the wisdom from above." He knows and agrees with the words of Jesus: "For he that practices vile things hates the light and does not come to the light, in order that his works may not be reproved. But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God."—John 3:20, 21.

Jehovah's witnesses are interested in other people. They believe and preach that "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) They believe, too, that Jesus is the "light of the world," that he was sent forth

by God to save the world of mankind. Jesus Christ died upon the torture stake and poured out his blood, gave his life for the purchase or redemption of the entire human family. The provision for you to get life has already been made. But do you accept it? Jesus himself said: "Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked." He that prefers to practice vile things hates the light. Do you?—John 3:19.

True Christians are not afraid of the light. They carefully study the Word of God, from the first book, Genesis, to the last one, Revelation, and freely discuss it with others, so that they can be guided by its heavenly wisdom. They want to be in the light and live by the light of God's Word. Is that true of you? If so, we urge you to attend the meetings of Jehovah's witnesses regularly. As you learn God's Word, apply it. Thus show that you are truly "wise and understanding," that your conduct reflects "a mildness that belongs to wisdom."—Jas. 3:13.

APPOINTED ELDERS TO SHEPHERD THE FLOCK OF GOD

The theocratic organization of Jehovah's witnesses does not have paid ministers in its congregations. From the congregation itself mature, spiritually qualified men are appointed as elders and overseers. (Titus 1:5, 7) These men are interested in the welfare of the entire flock under their care. The word "overseer" is the English translation of the Hebrew word *pa-qidh'* and the Greek word *e-pi'sko-pos*. The Hebrew word is drawn from a term that means "to visit, turn attention to, inspect," also "to appoint or commission." The Greek term is related to *e-pi'sko-pe'o* (oversight), and means to "look or watch over." So, then, an overseer in a Christian congregation

is one who is appointed to watch over the congregation, to visit and upbuild those associated with it. The Christian "overseers" correspond to those recognized as the "older men" of the congregations, all such appointed "older men" or elders having responsibility as overseers of the flock of God.

When the apostle Paul, returning from one of his missionary journeys, reached Miletus, he sent a message to Ephesus and "called for the elders of the congregation." (Acts 20:17, *margin*) When these elders came to see Paul, he reminded them of how he had expended himself on their behalf and he urged them to do the same for all the flock entrusted to their care. He said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. . . . Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God. And now, look! I know that all of you among whom I went preaching the kingdom will see my face no more. . . . I have not held back from telling you all the counsel of God. Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son." (Acts 20:16-28) Paul took his work very seriously and he wanted to impress his fellow elders with the seriousness of their responsibility before God as overseers of the flock.

Be it noted that no elder was viewed as the principal one, the head of the congregation. That position has been given by God to his own Son, Jesus Christ. (Eph. 1:22, 23; Col. 1:18) The elders as a body served under Christ. They were a group of equals as far as their responsibility was con-

cerned. Paul spoke to them as a "body of elders"; all were required to set the same excellent example for the congregation. (1 Tim. 4:14, *margin*) How did these men qualify to be elders in the congregation of Ephesus? Surely there must be some organization, some order, some guidance of God's flock. But why were these particular men appointed to be the shepherds?

DEFINITE QUALIFICATIONS NEEDED

For details on qualifications we can turn to the first letter that Paul wrote to Timothy. In the third chapter there is a description of what an overseer or elder must be. These requirements are not to be taken lightly. God's blessing can be expected only when his Word is followed closely.—1 John 3:22.

It was a perfectly proper thing for any man in the Christian congregation of God to 'reach out for the office of overseer,' to endeavor to meet the standard required, because this showed that he was very desirous of a fine work. However, before a Christian man could be recommended for this office he would certainly have to "show out of his fine conduct his works with a mildness that belongs to wisdom," as James pointed out. (Jas. 3:13) He has to be a man who hates what is bad. Otherwise he will not have the "fear of Jehovah," which is "the start of wisdom." (Prov. 9:10; 8:13) Basically, if a man is to qualify for appointment as an elder, he must consistently adhere to the highest moral standard. As we learned earlier in this book, the wisdom from above is first of all "chaste." So the morals of an elder have to be correct and in full harmony with the Word of God. Paul, in writing to the young man Timothy in the third chapter, beginning with the second verse said: "The overseer should therefore be irreprehensible." Irreprehensible means to be free from blame or reproach. His conduct, his

dealings with people and his way of life cannot be the sort that can be called into question. He must be above reproach as to his conduct in the congregation, in his secular employment and everywhere else. He must be a man of the highest moral standards.—2 Cor. 6:3, 4.

The overseer, if married, should be "a husband of one wife." Local customs do not alter this requirement. He cannot be a polygamist and have two or more wives.—Matt. 19:3-9.

The man who qualifies to be an overseer should also be "moderate in habits," not a person who goes to extremes. He should have a balanced view of his responsibilities as a Christian and carry them out in a way that wins the respect of fellow Christians.

The next qualification mentioned is that he should be "sound in mind." His viewpoint should always be governed by God's Word. This would enable him to be balanced in his thinking. He would know what is proper and what is improper, true or false, as based on the Scriptures. So he needs to be well versed in the Word of God.—Rom. 12:2; Ps. 19:7.

He must likewise be "orderly." This implies that he should be punctual. The meetings he conducts should be well thought out, and he should keep good order, recognizing only one person at a time to speak if there are comments to be made by members of the congregation. (1 Cor. 14:26-33) Whatever records are to be kept should be neat and well arranged. Orderliness includes something else too. It requires that he recognize theocratic order, that he appreciate the need for submission to Christ, the head of the congregation, and that he see his own position in relation to the flock, as a shepherd fully accountable to God.—1 Cor. 11:3; Jer. 23:1-4.

The overseer is also to be "hospitable." He is to welcome strangers, making them feel glad that

they have come. He ought to show that he is very happy to see those that he has known for a longer period of time too. With that in view, he would certainly display the fruitage of righteousness and be peaceful with all, young and old, in the congregation.—Heb. 13:1, 2.

"QUALIFIED TO TEACH"

A particularly important qualification of elders is that they be "qualified to teach." (1 Tim. 3:2) A man must be spiritually minded to do this among Christians. Experience and years in the truth will help here. Breadth and depth of Bible knowledge are needed, and this is acquired by regular attendance at congregation meetings and diligent personal study over a period of years. An elder certainly should be able to read, for he would want to turn to God's Word and be able to say, 'Thus it is written.' More than that, he should be able to apply what he reads, and convey to others the right ideas clearly and quickly. Teaching is an art.

Other men besides the appointed elders in the congregation will surely be mature Christians, zealous in the ministry and exemplary in conduct. But the elders must be qualified as teachers. This does not mean that they simply share in teaching the Bible to newly interested persons. It involves more than that. The elders are the ones that fellow Christians look to as teachers of God's Word. They should be able to get up in front of the congregation and impart instruction from the Scriptures that will upbuild those who are already believers. They must have an accurate knowledge of the truth so that, when presiding at meetings of the congregation, they will know whether the comments given by others are correct and so can help the congregation to come to a proper understanding of matters. If they qualify as elders, they should have a clear grasp of the truth so

that they are able, not only to "tell" others what is right, but also to reason on it with them and help them to understand it.—Eph. 4:11, 12.

When writing to Titus regarding the appointing of "older men," Paul specified that, to qualify, a man should be "holding firmly to the faithful word as respects his art of teaching." (Titus 1:5, 9) He should not be one who is inclined to rely on his own opinion. As Paul advised Timothy, he should stick to God's Word when speaking to the congregation; he should "preach the word."—2 Tim. 4:2.

Being a teacher in the congregation of God is a great privilege, but it is also a serious responsibility. (Jas. 3:1) Those who are 'reaching out for the office of overseer' do well to work diligently to qualify in this respect. And those who do qualify should be glad to use this "gift" for the upbuilding of the congregation, not fearfully holding back, but relying on Jehovah for his guidance and blessing. (Rom. 12:6-8) As they humbly continue to look to Jehovah for direction, they will be aided to do the work in a way that will bring glory to God and blessing to those who love him.

If a man is to be an effective teacher, he must conduct himself in a manner that will not close the minds and hearts of those he is trying to assist. Understandably, then, it is required of one who is appointed to be an elder that he be "not a drunken brawler, not a smiter, but reasonable, not belligerent." (1 Tim. 3:3) He should not be given to much wine. He should always have control of his senses and his powers of reason, never getting intoxicated. He must not be the kind of person who tries to settle things with his fist. Nor should he be one who constantly shouts at people, or repays unkindnesses with harsh remarks or refuses to talk to his brother who may have offended him. (Rom. 12:17, 18) On occasion, something may happen that irritates him, but, as is true of all Christians,

he ought to have self-control, which is a fruit of God's spirit. He must be approachable, not self-willed, but willing to listen to others and not be taking offense when someone offers him a suggestion for improvement in the way things are being done. From experience, and from the Bible, he may know that certain suggestions are not sound, but that is no reason to be impatient with a brother who is trying to be helpful. Remember, the disciple James said that "the wisdom from above is . . . reasonable." One who is not belligerent but is reasonable helps to promote a peaceful atmosphere. And as James pointed out, "the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace."—Jas. 3:18.

Appreciating what the Bible says about the relative value of material things, a mature Christian would not be a "lover of money." He would never engage in dishonest business practices to get money. Nor would he allow even honest secular work to push his ministry into a secondary place. Overseers among Jehovah's witnesses do not expect a salary to be paid for their services on behalf of the sheep in the congregation. The apostle Paul, himself an elder, did not expect the congregations to pay him for what he was doing. He used to make his own living by making tents. In this way he was never a burden on the congregation, but rather found pleasure in giving of himself on their behalf. (Acts 20:33, 34) He gave freely of his services and was not under obligation to anyone in this way. "Let your manner of life be free of the love of money, while you are content with the present things," wrote the apostle Paul at Hebrews 13:5.

OVERSEERS ARE "OLDER MEN"

An elder, if a father, should be "a man presiding over his own household in a fine manner, having

children in subjection with all seriousness." This shows that he would be an orderly person and would have the respect of all the children living in his home and that they would listen to him and obey him. If a man cares well for his responsibilities at home he is in position to help others to learn what the Bible says about these matters. He can speak freely, and will not be inclined to water down Scriptural counsel because of a troubled conscience on his own part. (1 Tim. 3:12, 13) But, Paul adds, "if a man does not know how to control his own family how can he look after a congregation of God's people?" (1 Tim. 3:4, 5, *NEB*) Taking care of a congregation of God's people that may have from 25 to 200 persons in it is a very weighty responsibility. The Bible shows that the homelife of a man must be taken into consideration when one is determining whether he qualifies to be an elder.

If a father has children who are in subjection to him, he will not be a teen-ager himself. No specific age requirement is stated in the Bible, but in view of the requirement that their own children be in subjection with all seriousness (they being old enough to manifest such seriousness), it may be assumed that elders among the first-century Christians were not merely eighteen or nineteen years of age; they had experience in life and had demonstrated that they were "wise and understanding" men. They are referred to as "older men." Timothy himself, to whom Paul was writing, may have been in his early twenties when "he was well reported on by the brothers in Lystra and Iconium." (Acts 16:2) But Timothy may have been in his thirties when he was told: "Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste." (1 Tim. 5:22) Timothy by this time was fully capable of handling these weighty responsibilities and was showing wisdom in committing

to other faithful men that which he had learned so that they were adequately qualified to teach others. While youth may often think they know all of the answers, it takes time, experience, living with people, to gain wisdom.

As is true of those who are young in a physical sense, so too a person who has only recently become a dedicated and baptized Christian has a need to gain experience. It takes time to get sufficient knowledge and experience in applying Bible principles so that one is "qualified to teach" these things to fellow Christians. Therefore, an overseer cannot be a "newly converted man." Paul gives a very good reason why a "newly converted man" does not qualify as an elder. He says, "for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil."—1 Tim. 3:6.

If a newly baptized Christian received a responsible position in the congregation, it might go to his head, as the saying is. It is much better to let the person grow steadily to maturity. A person needs to mature in his knowledge and understanding of God's Word. He must become wise and understanding and "show out of his fine conduct his works with a mildness that belongs to wisdom." Then after some time he might qualify to be a ministerial servant and, after that, strive to be an elder in the congregation.

There is another matter that deserves consideration, as Paul admonished Timothy. One would expect that a Christian would deal kindly with fellow Christians and show love toward them. But for a person to be an overseer in a congregation of God's people, "he should also have a fine testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil." Christians are bound to have association with non-Christians. That is a necessary part of their life, because they must preach the good

news of the Kingdom everywhere, to all kinds of people. These people on the outside form opinions of Jehovah's witnesses, and they talk about them after these Christians visit their homes to try to help them. Interested people are also invited to the Kingdom Halls of Jehovah's witnesses and they have association there with the overseers and other members of the congregation. What is the opinion of these people concerning one who is an overseer of Jehovah's witnesses? "He must moreover have a good reputation with the non-Christian public, so that he may not be exposed to scandal and get caught in the devil's snare." (1 Tim. 3:7, *NEB*) He should practice in his daily life the things that he teaches others to do. The people for whom he works and with whom he works should see his honesty, his punctuality, his willingness to give his employer a full day's work, not being a loafer. He ought to show kindness to his neighbors, and his moral behavior must be above question. All of these things have a bearing on whether he qualifies to be an overseer in the congregation of God or not.—1 Pet. 2:12; Dan. 6:4, 5.

The standard to be met by those appointed to be elders is a high one, but it is not unreachable. It requires genuine love for Jehovah and a willingness to be used by him. The apostle Peter, when writing to elders in the first-century congregation, said: "Therefore, to the older men among you I give this exhortation, for I too am an older man with them and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5: 1-3) One thing Peter emphasizes is, do not take on this responsibility under anyone's compulsion but

do it willingly. There is no glory to the position of a shepherd; rather, it involves much time and work. Do not accept this position for the love of personal gain, but, rather, as *The New English Bible* puts it, "out of sheer devotion."—1 Pet. 5:2, 3.

ABLE BOTH TO EXHORT AND TO REPROVE

In the inspired letter to Titus another important qualification of overseers is mentioned. It involves teaching, but it is a special aspect of it. The scripture says: "An overseer must be . . . holding firmly to the faithful word as respects his art of teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict." (Titus 1:7-9) It usually is not difficult for a person who has a good knowledge of the truth to use the Bible to exhort his brothers, to encourage them to continued faithful service. But the responsibility of overseers does not stop there. When difficulties arise, they must also handle these. They must use the Scriptures "to reprove those who contradict" the truth. If you were appointed to be an elder, would you be willing to shoulder that responsibility?

When writing his second letter to Timothy, Paul emphasized the seriousness of this obligation that Timothy had as an overseer, saying: "I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and his kingdom, preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4:1, 2) Would you refuse or hold back from giving a reproof or reprimand when needed, or would you turn to God's Word and use it to help your brother to straighten out his thinking and bring his conduct back into line with what is written there? To be an elder you must be willing

to administer needed reproof. What you do may not in every case be appreciated by the wrongdoer, but some will be grateful. "The commandment is a lamp, and a light the law is, and the reproofs of discipline are the way of life." (Prov. 6:23) Even though it might at times be difficult, would you take the initiative to administer "the reproofs of discipline" in order to help someone to stay on "the way of life"? It is indeed a blessing to the congregation that there are men who are willing to accept that responsibility.—2 Tim. 2:24-26.

Overseers must also have the fortitude to do something publicly when necessary. Paul admonished Timothy: "Reprove before all onlookers persons who practice sin, that the rest also may have fear." (1 Tim. 5:20) Sometimes individuals in a congregation of God will refuse reproof. Would you be afraid then that this might happen: "A man repeatedly reprovved but making his neck hard will suddenly be broken, and that without healing"? (Prov. 29:1) Another translation puts it this way: "A man who is still stubborn after much reproof will suddenly be broken past mending." Could you go that far, out of concern for the spiritual condition of the congregation as a whole, or would you ignore the individual's stubbornness and close your eyes from the very beginning to his wrongdoing? An overseer must be "able both to exhort by the teaching that is healthful and to reprove those who contradict."—Titus 1:9.

Paul was moved by the spirit of God to write in advance that there would be persons who claimed to be Christians but who wanted to serve God in their own way, not according to the Scriptures. He said: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away

from the truth, whereas they will be turned aside to false stories." (2 Tim. 4:3, 4) For an overseer there is no room for compromise. If he really loves the congregation and is determined to help them, he must show fortitude and speak truth and righteousness. The congregation needs "healthful teaching." Would you as an elder, along with other elders in your congregation, be watchful enough to follow the advice of Paul wherein he writes: "As for a man that promotes a sect, reject him after a first and a second admonition; knowing that such a man has been turned out of the way and is sinning, he being self-condemned"? Paul's further words on this matter are: "But now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. . . . Remove the wicked man from among yourselves."—Titus 3:10; 1 Cor. 5:11, 13.

There is no question about it, problems will arise in a congregation. All kinds of people will associate with the congregation and become Christians. But not all of them will remain Christians, and some will even try to subvert the faith of others and entice them into bad conduct. As Paul said: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." That was not pleasant to think about, but Paul expected trouble to come within the congregation of God back there. It did. Why should we think it to be any different today when there is so much turmoil in the world and people from all nations and tongues, with different ideas of life, are fleeing from "Babylon the Great," the world empire of false religion, and are seeking refuge in Jehovah's theocratic organization? That is why it is so neces-

sary to appoint elders in the congregation to shepherd the flock of God allotted to them and to keep the congregation clean. A true shepherd will protect the flock against wolfish elements.—Acts 20:29, 30.

The one dedicated to Jehovah God realizes that he is born in sin and shaped in iniquity. Everyone is going to make mistakes sometime. So, when an overseer in the congregation tries to help any of us to correct something that we may be doing that is wrong, we ought to appreciate why he is doing it. Jehovah does not want to see any of his sheep go astray. That is why we have the admonition: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son." (Heb. 12:5, 6) Anyone who endures the discipline that he receives through Jehovah's organization will certainly have proof that God is dealing with him. "For what son is he that a father does not discipline?" (Heb. 12:7) As was true in olden times when God dealt with the Jewish nation, so today God uses "the older men" among his people to administer discipline. (Deut. 22:18) Do you respond appreciatively to the discipline that comes from those who as elders shepherd the flock of God?—Prov. 8:33; 12:1-3; Heb. 12:11.

LOVING CONCERN FOR THE FLOCK

Outstanding in the life of any true Christian must be love for fellow Christians. This is not merely a matter of being pleasant in greeting other people. Love is unselfish concern that moves one to put the welfare of others ahead of one's own interests, actively working for their good. The Lord Jesus said to his true followers: "By this all will know that you are my disciples, if you have love among yourselves." And he added:

"This is my commandment, that you love one another just as I have loved you." (John 13:35; 15:12) Is this quality dominant in the congregation with which you assemble for worship? Is it manifest in your own life? Elders must be exemplary in demonstrating such love for others in the congregation.

Paul in writing to the Philippian congregation addressed the letter to "all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." He said to them: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise." Later, in the same letter, he added: "Make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism." (Phil. 1:1, 9-11; 2:2-4) Love is the principal thing, for God is love and we must remember that we were made in his image.

Jehovah gave attention to sinful mankind because he loves his creation. "He that does not love has not come to know God, because God is love. By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another." (1 John 4:8-11) God did not stop loving mankind when sin made its appearance. And elders must not stop loving the flock when problems

arise. At Galatians 6:1, 2, this counsel is given: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. Go on carrying the burdens of one another, and thus fulfill the law of the Christ."

Sometimes it is the wrongdoer who himself takes the initiative to get help. He may go to an overseer to make confession of his wrong. His desire to change his ways is commendable. "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." (Prov. 28:13) An overseer having love for his flock will take the time to hear one's transgression and he will use the Bible to help the person to correct his thinking and his conduct. When anyone confesses his faults and gives them up, that is what an elder wants to see. In other words, the person is converted, he turns around from his wrongdoing and goes the right way. So, in harmony with Proverbs 28:13, the elder would be in a position to show mercy. It may be, though, that the elder will want the transgressor to see him every month so as to be sure he is making straight paths for his feet. A loving overseer will give that extra attention to those in the flock.

An elder must believe God's Word. All of it! He must use it as his guide and he must show love to the brothers, the sheep allotted to him, appreciating that they are God's sheep. Even when the elders exhort, admonish, encourage, reprove and discipline they are showing love because they are trying to help their brothers to take the right course in life. Does your congregation have such elders looking after you?

Paul certainly knew what it meant to be an overseer, an elder. He had deep love for the con-

gregations. "Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations," he wrote. (2 Cor. 11:28) With loving concern Paul admonished the body of elders from Ephesus: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son."—Acts 20:28.

It is absolutely necessary for all the overseers to keep awake and to work hard on behalf of everyone in the congregation, and they are glad to do so. Their experience is in accord with what is stated at Acts 20:35: "By thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'"

APPOINTMENT OF ELDERS

Who is it that makes the appointment of elders? Acts chapter 14, verse 23, reports in connection with a missionary trip of Paul and Barnabas: "They appointed older men for them in [each] congregation and, offering prayer with fastings, they committed them to Jehovah in whom they had become believers." There was no election held in the congregation. The appointments were made by Paul and Barnabas, representative members of the governing body. Similarly, Timothy and Titus evidently made such appointments according to instructions from Paul. (1 Tim. 5:22; Titus 1:5) Today, when there are congregations scattered throughout the earth, it is the older men in those congregations who, after giving the matter prayerful consideration, make recommendations to the governing body at headquarters as to others who measure up to the Scriptural qualifications, sending such recommendations to the branch office

of the Watch Tower Society. The governing body then makes the appointments. But this is not done according to some standard that *they* have set up. It is done in accord with what is set out in God's inspired Word, so it can truthfully be said to these elders or overseers: "The holy spirit has appointed you overseers."—Acts 20:28.

Some congregations may have more elders than others. The Bible stipulates no specific number. (Phil. 1:1) But it does go into considerable detail as to the qualifications of those who are to be appointed as elders, and it is important to adhere to this God-given standard. Year by year, about September 1, it would be proper for the elders in the congregations to consider whether any others in the congregation now fit the Bible's description of those who qualify to be elders. If any do, they may be recommended to the governing body for appointment, and, when appointed, they may begin to share with all the other elders the responsibility for shepherding the flock in that congregation. As long as they continue to measure up to the Bible's requirements, they will continue to be elders in that congregation. However, if they were to move to another congregation, they would not, as newcomers in that area and as persons virtually unknown to the congregation, be viewed as elders or overseers by the ones associated there. They would have to establish their spiritual qualifications by their Christian activity there, and, in time, the local elders would no doubt recommend such ones for appointment as elders in that congregation. Of course, if an elder were ever to engage in unchristian conduct of such a nature that he was disfellowshipped or was put on probation, then notification would be made to the governing body and he would be removed as an elder, since he obviously would not be a good example to the flock. However, if he were simply unable to do some of the work of an overseer, because of sick-

ness or old age, this would not cancel his appointment as an elder.

The elders have certain official assignments in the congregation to fill. If there are enough elders, they should be appointed to be congregation servant, assistant congregation servant, Bible study servant, *Watchtower* study servant and Theocratic Ministry School servant. Where possible, they should also be the congregation book study conductors and the public speakers, because these are teachers. If there are only two or three elders, they would always be appointed to the first three positions listed above. One of them may be filling two positions if there are only two elders. Usually the three different elders filling these positions constitute a judicial committee in the congregation. (1 Cor. 5:12, 13; 6:1-4) However, it would also be most advantageous for those who are elders to preside at all the congregation meetings, where that is possible. Even where there is just one elder in the congregation, it would be beneficial for him to preside at the *Watchtower* study, the service meeting and the Theocratic Ministry School, as well as a congregation book study, if he is willing and able to do so. Others can be asked to assist with organizational details, preparing schedules and caring for field service arrangements, but the elder is one who is "qualified to teach," so, where there is an elder of the congregation regularly present at a meeting, it would be most beneficial to the congregation for him to be the one appointed to preside. Of course, it is understood that there may be some cases in which, due to sickness or advanced age, this is not possible.

The chairmanship of the body of elders rotates. So, each year on October 1, if there is more than one elder in the congregation, a new congregation servant, or chairman of the body of elders, will take up his work. Usually, that new congregation

servant will be the man who was the assistant congregation servant during the preceding year. There will also be a shifting of those assigned to the other principal positions occupied by elders. In view of this, when the "older men" in a congregation recommend someone to be an elder they should have in mind that in time he will be called on to care for all these various assignments. Is he capable of doing so? Is he willing to do so?

When appointments of elders are made by the governing body, the entire congregation should be notified. Everyone associated with the congregation should know who the elders are, so they can benefit fully from their services. The elders are not bosses; they are not appointed to lord it over anyone. They are to be loving shepherds, examples to the flock, willing servants to their Christian brothers. (Matt. 20:25-28; 1 Pet. 5:1-3) They need to make themselves available to those who need help, being approachable, willing to listen when problems arise and giving loving encouragement to all.

ASSISTANCE FROM MINISTERIAL SERVANTS

But suppose a congregation does not have a sufficient number of brothers who qualify as elders to fill all of the principal positions on the servant body in the congregation. Or, even if the elders are able to take on more than one position, they may need help in caring for some of the details of the work. What then? The Bible provides for ministerial servants, *di-a'ko-noi*.

The qualifications to be met by such ministerial servants provide a safeguard against any legitimate accusation's being made concerning the congregation as to the men to whom it entrusts responsibility. Those qualifications, set out in 1 Timothy 3:8-10, 12, 13, are as follows: "Ministerial servants should likewise be serious, not double-tongued, not giving themselves to a lot of

wine, not greedy of dishonest gain, holding the sacred secret of the faith with a clean conscience. Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation. Let ministerial servants be husbands of one wife, presiding in a fine manner over children and their own households. For the men who minister in a fine manner are acquiring for themselves a fine standing and great freeness of speech in the faith in connection with Christ Jesus."

While no specific age requirement is stipulated, it is obvious that these ministerial servants were to be grown men, old enough to be married and have children. They were not to be novices in the congregation, but persons who had been "tested as to fitness." Before being appointed as ministerial servants it would be beneficial if they had been dedicated and baptized for at least some time that would allow for their fitness to be tested. It is not required that they be "qualified to teach" in the congregation. The Scriptural qualifications show that they were not meant to be assigned as shepherds and teachers of the flock. They should certainly be zealous in the ministry, active in the work that Jesus assigned to his disciples, namely, preaching the Kingdom message and making disciples. But, in addition to this, the requirements set out in the Scriptures show that those who are ministerial servants must be exemplary in their private lives and in their relations with others. So, before anyone is recommended to the governing body for appointment as a ministerial servant careful consideration should be given to each of those Scriptural requirements; none should be ignored or treated as of little importance.

As is true when anyone becomes an elder in the congregation, the ones who are already elders make recommendations to the governing body of those who qualify to be ministerial servants. Appointment is then made by the governing body. (Acts 6:3-6) There is no set number of persons who may be ministerial servants in a congregation. (Phil. 1:1) Each year, about September 1, it would be appropriate for the elders to consider whether there are any more in the congregation who ought to be recommended for such service, and such recommendation can be made to the governing body of Jehovah's witnesses. Those thus appointed will continue to serve as long as they meet the Scriptural requirements, just the same as is true of elders. However, it is a good thing for these ministerial servants to do as suggested at 1 Timothy 3:1, that is, 'reach out for the office of overseer.' And, of course, when a

person is appointed to be an elder, an overseer, he is no longer a ministerial servant, though he may continue to care for some of the same work that he did previously.

DUTIES OF MINISTERIAL SERVANTS

There is much work that ministerial servants can do in a congregation. In the first century, in the Jerusalem congregation, we have an example of work such as might be done by ministerial servants. The distribution of food supplies to needy widows in the congregation, while not as important as "the ministry of the word," was classed as "necessary business." Apparently there was much to be done, because it was not all assigned to one person but to "seven certified men."—Acts 6:1-6.

In the congregations of Jehovah's witnesses today, there is likewise much "necessary business" that does not directly involve "the ministry of the word." This includes caring for literature supplies, assigning territory for preaching, and caring for congregation accounts. There is necessary work to be done in caring for the upkeep of the Kingdom Hall, cleaning it each week, arranging the chairs, caring for ventilation, operating the sound equipment in larger halls, keeping a record of attendance, welcoming newcomers and introducing them to the elders of the congregation. In some congregations there may be enough ministerial servants so that a different one can be assigned to each of these duties. Elsewhere, someone may care for several of these assignments. In some instances, it may be beneficial to have more than one person assigned to share in certain work. Some of the elders may have records that come under their supervision, but, if there are ministerial servants available, they can be assigned to help in caring for these, in order to free the elders for the more important shepherding work. The ministerial servants may also help in assigning territory to be worked when groups of publishers meet for public preaching work. While the ministerial servants are officially appointed by the governing body, the local "body of elders" may assign them the specific work that they will do on behalf of the congregation. And, just as the elders are rotated to different assignments each year, so the elders can arrange for the ministerial servants to take on different assignments of work each year, to the extent that this proves to be practical. What a fine privilege it is to be able to serve one's brothers as these ministerial servants do!

The situation may arise, in locations where there is a very rapid growth in the congregations, that there

just are not enough elders to do all the teaching and shepherding work that is required. In a certain locality where all are quite new in the service of God, there may not even be one elder. Yet they can certainly have regular meetings for study and share in preaching to others, and, in time, no doubt someone in their midst will qualify as an elder. In a congregation where there are some elders, there may not be enough to care for all the congregation book studies. It may be beneficial to have larger groups in some cases; elsewhere an elder may be able to preside at more than one such study, doing so at different times during the week. But, where necessary, ministerial servants may help out by caring for some of these study groups until there are elders available. Similarly, due to local circumstances, a ministerial servant may be asked to care temporarily for one of the five principal positions held by an elder. However, his being given such an assignment by local elders does not make him an elder. And if he was a temporary assistant congregation servant or Bible study servant, he would not be viewed as one of the congregation's judicial committee. To handle such matters another elder from a nearby congregation would be invited to help out. Yet, with diligent effort, the one who is helping out with the work that would normally be done by an elder may himself in time qualify as one of the "older men" who are overseers of the flock.

It is good for all Christians to be progressive in their outlook. No one wants to remain an infant, either physically or spiritually. Early Hebrew Christians were admonished: "Now that we have left the primary doctrine about the Christ, let us press on to maturity." (Heb. 6:1) Timothy was told: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons." (1 Tim. 4:15) Are you making such advancement as a Christian? Is your devotion to Jehovah growing stronger? Are you progressing in development of the fruitage of the spirit? Are you widening out in your love for your Christian brothers? Are you endeavoring to conform your own life more fully to God's Word? Because the organization of Jehovah's Christian witnesses has endeavored to adhere closely to God's Word, and to make adjustments where necessary to conform to it more closely, God's spirit has obviously been upon it. Today, on an unprecedented scale, Jehovah's witnesses in all parts of the earth are proclaiming God's kingdom as the only hope of mankind. They are helping sincere persons to learn what the Bible teaches, to act in harmony with it, and thus to be truly "wise and understanding." If you would like

assistance so that you can learn and benefit fully from the good things contained in God's Word, they will count it a pleasure to be of help to you too.

JEHOVAH'S WITNESSES ARE PREACHING AND TEACHING

Jehovah's witnesses are helping all kinds of people world wide; they are active in 207 different lands. Under the direction of ninety-three branch offices of the Watch Tower Bible and Tract Society of Pennsylvania, 1,510,245 Christian men and women arranged to go from house to house or to declare the good news of God's kingdom in some other way every month during the past year. This was 125,000 more Witnesses preaching and teaching from God's Word than in the service year of 1970. However, before the year ended, the number grew to 1,590,793.

Because Jehovah's witnesses are interested in helping others to a better understanding of the Bible and its meaning for mankind today they devoted 291,952,375 hours last year to talking about God's Word. Is this not good evidence that they were truly trying to comfort people of all nations? Would not a careful study of God's written Word help people to become "wise and understanding"? To accomplish this, every week throughout the year Jehovah's witnesses conducted 1,257,904 free Bible studies in the homes of interested people. Do the members of the religious denomination to which you belong try to help people in this way? Not only do Jehovah's witnesses preach from house to house and teach in private homes, but they leave Bible study helps wherever they can so that, if the listener does not have time to study when one of Jehovah's witnesses calls on him, the person can read about the "good news" at his own convenience. During the year Jehovah's witnesses distributed 18,168,032 bound books and Bibles, 10,590,176 booklets, 218,898,563 copies of *The Watchtower* and *Awake!* and obtained a total of 2,702,972 new subscriptions for these magazines.

So that you might appreciate more fully just what has been done by Jehovah's witnesses in their ministry and where, we are reproducing herewith a chart setting out the 1971 service year report of Jehovah's witnesses world wide. See pages 34-41.

Jehovah's witnesses are not great in numbers when compared with the world's population, but they do love Jehovah God and his Word the Bible. They believe what James wrote, in the fourth chapter, the fourth verse: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a

1971 SERVICE YEAR REPORT OF

Letter and number following each country's name indicates the country's

Country	Population	1971 Peak Pubs.	Ratio, One Pub- lisher to:	1971 % Inc. Av. over Pubs. 1970	
U.S. of America (G-6)	202,112,686	416,789	485	402,893	8
Bermuda (G-9)	53,000	127	417	116	6
Alaska (A-49)	320,467	855	375	823	8
Argentina (P-9)	23,364,431	20,750	1,126	19,972	12
Australia (M-31)	12,794,300	23,387	547	22,721	6
Austria (E-18)	7,390,900	10,043	736	9,690	6
Bahamas (H-8)	168,838	432	391	409	7
Barbados (J-10)	260,000	891	292	852	5
Bequia (J-10)	6,000	25	240	23	5
Carriacou (K-9)	8,000	30	267	27	4
Grenada (K-10)	106,000	195	544	189	6
St. Lucia (J-10)	112,000	190	589	180	30
St. Vincent (J-10)	97,000	114	851	103	-1*
Belgium (E-17)	9,629,991	14,453	666	13,878	10
Bolivia (N-9)	5,062,500	1,276	3,967	1,181	23
Brazil (M-11)	94,150,000	72,289	1,303	66,460	11
British Honduras (J-7)	119,645	467	256	444	11
British Isles (D-16)	54,348,800	64,361	844	62,813	5
Malta (G-18)	323,000	48	6,729	43	23
Burma (B-29)	27,000,000	584	46,233	570	12
Canada (D-4)	21,101,000	49,204	429	48,100	5
Central Afr. Rep. (K-19)	2,255,000	1,243	1,814	1,179	5
Tchad (J-19)	2,700,000	49	55,102	48	-2*
Ceylon (C-26)	12,660,000	315	40,190	295	6
Chile (P-9)	10,000,000	8,231	1,215	7,810	13
Colombia (L-8)	21,785,700	8,275	2,633	7,820	19
Congo (Brazzaville) (L-18)	900,000	1,761	511	1,559	8
Gabon (L-18)	600,000	251	2,390	216	-11*
Congo (Kinshasa) (L-18)	22,000,000	14,042	1,567	12,935	-2*
Costa Rica (K-7)	1,768,251	3,271	541	3,123	5
Cyprus (G-20)	623,000	662	941	606	15
Dahomey (K-17)	2,500,000	1,956	1,278	1,868	8
Denmark (D-18)	4,932,982	13,620	362	12,822	9
Faroe Islands (C-16)	38,528	61	632	58	29
Greenland (A-12)	46,331	39	1,188	31	24
Dominican Rep. (J-9)	4,011,589	4,106	977	3,893	15
Ecuador (L-8)	6,384,200	3,323	1,921	3,108	14
El Salvador (J-7)	3,533,628	2,181	1,620	1,949	26
Fiji (N-38)	534,811	478	1,119	454	11
American Samoa (N-40)	27,769	63	441	56	27
Gilbert & Ellice (L-39)	55,000	14	3,929	10	25
New Caledonia (N-36)	100,579	189	532	170	17
New Hebrides (N-37)	80,000	19	4,211	15	50
Niue (O-40)	5,258	15	351	13	30
Tahiti (Q-43)	119,168	165	722	155	8
Tonga (O-39)	77,429	16	4,839	15	90
Western Samoa (N-40)	148,600	109	1,363	10	8
Finland (B-20)	4,602,254	10,836	425	10,637	4
France (E-17)	50,524,000	41,203	1,226	39,026	14
Algeria (H-17)	12,200,000	28	435,714	22	-51*
Tunisia (G-18)	4,500,000	42	107,143	37	23
Germany, West (E-18)	61,988,400	89,706	691	87,976	4
West Berlin (E-18)	2,129,900	5,501	387	5,412	1
Ghana (K-17)	8,750,654	15,822	553	14,961	11
Ivory Coast (K-16)	4,100,000	502	8,167	455	17

JEHOVAH'S WITNESSES WORLD WIDE

Location on endsheet maps, Nos. 1-25 front and nos. 26-50 back endsheet.

1970 Av. Pubs.	1971 No. Bptzd.	Av. Plo. Pubs.	No. of Congs.	Total Hours	Total Back-Calls	Av. Bible Studies
371,561	40,336	25,740	5,676	75,413,326	35,659,580	310,449
109	2	5	2	18,350	11,995	102
765	105	75	13	168,957	75,532	641
17,762	2,481	1,427	361	4,215,406	2,253,005	21,177
21,474	1,808	1,787	470	4,968,672	2,047,947	14,060
9,182	716	420	177	1,621,324	848,616	5,986
381	70	21	8	71,430	39,163	440
810	85	34	14	123,439	58,343	637
22	2	3	1	6,145	3,065	14
26		3	1	7,266	3,855	31
179	17	18	5	43,169	21,396	224
138	24	26	4	50,198	26,984	297
104	5	12	3	27,277	12,190	129
12,579	1,666	640	223	2,470,003	1,188,304	7,955
964	271	226	32	472,127	186,249	2,126
60,139	7,451	3,055	1,202	11,085,354	4,703,543	58,902
400	37	41	11	106,476	49,275	512
59,705	5,177	4,369	895	11,859,342	6,145,189	43,395
35	3	4	1	8,642	4,104	47
510	63	124	19	252,868	105,307	753
45,734	3,851	2,757	790	8,476,836	3,699,877	27,289
1,128	103	118	28	339,551	150,935	1,844
49	5	13	2	29,165	13,219	157
277	39	65	9	122,795	46,510	492
6,923	1,141	476	127	1,521,649	727,356	8,567
6,588	1,277	785	149	1,991,723	936,714	9,796
1,437	151	122	31	405,979	170,265	1,697
242	35	6	6	29,892	11,655	186
13,181	1,486	1,015	229	3,413,756	1,273,943	15,508
2,973	190	112	78	484,810	207,707	2,666
527	63	30	12	103,716	41,720	344
1,733	154	271	53	622,344	251,693	2,143
11,769	947	939	214	2,247,337	1,015,194	7,001
45	8	18	3	27,198	12,084	66
25		13	2	9,232	4,808	21
3,378	464	465	73	1,125,537	595,263	6,596
2,717	671	380	50	906,440	445,056	4,617
1,545	329	199	34	548,147	243,084	3,091
410	88	53	9	126,323	44,830	593
44	2	5	1	16,283	8,185	82
8	2			1,129	228	8
145	37	9	1	33,265	17,217	186
10		1	1	2,206	1,426	19
10	1		1	1,009	556	29
143	17	4	2	31,170	13,987	160
15	2		1	3,016	1,293	8
83	17	7	1	20,672	7,056	97
10,250	771	731	282	1,854,899	951,276	6,684
34,224	4,977	1,476	636	6,917,861	3,652,690	30,863
45	4		1	2,310	1,753	27
30			1	3,938	2,520	31
84,421	5,136	3,737	1,112	14,082,861	7,110,404	39,893
5,336	302	190	45	831,177	502,996	2,254
13,482	1,700	1,053	307	3,566,301	1,661,173	16,969
389	92	66	11	160,233	93,442	983

Country	Population	1971 Peak Pubs.	Ratio, One Pub- lisher to:	1971 % Inc. Av. over Pubs. 1970
Upper Volta (K-16)	5,253,141	5	1,051,628	4 100
Greece (F-19)	8,900,000	15,753	565	15,371 9
Guadeloupe (J-10)	324,000	1,705	190	1,585 21
French Guiana (K-11)	45,000	149	302	133 13
Martinique (J-10)	330,000	724	456	649 22
Guatemala (J-7)	5,329,994	2,604	2,047	2,427 15
Guyana (K-10)	714,233	1,111	643	1,045 1
Haiti (J-9)	4,500,000	2,282	1,972	2,045 14
Hawaii (K-45)	768,561	3,561	216	3,450 8
Guam (G-36)	98,580	124	795	101 58
Marshall Is. (J-39)	19,328	71	272	61 22
Palau (G-33)	12,291	17	723	14 1
Ponape (J-37)	20,093	79	254	67 52
Saipan (F-36)	10,286	16	643	15 50
Truk (H-36)	27,453	13	2,112	9 13
Yap (F-34)	7,017	6	1,170	6 10
Honduras (K-7)	2,595,800	1,432	1,813	1,363 10
Hong Kong (C-31)	4,000,000	251	15,936	242 9
Macao (C-31)	375,000	7	53,571	7 9
Iceland (B-15)	204,578	135	1,515	128 2
India (J-25)	546,955,945	3,644	150,098	3,388 10
Nepal (A-27)	11,289,000	4	2,822,250	4 33
Sikkim (A-28)	161,000	7	23,000	6 New
Indonesia (G-30)	124,237,000	2,731	45,491	2,567 14
Ireland (D-16)	4,496,417	1,076	4,179	1,034 10
Israel (G-21)	4,043,400	170	23,785	160 1
Italy (F-18)	54,033,652	22,196	2,434	20,957 20
Libya (H-19)	1,869,000	5	373,800	5 -81*
San Marino (F-18)	18,000	25	720	19 27
Somalia (L-22)	2,745,000	1	2,745,000	1 1
Jamaica (J-8)	1,861,300	5,453	341	5,281 25
Cayman Islands (J-8)	10,652	17	627	15 25
Japan (B-36)	103,720,060	11,629	8,919	10,711 24
Kenya (L-21)	10,890,000	1,082	10,065	1,023 21
Burundi (L-20)	3,500,000	56	62,500	42 40
Ethiopia (K-21)	25,000,000	596	41,946	528 21
Rwanda (L-20)	3,300,000	6	550,000	5 67
Seychelles (M-23)	49,981	12	4,165	11 57
Sudan (K-20)	15,000,000	48	312,500	39 -11*
Tanzania (M-20)	12,231,342	1,271	9,623	1,238 6
Uganda (L-20)	9,528,717	128	74,443	110 28
Korea (B-35)	32,376,000	13,668	2,369	12,947 13
Lebanon (G-21)	2,645,000	1,356	1,951	1,311 9
Abu Dhabi (H-23)	55,000	3	18,333	2 2
Bahrain Is. (H-22)	200,000	3	66,667	2 100
Iran (G-23)	27,892,000	30	929,733	25 25
Iraq (G-22)	8,840,000	5	1,768,000	4 New
Jordan (H-21)	2,160,000	32	67,500	25 -7*
Kuwait (H-22)	570,000	11	51,818	8 33
Qatar (H-22)	109,000	1	100,000	1 1
Syria (G-21)	5,866,000	153	38,340	129 -11*
Leewards (Antigua) (J-10)	61,664	144	428	138 6
Anguilla (J-10)	5,810	16	363	15 7
Dominica (J-10)	63,609	189	337	181 2
Montserrat (J-10)	13,500	25	540	20 2

1970 Av. Pubs.	1971 No. Bptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Total Back-Calls	Av. Bible Studies
2		3		5,622	3,242	36
14,096	545	799	409	2,906,548	1,622,077	8,455
1,308	210	96	20	320,165	187,070	1,628
118	24	7	1	26,954	15,547	231
534	97	45	7	146,399	73,379	791
2,109	283	221	38	597,494	241,401	3,200
1,037	89	135	28	289,262	126,223	1,362
1,794	197	177	34	545,343	255,927	3,428
3,180	373	494	41	1,002,917	516,656	4,161
64	14	19	1	31,055	13,071	96
50	12	12	1	23,097	9,485	154
14	1	5		9,790	5,904	39
44	19	14	1	22,491	9,965	91
10		5		8,389	2,869	24
8	1	5		7,576	2,976	37
6		4		5,123	3,174	38
1,234	194	151	22	369,723	156,591	1,906
222	22	41	8	92,385	40,338	383
7		2		2,807	1,056	11
125	15	27	3	50,207	21,969	145
3,070	328	444	64	987,159	354,305	3,537
3				308	150	3
	2			160	101	1
2,248	452	612	80	1,159,278	434,523	4,405
941	79	209	21	388,071	151,927	618
159	10	18	4	42,075	17,962	153
17,449	2,873	1,112	433	4,400,640	2,434,985	21,678
27		1		22	12	
15	4	1	1	2,640	1,132	14
1				114	22	1
5,274	296	184	149	732,320	322,850	4,036
12		4	1	5,672	2,069	23
8,635	2,088	2,587	273	4,796,687	2,389,146	20,824
844	164	148	25	368,571	165,986	1,472
30	3	1	1	13,554	8,355	33
437	50	42	8	168,412	92,086	989
3		2		4,309	1,494	13
7	2	1	1	2,155	2,520	14
44		6		11,727	3,762	43
1,168	92	127	33	363,506	127,127	1,266
86	18	19	2	44,131	24,436	212
11,486	2,233	1,585	267	3,528,774	1,356,454	15,590
1,201	74	71	29	265,310	124,033	1,062
2				92	38	
1				105	181	2
20		4	1	7,397	4,110	53
				461	114	1
27	2		1	4,152	2,125	21
6				363	241	4
1				84	23	
145	2	3	5	20,492	8,760	87
130	16	15	3	31,604	14,754	157
14	1	1	1	2,880	1,222	9
177	6	22	7	47,770	19,233	176
20	1	3	1	5,326	2,587	29

Country	Population	1971 Peak Pubs.	Ratio, One Pub- lisher to:	1971 % Inc. Av. over Pubs. 1970
Nevis (J-10)	12,770	33	387	28
St. Eustatius (J-10)	1,335	1	1,335	1
St. Kitts (J-10)	38,113	124	307	117 13
St. Martin (J-10)	9,547	61	157	57 19
Liberia (K-16)	1,100,000	774	1,421	704 18
Luxembourg (E-17)	400,993	591	678	569 8
Malagasy Rep. (N-22)	7,423,864	398	18,653	365 -12*
Mauritius (N-23)	822,191	280	2,936	257 22
Réunion (O-23)	455,000	354	1,285	338 -2*
Rodrigues (N-24)	24,974	17	1,469	16 7
Mexico (H-5)	49,940,870	54,384	918	51,256 13
Morocco (K-16)	15,050,000	213	70,657	200 23
Gibraltar (G-16)	26,883	48	560	45 32
Netherlands (D-17)	13,103,772	20,285	646	19,405 10
Neth. Ant. (Curaçao) (K-9)	145,777	359	406	343 7
Aruba (K-9)	60,734	185	328	171 6
Bonaire (K-9)	8,191	18	455	16 23
Newfoundland (E-10)	510,000	901	566	875 4
New Zealand (R-35)	2,860,475	5,876	487	5,658 6
Cook Islands (P-41)	22,022	18	1,223	12 71
Nicaragua (K-7)	1,974,924	1,654	1,194	1,565 18
Nigeria (K-18)	55,670,052	86,843	641	75,372 20
Cameroon (L-18)	5,150,000	10,054	512	8,116 -21*
Equatorial Guinea (L-18)	244,574	221	1,107	70 -75*
Niger (J-18)	2,870,000	24	119,583	18 -25*
Norway (C-18)	3,891,739	5,857	664	5,572 8
Okinawa (D-34)	945,111	506	1,868	481 20
Pakistan (H-24)	134,000,000	173	774,566	162 8
Afghanistan (G-24)	14,350,000	9	1,594,444	9 50
Panama (K-8)	1,478,290	2,013	734	1,918 8
Papua (K-34)	630,616	556	1,134	505 3
Bougainville Is. (K-36)	79,739	21	3,797	16 78
Manus Island (J-35)	21,679	22	985	17 13
New Britain (K-35)	161,897	90	1,799	83 2
New Guinea (J-34)	1,493,200	412	3,624	386 20
New Ireland (J-35)	52,635	47	1,120	42 20
Solomon Islands (L-36)	160,998	601	268	563 13
Paraguay (O-10)	2,386,000	901	2,648	837 16
Peru (M-8)	14,000,000	5,384	2,600	4,953 21
Philippines (E-32)	37,000,000	56,078	660	54,264 8
Portugal (F-16)	9,095,800	9,086	1,001	8,373 21
Angola (M-19)	5,300,000	487	10,883	417 61
Azores (G-14)	336,100	98	3,430	86 9
Cape Verde Is. (J-14)	218,000	10	21,800	9 50
Madeira (G-15)	268,700	104	2,584	97 40
Portuguese Guinea (K-15)	625,000	3	208,333	2 100
Puerto Rico (J-9)	2,722,000	8,511	320	7,909 25
Virgin Is. (Brit.) (J-9)	10,500	62	169	56 24
Virgin Is. (U.S.) (J-10)	75,260	306	246	291 15
Rhodesia (N-20)	5,400,000	12,456	434	11,530 7
Malawi (M-20)	4,530,000	21,949	206	19,998 14
Mozambique (O-20)	6,650,000	3,801	1,750	3,227 26
Senegal (K-15)	3,900,000	207	18,841	188 19
Gambia (K-15)	325,000	7	46,429	7 -22*
Mali (J-17)	4,500,000	6	750,000	5 -17*

1970 Av. Pubs.	1971 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Total Back-Calls	Av. Bible Studies
28		3	1	6,008	2,496	28
1				146	107	2
104	5	8	4	22,140	10,802	89
48	4	5	1	11,447	3,390	62
599	101	97	15	247,913	101,351	1,049
528	37	47	13	129,875	64,898	464
415	41	5	11	44,525	25,071	274
211	49	33	6	75,847	29,662	426
346	27	20	8	70,150	32,701	279
15		4	1	8,043	2,875	29
45,256	5,683	3,934	1,439	10,020,610	4,052,245	50,270
162	37	21	5	57,305	26,512	212
34	7	1	1	6,386	3,209	43
17,706	1,647	1,098	238	3,412,809	1,484,193	9,234
320	62	17	5	63,582	36,309	386
161	25	5	4	27,187	15,818	147
13	3	3	1	5,122	2,125	21
844	56	93	31	223,471	103,075	659
5,322	555	420	101	1,125,441	495,552	3,631
7		3		5,009	1,960	23
1,321	204	132	31	371,681	191,629	1,913
62,641	10,492	8,476	1,281	22,103,373	8,694,165	92,394
10,299	592		277	738,814	430,054	5,249
275		9	9	17,718	7,309	97
24	1	9	1	17,394	6,541	68
5,183	546	240	158	816,864	381,131	2,720
402	72	76	11	162,174	70,410	762
150	6	30	4	59,655	24,065	223
6		1	1	1,664	862	5
1,781	164	174	45	452,978	216,685	2,381
490	48	48	16	120,754	44,863	611
9		2		3,026	1,001	14
15		3	1	4,752	1,972	24
81	7	16	1	34,351	13,110	154
322	33	57	11	123,146	44,233	516
35	12	9	1	21,401	7,681	73
498	54	76	13	177,627	77,287	897
722	121	108	21	241,118	123,758	925
4,097	974	653	90	1,604,152	702,123	7,272
50,117	6,224	6,202	1,380	12,777,495	4,212,202	41,740
6,909	1,203	351	108	1,500,745	704,955	9,604
259	91	15	6	79,984	58,444	777
79	11	6	3	20,028	10,774	107
6	5	1		1,858	1,572	14
69	14	4	2	16,473	7,861	116
1				90	63	2
6,334	786	453	126	1,653,532	758,728	9,199
45	1	1	1	7,776	3,428	54
252	20	15	6	50,428	24,197	308
10,747	684	793	354	2,548,534	965,023	10,613
17,469	1,577	928	432	3,876,530	1,615,518	15,205
2,563	438	105	64	639,712	275,924	2,848
158	41	38	3	82,347	39,680	377
9	3	3	1	4,142	2,842	16
6		2		3,024	1,082	8

Country	Population	1971 Peak Pubs.	Ratio, One Pub- lisher to:	1971 % Inc. Av. over Pubs. 1970
Mauritania (J-16)	1,500,000	3	500,000	2
Sierra Leone (K-15)	2,183,000	1,002	2,179	908 11
Guinea (K-15)	3,608,000	204	17,686	163 31
Singapore (E-28)	2,100,000	255	8,235	228 15
Malaysia (E-28)	10,169,000	207	49,126	177 15
South Africa (P-19)	19,729,671	23,527	839	22,428 9
Ascension Is. (M-15)	1,527	2	764	2
Botswana (O-19)	611,000	181	3,376	168
Lesotho (P-20)	970,000	472	2,055	432 17
St. Helena (N-16)	4,722	63	75	52 13
South-West Afr. (N-18)	610,000	226	2,699	209 9
Swaziland (O-20)	395,000	694	569	641 4
Spain (F-16)	32,426,164	14,069	2,305	13,056 29
Andorra (F-17)	21,250	23	924	20 33
Canary Islands (H-15)	1,203,365	462	2,605	425 31
Surinam (K-10)	385,000	586	657	551 8
Sweden (C-19)	8,091,782	12,401	653	12,094 7
Switzerland (E-18)	6,269,783	8,017	782	7,844 7
Liechtenstein (E-18)	21,500	13	1,654	11 38
Taiwan (D-33)	14,300,000	1,150	12,435	1,097 1
Thailand (C-29)	34,152,000	423	80,738	387 9
Cambodia (D-29)	6,701,000	4	1,675,250	3
Laos (C-29)	3,000,000	28	107,143	24 20
Vietnam (D-30)	17,800,000	68	261,765	61 27
Togo (K-17)	2,100,000	1,779	1,180	1,667 18
Trinidad (K-10)	905,930	2,199	412	2,142 3
Tobago (K-10)	39,280	106	371	95 12
Uruguay (P-10)	2,900,000	3,370	861	3,263 7
Falkland Is. (R-10)	2,300	6	383	5 150
Venezuela (K-9)	10,872,300	8,170	1,331	7,780 13
Zambia (N-20)	4,540,000	56,996	80	52,369 10
196 Countries	1,450,607		1,376,866	9.5
† 11 Other Countries	140,186		133,379	4.3
GRAND TOTAL (207 Countries)	1,590,793		1,510,245	9.1

* Percentage of decrease

† Work banned and reports are incomplete

friend of the world is constituting himself an enemy of God." Think of that! Is it not true that all the nations of the world are in trouble? Can you not see that almost every man's hand is against his neighbor, even in Christendom? Obviously, they do not manifest the spirit of God. Are you really different from them? Do you truly love God, and do you "love your neighbor as yourself"? If that is the kind of person you want to be, then, as the Bible says, you must 'subject yourself to God, but oppose the Devil and he will flee from you. Draw close to God, and he will draw close to you.' (Jas. 4:7, 8) If you do this, you will come to enjoy the loving oversight that Jehovah provides for all the 'flock of God.'

1970 Av. Pubs.	1971 No. Bptz'd.	Av. Pio. Pubs.	No. of Congs.	Total Hours	Total Back-Calls	Av. Bible Studies
2				220	183	1
815	113	211	35	398,399	190,641	1,920
124	9	50	5	82,846	34,325	353
199	37	27	4	65,466	27,260	338
154	32	33	7	70,471	29,711	357
20,588	2,163	1,488	452	4,821,617	1,795,901	19,223
2				87	38	1
168	7	24	4	54,164	17,537	266
368	25	41	9	120,332	45,638	519
46	12	2	1	6,190	3,485	40
191	14	14	5	42,419	18,518	177
615	32	59	14	177,860	64,227	764
10,086	1,951	1,094	140	3,417,130	1,868,654	18,764
15	4	1		2,120	1,337	21
325	54	55	4	124,861	57,209	579
511	19	59	10	137,337	56,018	581
11,336	826	821	232	2,177,483	1,159,921	8,433
7,308	673	198	156	1,121,589	595,421	5,455
8				991	629	5
1,087	63	92	37	207,135	63,918	761
356	29	67	18	127,888	46,257	422
3				200	128	3
20	6	10	1	18,637	7,610	81
48	12	17	2	32,025	14,393	166
1,418	248	222	27	577,378	273,450	2,684
2,081	221	160	38	443,982	212,797	2,575
85	10	13	2	30,465	14,926	161
3,054	405	286	62	796,661	395,740	4,261
2		1		1,014	387	8
6,863	979	473	123	1,675,391	771,699	8,054
47,663	3,797	490	916	7,477,232	4,295,663	53,710
1,256,841	139,775	93,493	24,094	277,028,145	127,018,646	1,166,883
127,941	10,033	2,008	3,060	14,924,230	6,766,470	91,021
1,384,782	149,808	95,501	27,154	291,952,375	133,785,116	1,257,904
				1970	1971	
MEMORIAL ATTENDANCE WORLD WIDE				3,226,168	3,453,542	
MEMORIAL PARTAKERS WORLD WIDE				10,526	10,384	

"DIVINE NAME" ASSEMBLIES CLIMAX THE YEAR

The outstanding, happy event for Jehovah's witnesses during 1971 was the wonderful series of "Divine Name" District Assemblies. These have been held throughout the earth. As we all recall, the keynote speech was "Whose Name Do You Respect More—Your Own or God's?" The entire convention program breathed respect for God's name and his organization. Fine instruction on right conduct was presented. Greater love was urged upon all of us.

While our brothers spoke highly of the assemblies, this was also true of worldly men. In Austria a transportation official commented: "You are really fine people, people with high standards. Your members have

had upbringing." The vice-director of the Office of Tourism in Berne, Switzerland, said: "You are welcome to come back to our stadium at any time." The manager of a stadium in Tokyo commented: "I wish you people would come more often. This is the only time the stadium really gets clean." The conduct of Jehovah's witnesses reflects their worship of the God of truth.

A discourse that really stirred the entire convention—and Jehovah's witnesses have not stopped talking about it yet—was the one entitled "Theocratic Organization Amidst Democracies and Communism." What was presented there as to "elders" shows the willingness of Jehovah's slaves to readjust, when necessary, to conform more fully to the Bible. The closing comments enlarged on this subject, showing how the body of elders, overseers, all equals, will function in each congregation. As one brother remarked, this arrangement will make the internal structure of the organization much more firm so that, when the worldly system collapses, the love that the brothers have for one another will be strong. Another commented that the new arrangement will focus more attention on our principal overseers, Jehovah God and Christ Jesus.

In the English-speaking conventions all were overjoyed with the 1971 large-print revised edition of the *New World Translation of the Holy Scriptures* as well as the completed *Aid to Bible Understanding*. The releases at the convention, including *Theocratic Ministry School Guidebook*, *Listening to the Great Teacher*, and climaxed with the book "*The Nations Shall Know that I Am Jehovah*"—How?, were just beyond anyone's imagination. How grateful all in attendance were for these fine publications! What a vivid description they contain of the destruction that is hanging over Christendom, and of the 'marking work' in which Jehovah's witnesses today are sharing, as foretold in Ezekiel chapter nine.

We were all given much to think about during this five-day assembly. Christian morals and responsibilities of overseers were discussed thoroughly. The declaration presented after the talk "Has the King's Secretary Called on You Recently?" was enthusiastically received. All felt the urgency of the times while listening to the talk "When All Nations Collide, Head On, with God." Well over a million people heard that talk world wide. Another thing that none of us will forget is the great number of persons baptized at these assemblies.

TAKING A BROADER LOOK

Outstanding during the service year was the number of persons baptized. The grand total for the 207 lands

came to 149,808. That means, in just the past three years, 1969, 1970 and 1971, a total of 434,906 persons have presented themselves for baptism, having dedicated their lives to Jehovah God. What an increase! This places a great responsibility upon God's people and we feel that responsibility.

The mature brothers in the congregation must care for these newly interested people and see to it that they are spiritually fed and kept close to the organization, and this they have done. The tremendous increases in the number baptized are reflected in the publishers in the field. On the average there were 125,463 more publishers engaged in the field service each month than during 1970. This was a 9.1-percent increase. Marvelous!

The congregations have grown in the past year. Now there are 27,154, and they are building many new Kingdom Halls. This is evidenced in reports coming from all parts of the earth. For example, in Alaska, where there are thirteen congregations, they dedicated three new Kingdom Halls just this past year, and they are large ones too. This expansion in the congregations in turn reflects itself in the Society's printing and building programs.

PRODUCTION

In order to keep supplies of literature in the hands of our brothers all over the world the Society has arranged to print literature in many parts of the earth—in the United States, Canada, England, Germany, Switzerland, Sweden, Finland, Denmark, South Africa, Australia, and so forth. Printing in these branches is all done by ordained ministers, and we are very happy that upward of 2,500 have volunteered to learn these printing trades, in addition to preaching from house to house, so that literature can be produced in many languages at a nominal cost. Also, at the present time we are doing considerable printing in Korea and Japan and India and a few other countries where the governments will not allow importation of printed material in their own language. It must be done by local printing firms, so it is at greater cost. It is truly amazing to observe what the Society was able to print in all its plants during the 1971 service year. The printing of Bibles and bound books amounted to 28,103,172; booklets, 13,454,806. Copies of *The Watchtower*, produced in 73 different tongues, amounted to 195,807,217, and *Awake!* magazine was not far behind, being printed in 27 different languages to a total of 192,406,252.

Being a Tract Society too, we did considerable other printing, such as handbills, tracts, leaflets, letterheads,

forms and other necessary items, and this came to a total of 592,415,138 pieces. Jehovah's witnesses are printers, and the demand has become greater every year, especially in the past three years.

The Society is cognizant of the demands on it for printed literature. That is why it has enlarged its printing facilities in Argentina, where we just finished building a fine three-story structure. Austria made an addition to their present branch building, including a fine Kingdom Hall and storage space for literature. In Brazil we purchased new property adjoining our present location in São Paulo and we have just begun building a fine new factory and Bethel home there. Italy is just finishing its new branch office and Kingdom Hall, and the Congo (Kinshasa) branch is at this time erecting a large addition next to our present building. Germany is constructing two more floors above their present bindery, which will enlarge the space for the manufacture of bound books and will give us more room for our offices as well as housing facilities. Ghana has just about finished putting the roof on a two-story printing plant with housing facilities, enlarging that branch. Japan is prepared to build a three-story factory and five-story new Bethel home in Numazu next year. The Society purchased a very fine stone structure on the outskirts of Nairobi, where the missionaries and branch office are now established, and a new Kingdom Hall is going to be built on the property by a local congregation. Nigeria must expand during the coming year and they have planned a three-story building. The Philippine Islands have drawings approved for an additional two-story factory and a two-story Bethel home. South Africa is just finishing a 15,000-square-foot enlargement of their factory and home. Jehovah gives the increase! We are growing!

What a joy it is to learn that Jehovah's witnesses in Spain have come out from underground. They now have a fine office, and the brothers are building Kingdom Halls all over the country. We are grateful for the change in the law of Spain.

While all of this is going on, it does not mean the ministry is now carried on without opposition. Pressures are being brought to bear against the brothers in Congo (Brazzaville). Many of our brothers have been challenged and threatened in their preaching from house to house. Our work in Gabon has been suppressed. In Greece, even though the Kingdom work moves ahead steadily, there is much opposition from the Orthodox clergy. The brothers have many problems to handle in courts in fighting for freedom of worship. Big pressures

have been brought against God's people in Lebanon, Malagasy Republic, Cameroon and Angola. While problems are difficult to handle in these countries Jehovah's witnesses continue to preach the good news, and you can observe the success they have had by examining the chart (pages 34-41). In Malawi, where there was so much trouble just a few years ago, they had a 14-percent increase, with 21,949 Witnesses preaching in that land. They now have a ratio of one witness of Jehovah to every 206 persons in that country. Persecution has not slowed them down. Jehovah's witnesses have learned to endure.

Newspapers report troubles in the Emerald Isle between Catholics and Protestants. While these two religious elements fight one another, Jehovah's witnesses have increased by 10 percent in the land.

Another outstanding feature of the year was the marvelous series of conventions held in West Africa, starting in Dakar, Senegal, and going down the west coast and across to Kenya. It was a great boon to the African brothers. What a joy it was to read the details of these conventions in *The Watchtower*!

There is always trouble for Jehovah's witnesses in the countries behind the Iron Curtain. How our brothers there work under adversity! But still, along with some other troubled areas, they had an increase of 4.3 percent in publishers. Those eleven countries were Bulgaria, Cuba, Czechoslovakia, East Germany, Hungary, Poland, Romania, Russia, United Arab Republic, Turkey and Yugoslavia. It was a joy to see that there were 140,186 publishers working in these lands, though it is not wise to set out the details of the report here.

Jesus said, 'You will be witnesses of me even to the ends of the earth,' and he has proved to be a true spokesman. His faithful servants today are happy to be able to do this in fulfillment of his words.

The experiences that the branches have sent in from all parts of the world concerning what has been done have proved to be very interesting, and you may read some of these experiences in the *Watchtower* and *Awake!* magazines during the year.

ACTS OF JEHOVAH'S WITNESSES IN MODERN TIMES

We always enjoy reading the Acts of Apostles as set forth in God's written Word. Why not observe what is going on now.

When Jesus said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit,"

he was assigning his faithful followers a tremendous work. (Matt. 28:19) But in the days following the death of Christ Jesus they applied themselves to this work. The preaching of this good news of the Kingdom in all the world for a witness to all the nations must also be done in these "last days," before the "end" comes. It warms a Christian's heart to see how the faithful servants of Jehovah have opened up the work in different lands, even as did the apostle Paul, Barnabas, Silas and many others whose acts have been recorded in the Bible. This year we have selected seven countries, representing the eastern and western hemispheres, the north and the south, and some of the islands of the sea. What you read concerning these seven countries should give you the feel of the marvelous work that Jehovah's witnesses have been doing even to the ends of the earth from their very early beginning until now.

ARGENTINA

ARGENTINA is not difficult to locate on a map of the Americas. It shares with its western neighbor, Chile, the distinction of being one of the two American countries to reach farthest southward toward the Antarctic. It stretches some 3,694 kilometers (close to 2,300 miles) from north to south, and has within its boundaries a notable variety of climate, topography and vegetation.

Prairie land, called "pampas," dominates the center of Argentina. This is where the "gauchos" long displayed their expert horsemanship as they tended the vast herds of beef cattle. In the far northwest there is high desert mesa land. To the northeast, where visitors gasp at the grandeur of Iguassu Falls, there is humid jungle. Southward one passes through the lowlands of Entre Ríos (literally, "between the rivers" Paraná and Uruguay) into rolling fertile farmlands. And south of the pampas the arid land called Patagonia stretches from the Colorado River to the Straits of Magellan, a region that has proved highly suitable for sheep raising.

Northward along the cordillera many lakes are encountered. Here, too, is San Carlos de Bariloche, center of the region that has been called "the Switzerland of South America." Farther north is Mendoza and its neighbor province of San Juan, Argentina's land of fruit and wine.

Such a land, with all its beauty in variety, could and did attract a multitude of immigrants from many countries of Europe, so much so that by 1970 Argentina

had become home to 23,364,431 persons. From such a burgeoning population Jehovah God would not and did not withhold his proclamation of peace, the good news of his kingdom by Christ Jesus. In 1924 His tidings of good things in store began to be preached in this vast national territory.

SMALL BEGINNINGS

Juan Muñiz, a loyal Christian and active Witness, had much to do with those beginnings and was closely identified with the Kingdom interests in Argentina right up to the day of his death, September 10, 1967. Throughout those forty-three years he devoted his time, energies and means to the spread of true worship. According to his own account (see *The Watchtower*, 1964, pages 761-764), he first gained an appreciation of Bible truth in Philadelphia, Pennsylvania, where he had a store. That was in 1916. The following year he started declaring the "good news" and was baptized. In 1920 he sold his business so as to be able to devote all his time to preaching.

J. F. Rutherford, then president of the Watch Tower Society, asked him to go to Spain and look after the preaching work there. Due to his being continually followed by the police, he was not able to do much in Spain, so Brother Rutherford assigned him in 1924 to care for the Kingdom work in Argentina. There was already a man in Argentina who had received literature from the United States, so Brother Muñiz contacted him and got him started in the Kingdom work in the territory of Misiones far to the north. (See map at page 49.) This man was Brother Kammerman.

There was already a large German-speaking population in the country. This prompted Brother Muñiz to ask President Rutherford for the help of brothers who could speak German. Thus it came about that in 1925 Carlos Ott, a German pioneer, was assigned.

Brother Eduardo Adamson, who for many years worked alongside Brother Muñiz in the field ministry and in the Watch Tower Society's branch office, tells of the fine example set by Brothers Muñiz and Ott in their unswerving devotion to Jehovah. He also relates: "Since Brother Muñiz received no help from anyone but needed financial help, he wrote the Society in Brooklyn requesting aid and it was duly wired to him. This would be his last request for help, since he was determined to make a go of it without financial assistance from outside the country. He lived up to this determination, even though it meant working long hours at night repairing watches, clocks or sewing machines."

Greater Buenos Aires at that time had less than 2,000,000 inhabitants. This was the logical starting place for organized activity, forming a hub from which the Kingdom work would spread to the remotest parts of the country, as well as to Uruguay, Paraguay and Chile. Brother Ott tells us how the work was done: "We would get up at 4 a.m. and call at the houses street by street, leaving tracts under the doors, particularly the tract *Where Are the Dead?* Later the same day we would visit the same homes with such publications as *The Photo-Drama of Creation*, *The Divine Plan of the Ages*, *The Harp of God*, and the booklet *Can the Living Talk with the Dead?*, this latter one being specially appropriate due to the prevalence of spiritism in Buenos Aires."

Tracts were handed to people attending meetings of the various Evangelical cults as they filed out of their respective meeting houses. Brother Ott recalls how "one of those Protestant preachers came out and told Brother Muñiz we had no right to be there—that he and his church were there first. Brother Muñiz retorted: 'Well, in that case, the Catholics were here before you; and the Indians were here before the Catholics! So you have no right either!'" As a result of that tract work one Evangelical group became a group of real Bible Students, many of whom proved to be faithful servants of Jehovah in after years.

Another means of reaching the public was the radio, and before 1923 Brother Muñiz was using this medium. Information was provided by the Brooklyn office, and later *Luz y Verdad*, the Spanish edition of *The Golden Age* (now *Awake!*), carried material specially adapted for reading over the radio. Recordings of Brother Rutherford's talks were also used. In the 1930's radio stations in Buenos Aires, Bahía Blanca and Córdoba were used, and thereby many persons were drawn to the organization. But in the early 1940's Brother Muñiz wrote the radio station that we were discontinuing this method of preaching because of the censorship. It so happened that there was a priest in the office of the censors.

PREACHING TO ALL KINDS OF PEOPLE

In 1925 Brother Ott began preaching to the German-speaking population. He would visit German schools and obtain the addresses of the German families. Many of those people came to an appreciation of the Bible truths through his activity. "In two months," he reports, "some 300 addresses were obtained; much literature was placed and many subscriptions for the German



edition of *The Golden Age* were obtained. Even many German-speaking Jews took literature." Some Germans had already learned about Jehovah's purposes before coming to Argentina, and some of these were activated or reactivated when contacted by Brother Muñiz or Brother Ott; among them Carlos Schwalm from East Prussia and the Krugers from South Africa; two other Germans who learned the Kingdom message here in Argentina were Brothers Ricardo Traub and Paul Hinderlich.

Because of the European background of so many of Argentina's population there has always been a friendly attitude toward those coming from other lands. Of course, those early publishers of the Kingdom did meet up with some very fanatical Catholics—Argentina, you see, claims to be 88 percent Catholic. But Brother Ott reports: "Although this is a Catholic country, the clergy have not always been held in high esteem. I remember during the presidency of Alvear (Radical Party president, 1922-1928), the children playing in the streets of Buenos Aires would shout 'Touch wood!' when a priest came in sight. This was their way of saying that a priest brought bad luck, and that to have good luck one must touch wood."

Brother Ott also explained why there was so much complacency among the people of this country: "The Argentines had not suffered the terrible World War, so they could very easily feel and say that such calamities could never happen to them. During the Spanish civil war the general comment here was: 'Let the Spaniards kill one another off—it is no concern of ours!' They were sure that they would never witness such suffering."

With the exception of some interest Brother Muñiz found in Paraná, Santa Fe and Rosario on his return trip from Paraguay in 1925, and the work by Brother Kammerman in Misiones Province, the preaching and literature distribution were concentrated on Buenos Aires and surrounding towns. There the branch office was established in 1926 with Brother Muñiz as branch servant.

In 1929 Brother Muñiz sent Brother Traub to take care of the Kingdom work in Chile. En route to this assignment Brother Traub stopped for a short time in Mendoza and did some preaching. Thus it was that the *Hermán Seegelken* family learned about the Kingdom hope. It appears that *Hermán* had long been aware of the hypocrisy in both the Catholic and the Protestant churches, so he eagerly accepted the message of the Kingdom. As a result, all eight of his children were

given a good foundation of Bible knowledge. Their uncle, *Lucidio Quintana*, who so often had said that the *Seegelkens* were crazy due to their new religion, later accepted that "crazy" religion too. He was overseer of the congregation and a pioneer minister for many years, faithfully serving to the time of his death. Thus the group in Mendoza began with the *Seegelkens*, the *Truneckas*, and a few others.

The decade of the 1920's was drawing to a close and the nucleus of the theocratic organization had been formed. According to the information that we have at hand, there was one regular pioneer in the country in 1925 and 2,681 pieces of literature were placed. By 1928 there were three pioneers and thirty-one congregation publishers reporting activity. Now a great field was to open up, far beyond the cosmopolitan city of Buenos Aires—a territory of 2,776,655 square kilometers (about 1,073,226 square miles), the second-largest country of the South American continent!

PIONEERING ALONG THE RAILROAD

Despite the vastness of the territory and the fewness of workers, a foundation had been laid years before that would prove to be a valuable asset in the expansion of the work, particularly in the 1930's. This foundation consisted in the laying of railroad tracks over a network of more than 40,000 kilometers (24,860 miles), giving Argentina the most complete railroad coverage in Latin America. As far back as 1857 the first train had operated on a short line out of Buenos Aires, and in the following years the network constantly grew. These railroad lines served a threefold purpose for our brothers, namely, for transportation for themselves, as supply line to keep them stocked with literature, and as territory, as we will soon see. The thirties would prove to be exciting years of theocratic expansion.

Brother Adamson explains it this way: "The pioneer work was done in a peculiar fashion in those early years of the work. Due to the geographical and commercial arrangement of the country, most of the railroads spread out from Buenos Aires to all the different parts of the country. So pioneer territories followed these railway lines, there being at the time few other means of communication. Pioneers were assigned long sections of the lines, and had to cover all the towns and cities of that section, or, perhaps, of the entire line, sometimes finishing up many hundreds of miles away from the start of their work. Travel was in second-class coaches with hard wooden benches, if money was available, or on flatcars of freight trains, taking all

their belongings with them: a carton of literature, a suitcase, and perhaps a bicycle.

"Their portion was not an easy one, so our hearts went out to them, and many of the friends did their best to help them out financially and with clothes. I will never forget how we felt when one of these pioneers was murdered in the city of Santa Rosa, La Pampa Province. Brother Rossi had preached to a man who then excused himself and went indoors as if to look for some money to contribute for the literature. He came out with a gun. Brother Rossi tried to get away, but was shot in the back."

A subscription for the *Golden Age* magazine in German placed by Brother Ott brought joy to José Reindl. He read that the *Light* book was available in German. "And so it was that I had my first contact with the Society in Argentina," says Brother Reindl. "I went to Brother Muñiz' home at 1653 Bonpland Street to get the book," continues Brother Reindl. "He invited me to the meetings, and in 1930 I became one of Jehovah's witnesses. I lived with Brother Muñiz after I left home. I went out in the service for the first time, and when the next Memorial was held, I was baptized. In the beginning of 1933 I was sent to Mendoza as a colporteur or full-time distributor of the Kingdom message and to assist the group of interested ones that Brother Traub had formed when he was en route to Chile. One of the publishers that Brother Traub had taken out in the service was Maria Rosa Seegelken; she was eighteen years old at that time. Two years later we were married, and the next day she joined me in the colporteur service."

Brother Reindl vividly recalls that pioneer assignment in 1935: "The Society assigned us the Western railroad line which began in San Rafael, Mendoza Province, and ended in Suipacha, Buenos Aires Province. The line covered more than 1,000 kilometers (over 620 miles) in a straight line across the middle section of Argentina, and it took in little towns as far as La Pampa. It was the first time that any preaching had been done in the area; the people didn't even know what a Bible was, so it wasn't easy. We were full-time ministers, special pioneers in every sense, but at that time there were no money allowances and we had to live on our literature placements. But we were happy that we had a share in the expansion of the work in those places where now excellent congregations have been established. It took us a whole year to work all this railroad line.

"I remember working a farm in the middle of the

country and there a bull chased us, but we placed a book with a married couple. Many years later we had the pleasure of seeing this couple, and the sister said: 'You don't remember us, do you?' Then we remembered that this was the couple who had lived away out in the country from the small town of Mercedes, Buenos Aires. Now they are publishers, and the joy of seeing them convinced us that it had been worth while to put up with that first year in our pioneer assignment. No, it hadn't been easy to arrive at a town, not have anywhere to sleep or a thing to eat. And how many times we were obliged to sleep on the station floor or in a shed with just some papers as our mattress and blankets! But as a young man of twenty-three and as a bride of twenty we learned to get along on what we had; we continue on as pioneers even now as we enter our sixties.

"The work was mainly that of sowing, the purpose being to cover each town thoroughly with literature, and then take the train on to the next town or stop. I remember one time when we hadn't been able to place much literature; it was a small settlement and the people were very prejudiced. There was a railroad station, police station, general store, a goat pen and a few houses. We didn't have money enough to go on to the next stop! Jehovah did not abandon us; a good-hearted man at the ticket window, upon seeing that we didn't have enough to pay for our tickets, gave the tickets to us anyway! Arriving at the next town, Alberdi, at midnight, we had no place to sleep, no money, and we hadn't eaten anything; then a hailstorm hit—certainly not a bright picture! We spent the night in a shed, awaiting the morning so that we could start witnessing in order to place something and so have something to eat. Placements did not come easy, because this was the decade of the 1930's, and in some parts of Argentina there was much poverty."

Having reached the "end of their line," literally, in Buenos Aires, the Reindls returned to Mendoza. Brother Trunecka had directed the group in Brother Reindl's absence, and the Seegelken family had continued to contribute toward the growth. Mary Seegelken remembers "the *Watchtower* study that lasted two hours and also the hot chocolate and cookies that were served after each meeting in the Trunecka home." She adds: "According to my mother, I went out preaching, so to speak, before I was born! In 1932 my mother and others from Mendoza went preaching in Luján de Cuyo, a town some eighteen kilometers, somewhat over eleven miles, from Mendoza. They walked a great deal that day and Mother returned quite tired—after all, she wasn't alone,

she was carrying me, and in a very few months I was born. I recall how nineteen years later I walked this same road to Luján de Cuyo to conduct a study with a woman and her daughter, both of whom are faithful ministers to this day."

Sometime after their return to Mendoza, Sister Reindl gave birth to a son. Brother Reindl is happy to tell us that "our son Jorge was brought up in the truth, served as a pioneer, a circuit servant, and now that he has made us grandparents, he is an overseer in one of the congregations in Greater Buenos Aires." Three months after Jorge was born, the Reindls were assigned to San Juan, a province bordering Mendoza. The child took very ill, and the doctors said that he would have to be fed with only burro milk. Sister Reindl recalls: "Soon someone came to our door wanting to sell a female burro—this was like an answer to a prayer!" From San Juan they later traveled to La Rioja and Catamarca; some sowing was done, but the work was made practically impossible due to frequent police interference. While in Catamarca, Brother Armando Menazzi's group from Córdoba passed through en route to the North. The Society now assigned the Reindls to Santa Fe. Here they met the Angel Castagnola family and a study was started. Brother Reindl tells us what happened next: "From Santa Fe we went to Paraná. But we just couldn't live on what we placed—we needed clothing and our little boy needed proper food and care. So, with regrets, we returned to Mendoza, leaving the pioneer service for four years."

A WITNESS TO GREEKS AND OTHERS

Early in 1930, a Greek came to an appreciation of the Bible's message—Nicolás Argyrós. He tells us of his joy and of telling what he learned to others: "In January 1930, I was given three booklets, *Prosperity Sure*, *The Peoples' Friend*, and *Freedom for the Peoples*, written by J. F. Rutherford. This was the first time that I had read literature that appealed to me as being 'the Truth.' On the back of the booklets there was a list of books and booklets, so I sent for them. Twenty-nine days later the literature arrived. The first I read was the booklet *Hell, What Is It? Who Are There? Can They Get Out?* I looked all through the booklet to find sinners on the grill, as was customary in other religious books, but I found nothing of this. Imagine my surprise when I learned that hellfire was a religious lie invented to frighten the people just as it had frightened me when I was just fifteen years old! I was alone tending sheep, and in a dream the Devil ran after me with a

pitchfork, just as he is described by false religion! I awakened trembling. The arguments presented in the booklets were reasonable and convincing. At once I requested more literature.

"About that same time I noticed an advertisement in a Greek newspaper published in Buenos Aires telling of Bible classes on Sundays at 3:30 p.m.; the address given was 1653 Bonpland Street. At 3 p.m. the next Sunday I was on the corner waiting, and when I saw others enter, I entered and greeted everyone in Greek, since I thought the meeting was in Greek. No one returned my greeting, but the one who directed the meeting (a study of the book *The Divine Plan of the Ages*) smiled at me as he passed by. I sat down in the back row; another man sat down beside me. I didn't understand 5 percent of what was said. All I had was the Greek newspaper with the ad in it. When the meeting ended and the man beside me found out that I was also Greek, he gave me his address." Brother Argyrós says that he bought a Greek Bible that very night, and after that he went to his Greek friend's house every night. "He was very well-versed in the Bible, and with God's Word he lopped off all my Greek Orthodox beliefs. The priests, whom I had esteemed so much, he called 'sons of Satan,' saying they formed part of the unholy alliance! I read the *Hell* booklet over again, and *Where Are the Dead?* On the third visit to my countryman's house, I was convinced that I was on the right track. I asked him what I must do to be well pleasing to Jehovah. He told me to go out and preach to others what I had learned from the literature." Brother Argyrós lost no time in heeding that good advice.

He recalls: "The next Sunday I started preaching in Berisso, Buenos Aires Province. Many Greeks lived there, and during our visits we obtained 600 addresses of other Greeks from an employee in a bank where these Greeks deposited their money. The brothers in the United States encouraged us to organize a Greek-speaking meeting, so we rented a hall in Malabia Street and these meetings continued for one year. At times as many as twenty persons met together. From the United States we received 1,000 books and booklets, so I started calling on all those addresses I had obtained. I visited all the Greeks living in the Buenos Aires area, as well as those living in Montevideo, Uruguay." But he tells us that he wasn't content "doing so little"; he still had some addresses to look up in Rosario and Santa Fe; from there he planned to take a cargo ship bound for his native island in Greece, where he thought he would have a larger field for preaching the good news.

In Santa Fe, Brother Argyrós found Brother Felix Remón, who had become an active Kingdom publisher in Buenos Aires and then was sent later to the Rosario-Santa Fe area by Brother Muñiz. Some fifteen persons met together in the carpenter shop of Brother Castagnola at that time. Brother Remón invited Brother Argyrós to stay with him, the arrangement being that they take weekly turns doing the cooking. While Brother Remón would be out preaching, Brother Argyrós worked as a photographer. This would never do for one with a true missionary spirit! "I felt uncomfortable," he says, "and I wanted to go out preaching, but the only thing I knew to say in Spanish as I offered the books was that they tell about God's kingdom. I was still waiting for the opportunity to leave for Greece, but as the days passed my Spanish began to improve. At night I would tell my experiences to Brother Remón, and he would teach me the texts I should use in each sentence; this was a big help, so I finally decided against going to Greece."

Brother Argyrós' decision to remain in Argentina was to have far-reaching effects in the expansion of the good news in the northern half of Argentina. From 1932 onward his travels in sowing the seed of Bible truth were to take in fourteen of the twenty-two provinces that make up the Republic of Argentina. Let's join him now and share some of the joys and privations of his ministry.

"In 1932 I arrived in Córdoba and rented a room in Salta Street. From there I began to work the city; I covered it twice in the two years I was there. Those who manifested interest would order all the new literature, and some visited me at my home, among these, a judge, C. de los Ríos. He would come and spend many hours with me and I would answer his questions, using the Greek Bible as my dictionary since I didn't have a Greek-Spanish dictionary. I contacted Natalio Dessilani and Armando Menazzi, who were among the first publishers there; Armando Menazzi later became a pioneer. At that time we thought that Armageddon was imminent and so I did all that I could to place literature everywhere. There were those who said, as some still say today, 'Why place literature when the people don't pay any attention to it?' But Brother Rutherford said: 'You place the literature and leave the results in Jehovah's hands!'

"Twenty boxes of literature were on hand; I took ten of them and set out for Tucumán. There, after some time, I came down with malaria. I didn't have money to go to a doctor. As soon as I was able, I left for

Catamarca and La Rioja, working the capital cities and some towns. The reports in those days were of 200, 220, and 240 hours a month; the most I reported was in April 1933—that month I reported 300 hours of activity.

"Then I went on to San Juan, where I found much interest; the one who showed most interest was José Cercós. The morning I found him, I felt so depressed that I thought I'd go home. But as I continued to walk I remembered the words of Revelation 21:8, and I didn't want to be accused of being a coward. With that José Cercós came walking toward me; I stopped him and offered him the book *Government* with the booklet *What Is Truth?* inside. He was a Methodist and said: 'Just what am I going to learn from this booklet? I've been reading the Bible for twenty years!' I quoted 1 Thessalonians 5:21 and he took the booklet. That very night he came to my place to tell me he had found the booklet very interesting, and he took the books *The Harp of God* and *Vindication*, and some magazines. During my stay in San Juan, he came to my house every night. A short time before I contacted him, the minister of his church had gone to Mendoza to get married, and when he returned to San Juan a special group was commissioned to take up a collection for a wedding gift. When they arrived at Cercós' grocery store, he firmly and emphatically stated: 'Cercós is not giving another cent to men who are riding the beast!' (See Revelation 17:3.) You can imagine how surprised the delegation was at hearing these words from the lips of one who such a short time before had been one of the most zealous members of the church!"

CRISSCROSSING ARGENTINA WITH THE GOOD NEWS

To follow Brother Argyrós' travels as he crisscrossed in his self-assigned territory is to learn well the map of northern Argentina. Leaving San Juan, he spent a month with the group in Mendoza, then on to San Luis and Villa Mercedes, where he contacted the Juan Balcarce and Estrada families—later, Ofelia Estrada was to be the first Argentine sister to attend Gilead School. After working other towns in San Luis Province, Brother Argyrós came to San Rafael, Mendoza. Turning south to La Pampa Province, he remarks that in Intendente Alvear he found the Society's literature; Brother Leonardo Vandefeldi, a Dutch pioneer, had passed through that section. So our traveler turned around and took the train back to Córdoba Province, and from there he went on to cities in Santa Fe Province. Dante Dobboletta had a business in Las Rosas,

Santa Fe, and one day an employee told him that a 'Bible man' had called; he at once sent someone out on the street to find Brother Argyrós and bring him back to the store as he wanted more information like that he had found in booklets already obtained. Brother Dobboletta later became a pioneer and is now serving with his wife in the circuit work. Finishing his work in Santa Fe Province, Brother Argyrós crossed the Paraná River, continuing northward through Entre Ríos Province to the capital of Corrientes and then to Resistencia, Chaco. In Villa Angela, Chaco, a man by the name of Juan Murillo was contacted; much to Brother Argyrós' surprise, this man's name was on the pioneer list four months later.

In Charata, Chaco, Brother Argyrós tells of the happy encounter with Brother Menazzi and the brothers from Córdoba: "They were coming in their bus en route to Formosa. We crossed the Bermejo River by raft, and then worked the city of Formosa. The group returned to Córdoba while I traveled northwest as far as Yacuiba, Bolivia. Returning southward, I came through Jujuy and Salta Provinces, then crossed southeast to Roque Saenz Peña, Chaco. Along the way I worked not only the towns but also the small settlements in all these provinces." Now south again to Santa Fe Province where the cities of Rafaela, Casilda, Firmat, and Venado Tuerto received his attention.

Brother Argyrós' adaptability and willingness to put up with come-what-may, his personal sacrifice—everything for the sake of the good news: this stands out as we review his reminiscences of his forty years of pioneer service.

"During my travels the difficulties were many: Arriving at night in towns where there were no lights, it was rare to find lodgings; the problem of getting used to the language; and the lack of funds. The first years of pioneering I was able to keep myself with money I had saved from my secular work. So, those first few years I dressed well, and when I entered the towns the children would go running to tell their mothers that the doctor had come! When I arrived at the door, the women would timidly open, but after hearing the message they would lose their shyness. Later, during some ten years of witnessing in country towns, I wore *bombachas*, the typical attire of the countrymen, and I found that I was accepted more readily.

"At times persons who for the first time met me would invite me to spend the night. Other times I slept out in the open, once in a jungle full of thorns—I didn't

see them because it was so dark. But Jehovah rewarded me the following day. I was witnessing in a little town, and in the afternoon I found a married couple who listened to the message and invited me to return there to spend the night. When I finished witnessing I returned. After supper they invited some neighbors in to listen to this strange message of Jehovah's witnesses. I talked with them till around midnight. Then the lady of the house showed me to my room; it had a bed with embroidered sheets on it! When I arose the next morning my hostess said, 'My husband and I were worried that you wouldn't be able to sleep well in a strange bed.' I assured her that I had slept very well indeed. I was thinking, 'If you only knew where I had slept a couple of nights before!'

"One night I slept with a burro! It was in a little town with just one small boardinghouse with one room to let, and it was occupied. It was a rainy night when one wanted to be under shelter. So I said to the man that it was not a night to be out in the elements; he replied that the only place he had was the barn where he kept the animals and he led me there. He fixed me a bed on one side; on the other side was the mother burro and her little one—the division was made by boards to block off the forage from the animals. Well, I slept like a king! The next day I was to leave at 6 a.m. for San Cristobal. I didn't need an alarm clock: my 'host,' the burro, began to bray! Difficulties can be so delightful!"

But there were the not-so-delightful experiences: "Arriving early in Eusebia, I asked if there was a boardinghouse; I was told that there was, so I continued working, covering the town. When I was ready to eat and rest I found that the boardinghouse was closed. There was nothing else to do but spend the night under the stars. It was the beginning of fall, but it wasn't cold, and I went a short way out of town and lay down. No, I didn't have anything to eat, but I didn't feel hungry. My stomach was well-trained; I could eat at anytime, or, if I had nothing I didn't mind. This is a habit I formed in Tucumán in 1935. For three straight months during the sugarcane harvest I would leave early in the morning, returning late at night, many times without having eaten anything in between. When I went to sleep there in Eusebia, there were all kinds of mosquitoes. I cut a branch, thinking that I could drive them off, but the more I waved the branch the more they attacked me! I decided to walk to the train station, thinking that I would find the waiting room open; despite the fact that trains frequently passed, it was

closed. Then I found a large canvas that was used for drying grain; with this I covered myself and spent the rest of the night."

True, the railroad was a great asset to the early pioneers, but there were times when the more primitive means of travel had to be employed. Brother Argyrós can tell us about it: "The longest walk I had was from Villa Valeria, Córdoba, to Cañada Verde, a distance of some seventy-five kilometers, or close to forty-seven miles; I left at 1 p.m. and arrived the next day at 3 p.m. Another unforgettable walk was from Laprida to Loreto in the province of Santiago del Estero—a distance of thirty-five kilometers. It was *Carnaval* day, and I left around 12 noon and arrived about 11 that night. On this route there is neither water nor settlements. I was thirsty; it had rained and there were puddles of water along the side of the road, but the water was hot due to the blazing sun, so I couldn't drink it. Here there are quebracho forests so dense that if you enter you can't see daylight. So I left the road and entered the wooded area hoping to find a puddle of water in the shade. When I spotted one I happily went toward it, but as I got nearer I saw that a crocodile had beat me to it! When the crocodile became aware of my presence he went off, churning up the water as he went. I went back to the road and continued walking. A few kilometers later I met a *San-tiagueño* (a native of that province) who was tending a herd of goats. Seeing that he had a barrel of water, I asked for a drink, and the good man let me drink as much as I wished! When I finished drinking, he appeared with a large tin can full of prickly pears; he set them before me and told me to eat as many as I wished. When I felt satisfied, I made him a gift of some booklets, then continued on my way."

Extensive was the sowing work done by Brother Argyrós and great was his undertaking—and what had the training been? As he says: "No one brought me the truth, no one made a back-call on me or gave me a sermon. What I mean to say is that I am sort of a self-made publisher."

EARLY PIONEER EXPERIENCES

About the same time that Brother Argyrós began his preaching activity in the northern sector of the country, a Polish man, Juan Rebacz, became a Witness, and in 1932 he entered the pioneer work along with another Polish brother, Pablo Pawlosek. Brother Rebacz gives us some very fine information as to how he and his

companions carried on the work at that time in the southern part of Argentina.

After some preliminary training in house-to-house witnessing in Greater Buenos Aires, Brother Rebacz tells what followed: "Brother Muñiz assigned me to work with Brothers Onésimo Gavrov and Pablo Pawlosek, who were already in Río Negro Province. The three of us had much joy and good success in the work, thanks to Jehovah. A short time later Brother Basilio Miedziak joined us, and we received instructions to take different routes, in groups of two. Brothers Gavrov and Miedziak took the coastal route between Bahía Blanca and Mar del Plata, while Brother Pawlosek and I took the inland route via Tres Arroyos to Mar del Plata. We had excellent results; I remember that some months we placed as many as 600 pieces of literature. We would start early in the morning in the rural zones, and when the people got up to start their day's activity, there we were to start ours!

"Brother Pawlosek and I were good companions and we enjoyed our ministry very much. We arrived in Mar del Plata in May 1934, and from there we would go by train to other towns, returning by foot, each one taking a different road. We always carried a lot of literature, and usually we placed it all. At that time there wasn't much trouble with the authorities; at times we were taken in due to false charges by the clergy that we were undercover agents for the Communists. Upon investigation, the police would find that this was not true, and would let us go at once."

Later in 1934, Brother Rebacz was assigned to carry on the work in the interior of Paraguay. Due to difficulties encountered there during the Chaco War (a border dispute between Paraguay and Bolivia), he crossed back into Argentina for a short time, concentrating his work in the Corrientes-Resistencia area. As soon as the war ended, he resumed his activity in Paraguay. Several years later, his health adversely affected by the tropical climate of Paraguay, he returned to Argentina, beginning his work in the north-east sector. His account follows:

"I started to work in Posadas, Misiones, then Corrientes and other important cities in Corrientes and Entre Ríos Provinces, arriving in Paraná late in 1938; I continued to cities in the interior of Entre Ríos Province that had never been worked before. Results were good and the work went along peaceably. But then the second world war broke out, and the clergy and the Catholic Action would accuse me of being a Communist. In almost all of the cities I was taken to the police station

several times. In Concepción del Uruguay, Entre Ríos Province, I was taken in several times, and finally thrown out of town. Sister Fanny Plouchou, who lived there, continued to work the part that had not yet been done. After this I was assigned the route from San Pedro, Buenos Aires, to Santiago del Estero. When I got as far as Rafaela, Santa Fe Province, I took seriously ill and the doctors advised me that I would need extensive treatment. It was arranged that I receive this treatment in Concepción del Uruguay, so I returned and settled in the same city I had been thrown out of several months before!"

Our interest now returns to the center of Argentina and the important commercial and cultural city of Córdoba, its university being the second-oldest in the southern hemisphere. It is also a renowned stronghold of Catholicism, being called the 'Rome' of Argentina. Brother Argyrós' activity stimulated the interest of Armando Menazzi and Natalio Dessilani. Brother Menazzi had much to do with the expansion of the work in the northern part of the country, while Brother Dessilani continued telling the good news in the Córdoba area. Let's return to 1932-1933 and follow their accounts.

Armando Menazzi was from a very Catholic family but he was finding 'the shepherds of the flock' false. He had his own well-equipped auto mechanic shop when he read his first booklets, *What Is Hell?* and *Where Are the Dead?* The corner grocery store owner, Natalio Dessilani, had already read some of the literature, and had written for more. Both men decided that what they had read was in accord with God's Word, so they wrote for more Bibles and literature. Due to this order, Brother Muñiz came personally to see what was happening. The first talk was given in the office of Brother Menazzi's shop with eight persons present.

Brother Argyrós' zeal and conviction inspired Brother Menazzi to sell his shop and dedicate his time to the pioneer service. Brother Dessilani also sold his grocery store—but not before scoffers had chalked on the door, 'The Grocery Store of the Prophet.' He sought employment elsewhere, as he too wanted more time to devote to the preaching activity. Brother Menazzi tells us that with the money from the sale of the business plus the sale of another property, "I could pay for radio time for some talks Brother Muñiz sent us. I also rented a small apartment and there we began holding the first meetings." Brother Dessilani awakened the interest of one of his fellow employees, Horacio Sabatini, who, in turn, talked with his brother, Aristides,

and all his family. Brother Dessilani tells us of the back-call on this family: "At once they started with a deluge of questions, and in order to answer all of these, Brother Menazzi and I stayed about four hours that night. At last they were convinced that they had found the true 'Way.' A few days later they offered their house for the meetings, and this was right downtown." In 1938, Natalio Dessilani's brother, Emilio, talked to a work companion, Alfredo Torcigliani. He attended a talk given by Brother Muñiz and was convinced by the explanation given of the Lord's Prayer.

MOTORIZING KINGDOM ACTIVITIES

A rapid expansion of the Kingdom proclamation was the desire of these brothers, and by the 1940's their efforts were motorized. Brother Horacio Sabatini aided in buying an old car that Brother Menazzi was able to fix up; later a smaller Chevrolet was purchased, and with the two cars they witnessed to the towns out from Córdoba. To save on gasoline, the larger car would tow the smaller one to the territory, and Brother Menazzi says that they had a system of bells between the two cars as signals for starting and stopping. "Later," Brother Menazzi relates, "we sold the cars and bought an old bus. With the help of the brothers, we fixed it up in such a way that the seats could be converted into six beds inside, and on the roof we had four folding beds under a canvas. In this way ten publishers could travel with living quarters." This began a vigorous work of expanding the good news in northern Argentina.

At first the trips would last a week, then fifteen days, then for a month at a time. After each trip the bus would return to Córdoba to be checked and repaired, while the brothers would prepare themselves for the next venture, and different brothers and sisters would be given the opportunity to go along. The final trip lasted for three months and was truly an odyssey! All told, till the sale of the bus in 1944, Brother Menazzi and the Córdoba group visited some ten or more provinces, witnessing from house to house in the cities, and visiting the scattered farms and settlements in the rural areas. The procedure in each town or city was the same, as Brother Menazzi informs us: "We would go first to the local police station and inform them of our mission and I would have them sign in a notebook as proof of the fact that I had appeared before them. This would help to avoid arguments later on with the police who might try to interfere; and, in each town, the chief of police would see that the police in the

neighboring towns had given permission, so to speak, and so we were allowed to work." On these trips, much literature was placed with the people, but he adds that "it was a work of informing the people, sowing the seed, since we only occasionally returned to visit someone who showed exceptional interest."

Life on the bus and the experiences enjoyed form an unforgettable chapter in the lives of the brothers who made up this group. Brother Menazzi gives us a lively description: "We were well organized and, just like a beehive, each one had his assigned work—one would cook, others would clean up, others would take care of the beds, and still others would do the shopping. We would witness till late afternoon, and sometimes we had to look for the publishers with the spotlight of the bus. We would park the bus in some out-of-the-way spot, preferably beside the cemetery where no one would bother us. At night, after eating our supper and straightening up, we would tell our experiences—tired, but happy! We were, or learned to be, economical and to eat *everything*." Brother Torcigliani fills us in on what that menu of *everything* included: "We hunted and fished for our food—everything went into the pot—frogs, mountain rabbits, *chuiña* (of the stork family), doves, parrots, quail, *viscacha* (of the rodent family), hares, armadillos, and land turtles that we made into soup. And we exchanged literature for goats, chickens, roosters, suckling pigs, eggs, vegetables, bananas and all kinds of fruit. As you can see, we never went hungry!"

During Brother Menazzi's absence from Córdoba, Brother Natalio Dessilani continued to work in the city with a constantly growing group of publishers. "By 1944 the congregation had grown so that there was no longer room in our hall in town, but we didn't have anywhere else to go. Brother Menazzi talked to an aunt of his who was favorable to the work, and she donated a lot she had on Roma Street. It was now decided that we should sell the bus—scarcity of gasoline at that time meant that we couldn't use the bus very much—the money being used toward the construction of a much-needed Kingdom Hall."

SPREAD OF TRUTH FROM SAN JUAN

The seed sown by Brother Argyrós in San Juan in 1936 was likewise bearing fruit. Brother José Cercós and a few others were actively sharing the message. In 1940 Brother Cercós contacted the Rodríguez family, who had previously been witnessed to by the Reindls. The *Children* book was placed and a back-call was made with a phonograph to play some records that gave a

further witness. The results were gratifying. Salvador Rodríguez will tell us just what happened: "That night José Cercós spent some two hours or more with us. My father had been reading the Bible for some ten years, but without any explanation, so he accepted the Kingdom truths at once and with great joy. The brother told him that in order to be one of Jehovah's witnesses he would have to stop smoking, and get rid of all those 'ridiculous dolls,' as he called the Catholic images my mother had. At once my father took the cigar out of his mouth, and, together with the ones he had in his pocket, tore them up in the presence of the brother. The following Sunday my father went to the hall with some of the older children, and upon returning he gathered up all the images, stacked them together in the patio, and then set fire to them all—without paying the least bit of attention to the frantic pleas of my mother that God was going to punish him for what he was doing!"

"The following week the announcement for service was made, so on the designated day my father, my older brother and I were on the spot a half hour before the announced time. We had never seen witnessing done, so each of us went with another publisher to the first door. At the second door we were asked to give the testimony. All we could do was repeat a few of the expressions just used by the publisher at the first door, such as, 'We have brought you the message of the good news of the Kingdom,' and then present the booklets."

"Soon our mother became interested, and although she did not know how to read, she listened very attentively and repeated what she heard. Soon she was contacting interested persons with whom we children could conduct studies. In less than two months all seven of us were regularly publishing. We were baptized in 1941 when Brother Mufiz visited us; two months later, when Brother Trunecka came from Mendoza, some fifteen were baptized in a water hole on our farm. In those days publishers who had difficulty expressing themselves used a printed testimony card, and we generally worked country territory where the people were more approachable."

"In the country where no territory boundaries existed, we would take one *departamento* (county) at a time and try to cover it thoroughly, going out early and returning to San Juan at nightfall. At mealtime we would exchange literature for a plate of food."

Our brother recalls the time he and his brother had a territory in the mountains. One day their father

called them to get up and have breakfast; afterward they walked thirty blocks to the train depot, only to be told that the train wouldn't arrive for four hours yet, since it was just 1 a.m.! When the train did arrive, and the boys came to the indicated stop, it was still dark; and they had eleven kilometers or some seven miles to walk to reach their territory. "We finished witnessing in that town before noon, so we went on to the next town, nine kilometers away and all uphill walking. We finished this town too; now we had twenty kilometers to walk back to the train station—but we had lightened our load, having placed twenty books and eighty booklets! We arrived at the station just as the headlight of the train was visible; it was now 9 p.m. Two hours later we arrived in San Juan; how joyful we felt as we walked the thirty blocks home!"

In 1944 an earthquake leveled the city of San Juan; there were some thirty publishers at the time, but not one was injured. The following day, brothers from Mendoza came with provisions. Brother Rodriguez tells us of witnessing after the earthquake: "Some of the people told us that we were to blame for the earthquake and they ran us off. Others listened attentively and said, 'How true your Bible teachings are!' As a result, many accepted the truth and became publishers. At this time we met in a small hall that the brothers had built."

The faith and zeal of the first publishers were a constant example for all, and Brother Rodriguez comments on Brother Cercós at eighty-one years of age: "He continued to work as a pioneer, walking up to sixty blocks in order to make his magazine deliveries. He maintained an average of more than seventy hours a month and conducted seven studies. And it was upon returning home from one of his studies that he slipped and fell on the sidewalk, breaking his hip. This left him an invalid and he cried because he couldn't care for his studies and back-calls. But he felt comforted when we would visit him and tell him about our activity in the territory."

WITNESSING FAR TO THE SOUTH

Meantime, what was happening in the South? Brothers Gavrov and Miedziak were traveling in that area—our information indicating that they had reached as far south as Tierra del Fuego, then north through the Patagonia to Río Negro Province. And, also in the 1930's, Carlos Firnkorn in Colonia Sarmiento, Chubut Province, had become a Witness and had sold his sheep ranch in order to spend more time preaching to others. In his case it could be said that it was a matter of

leaving one kind of sheep in order to care for another kind—a more important kind of 'sheep'!

In 1934, Francisco Callejo, a railroad employee, living in Allen, Río Negro Province, had his first contact with publishers of the Kingdom. He recalls that "a man with a little case came to the station to ask about the size of the town, and so forth." The leaflet that this man left, together with some booklets left with some of his friends, impressed Francisco Callejo very much, for he had read a great deal, always searching for knowledge that would satisfy his longing for Bible truth. When he finished reading the booklets *The Crisis, Where Are the Dead?, Keys of Heaven, Heaven and Purgatory, Universal War Near* and others, together with the Bible, he was convinced that his search had been rewarded. Immediately he wanted to share his knowledge with others, but he had no contact till the following year when he was transferred to Ingeniero Huergo. "There I met a Polish shoemaker, Pablo Teisar, who was a *Watchtower* subscriber; he gave me the address of Brother Muñiz. I immediately wrote requesting the subscription for both magazines, the Bible, and the books *The Harp of God, Deliverance, Government, and Prophecy*."

"The magazines told so much about the activity and experiences of publishers in so many parts of the earth, I felt and understood the necessity of taking an active part." He wrote to Brother Muñiz expressing this desire; the reply was that the same brothers who had visited the province in 1934, Brothers Gavrov and Miedziak, were again due to visit. Brother Callejo describes his feelings then: "I awaited their arrival with intense longing, and when they didn't come, I wrote again reiterating my desire to share in the preaching. The answer was that the brothers were now in the Río Negro valley and that they would soon arrive. I went to the house of the Polish shoemaker every day, for I knew that they would go there first. I felt sad and deceived for they seemed to delay so long. Finally I went to visit Pedro Teisar one morning, and there they were! How great was my joy to be with them at last! I took them to my home and they supplied me with more literature, and briefly told me how to talk to the people and offer the books and booklets." This was in the year 1936.

This brief 'training' was sufficient; on his first free day from work, Brother Callejo began to publish the good news. Although he found persons completely hostile to the Kingdom message, his zeal was not dampened, and he continued 'loosening the hard soil' for future

expansion. As he would place his literature supply, he would report this to the Buenos Aires office and request more. He tells us how he used his secular work to advance the Kingdom interests in the Río Negro and Neuquén Provinces: "I was transferred to Cervantes, Río Negro; I preached there, and on my day off I went on the local train to General Roca. I placed my first subscription with a farmer, Antonio Vicente Inestal, in Mainque, and he became the first publisher as a result of my preaching.

"In 1939 I was transferred to Neuquén, where I live to this day. And here I started in train service; as a result of this I took advantage of part of my long layovers in each city to witness. In this way I was able to cover the area from Choele Choele to Zapala (which is the division point)—a run of some 400 kilometers. And from Neuquén I covered the territory of Cipolletti, Allen and up to the Dique de Riego (irrigation dam of the zone), thus covering Cinco Saltos, and Barda del Medio. I did all of this on my days off each week and during my annual vacation. By the year 1941 we were meeting together for study in Neuquén, and interested ones from Cipolletti also attended. Later, Brother Carlos Firnkorn, who had been working in Chubut, was assigned to Neuquén, and this was a great help."

Yes, the activity was truly increasing! Let's take a look at the 1938 report: 128 publishers of the good news and 4 congregations; the publishers devoted 44,712 hours, placed 131,375 pieces of literature and obtained 238 subscriptions. Back-calls to the number of 375 were made, and a total of 138 persons attended the Memorial.

The sowing work was reaching out to the very limits of Argentina, and upon this soil future expansion in the form of congregations, circuits and districts would spring.

In 1942, two young men of Welsh parentage, Gwaenydd Hughes and Ieuan Davies, came to a knowledge of the truth in Chubut Province. Both came from Bible-reading families that belonged to the Independent Welsh Evangelical Church. Gwaenydd Hughes recalls that in the 1930's someone had offered him literature, and in 1938 his father had subscribed for *The Watchtower* (then, *La Torre del Vigía*) from a man named Firnkorn in Sarmiento, Chubut—and it was told that this man 'had sold his sheep and gone out preaching a new religion.' The city of Sarmiento is over 400 kilometers or close to 250 miles south of Rawson, but in 1942 Brother Muñiz wrote to Brother Firnkorn instructing him to go to Rawson for a few weeks. So it was, in the words of Brother Hughes, "Firnkorn came

to buy milk from me. He was preaching the end of the world. He then offered me some literature—this made me think he was just a bookseller, but I accepted the *Enemies* book. I read it thoroughly in three nights, and I remember that when I finished I was thoroughly convinced that this was the right explanation of the Bible. Now I had to look for Firnkorn. He was living in a little hut on the 'wrong' side of town in the neighboring city of Trelew. He offered me *The Watchtower*, which was now called *La Atalaya* in Spanish; this confused me because there was an Adventist publication *El Atalaya*. Brother Firnkorn assured me that *The Watchtower* was not an Adventist publication."

Nearby Brother Basilio Miedziak had passed through distributing literature in Comodoro Rivadavia, Trelew, Guiman, and surrounding areas. Ieuan Davies comments: "This pioneer worked like a bull on the loose; that is to say, he called on every house within sight along his way. He placed seven booklets with a farmer who was a neighbor of ours, a fellow Welshman. He wasn't interested in the booklets, so he gave them to me in appreciation of the fact that I had helped him milk his cows one Sunday morning when he had overslept and didn't want to get to the chapel late since he was a deacon. When I arrived home and realized that these were religious booklets, I wasn't very enthusiastic, but I did begin to read *Health and Life*. Our Bible was in the Welsh language, so I borrowed a Spanish Bible in order to make sure that what the booklets said was exactly as in the Bible. I soon realized that this was the truth and my spiritual hunger was greater than when I began. The booklets advertised some books, giving the United States and Mexico addresses of the Society, so I sent to Mexico for the books. Some two months passed before I received the books due to the fact that my request had been forwarded to the Buenos Aires office. Now that I knew that there were Jehovah's witnesses in Buenos Aires, I ordered five other books, and subscribed for *The Watchtower*."

Brother Muñiz sent Ieuan Davies' name to Brother Firnkorn, and Gwaenydd Hughes offered to help locate the interested person, since there were many Davieses in this area. Upon learning that Brother Firnkorn was conducting meetings in Trelew, the young man Davies agreed to accompany his friend, Hughes, the following Sunday. He describes this: "Upon arriving at the meeting place, we found it to be a little hut about to cave in—and I believe that it did when the next storm hit. Both Hughes and I had dressed in the best clothes we had—suit, white shirt, tie, and so forth

—but when we entered we found everyone dressed in the typical country garb and even the brother conducting was not dressed in accord with the occasion. This did surprise me, but it did not cool off my enthusiasm. After several meetings, the brother said that he would be away and that one of us should conduct the meetings in his absence. As the elder of the two, Hughes was chosen."

OPPORTUNITIES FOR YOUNG MEN

Later that year Brother Muñiz had a stopover in Trelew on his return from Comodoro Rivadavia, and since he heard there was interest here, he took advantage of the layover to give a talk. "We were so interested that he extended his stay three more days, giving talks of two or three hours each night," Brother Hughes says. "These talks held my attention so much that although I could hear my horse gnawing at the bit and trying to break away, I couldn't afford to miss one word of the Bible talk—I would rather lose the horse! So when the talk ended, I was without my horse—it was midnight and there was no time to look for it. The following days I had to work, and at night I didn't want to miss the talks—so I just gave the horse up for lost." Brother Hughes adds that the horse did show up several days later.

Upon his return to Buenos Aires, Brother Muñiz wrote something like this to Brother Firnkorn: 'If this young man Davies is not the one who supports his family and if he wants to, he can come to the branch as there is need for young men like him.' So the last of December 1942 Ieuan Davies traveled to Buenos Aires; he was baptized in February 1943.

Gwaenydd Hughes was also busy arranging his affairs so that he could devote himself exclusively to the work. At the same time he was reading all the publications of the Society. By March 1943 he was ready to leave home. He tells us: "I went to Bahía Blanca, where Brother Schwalm conducted a group, and there I was baptized. Brother Schwalm left for Buenos Aires and I was put in charge of the work. I trembled with fear, and the only thing I could think was: 'the workers must truly be few if they have to use me,' but I was willing to be used. Another pioneer joined me, and, using Bahía Blanca as headquarters, we worked out to towns in La Pampa Province, as well as the south of Buenos Aires Province, including some Jewish colonies.

"Toward the end of 1943 Brother Muñiz came to Bahía Blanca and talked to me about my going to Paraguay to take charge of the work there. Since I didn't

say anything, he later said, 'You haven't answered me yet,' to which I replied, 'What am I supposed to say? It goes without saying that I am willing to serve wherever I am sent!' " Brother Davies was sent from Buenos Aires to take care of the group in Bahía Blanca, and he fondly recalls his reunion with Brother Hughes: "The night I arrived in Bahía Blanca, Hughes and I didn't sleep at all; we spent the whole night going over all the happenings that had taken place in so short a time, and we gave thanks that God had rescued us from this old system of things."

The sowing work of the twenties and thirties covered the far stretches of Argentine territory with hundreds of thousands of pieces of literature, not to mention an untold number of tracts. Many were the interested persons who had obtained literature and who were sharing their knowledge with others, but at first without contact with the Society's branch organization.

Back in the hub of activity, Buenos Aires, the small nucleus was constantly growing. As could be expected the expansion brought changes, as well as growing pains. A stimulus for the work in Argentina was the visit in 1932 of Brother Roberto Montero, who served in Mexico. He was sent by Brother Rutherford to introduce the campaign with the new magazine *Luz y Verdad* (*The Golden Age* in Spanish). Many subscriptions were obtained, as the magazine was most interesting and inexpensive. And, about the time of Brother Montero's visit, the Society bought a house at 4555 Cramer Street that would serve as a branch office and literature depot. This continued to serve as the Bethel home until the present property at Honduras 5646 was purchased in 1940. Since the branch office then was on the outskirts and out of the way for many of the brothers, Brother Miguel Razquin sent his wife, Juanita, to look for a more centrally located meeting place; the hall settled upon was at 1544 Fitzroy Street, just a couple of blocks from the present branch.

To accommodate the growing group, the owner of the house soon had to tear down a partition and open up another room for the meetings. Again Sister Razquin went looking, at her husband's insistence, he being an invalid. A vacant house that had been used in a wholesale wine business was found and the owner was willing to sell, taking the Cramer Street house in part payment together with 27,000 pesos to be paid over an extended period at 7 percent interest (it was paid off in less than two years). Brother Muñiz thought the property too expensive, but Brother Razquin, as his wife tells it, "was a strong-willed Basque, and he convinced Brother

Mufiz that the Honduras Street property was best suited for our needs—more centrally located, near the post office, and so forth. In 1940 the bill of sale was signed here on my dining-room table.”

The brothers tore down the old warehouse section that had been used to store wine, and under the direction of an outside contractor, the new building went up. This hall is 10 meters by 20 meters (about 33 feet by 66 feet) and can seat over 350 people comfortably. This was used as a Kingdom Hall up until 1950; later it was used for offices, printery, dispatch and literature depot. In 1941 a little room on the roof was built for Brother Mufiz, the materials and labor being paid for by Brothers Razquin, Schwalm and Martonfi. Despite the modern extensions to the branch office, this room still remains.

The first ‘pains’ in the development of the work in Argentina came in the early thirties: personality clashes and creature worship were evident. When the ‘new name’ Jehovah’s witnesses was adopted and the ‘elective elder’ system was discarded, some fell away and left the organization. At one time signatures were obtained requesting Brother Rutherford to remove Brother Mufiz as branch servant. Some who had signed did later return, recognizing the appointments of the theocratic organization. The Mendoza and Rosario groups suffered similar setbacks at different times.

Again in the early forties unrest became evident, but this time it was different—it was a restlessness due to the desire to see more progress and a distribution of responsibilities. Brother Adamson recalls those tense moments: “Brother Mufiz was approached by Brother Schwalm, then a Bethel member, with the request that an attempt be made to reorganize the congregation in Buenos Aires for better care of the work. Brother Mufiz did not understand the spirit behind this move at first, he thinking that it was rebellion. So he called for all the brothers to remain after the *Watchtower* study and he had me get on the platform with a pad and pen to record everything that was considered.” In time the great area cared for by the Buenos Aires congregation was divided into seven different sections, each section to have a brother to direct the work in that territory.

By the 1940’s, then, we can visualize how the work was being done: stalwart and zealous brothers and sisters going out into the far reaches of Argentina, concentrating their efforts in the placing of Bible literature, while other isolated persons would write to the

branch office for literature to distribute in the zones where they lived. In the cities where a congregation or group was established, regular witnessing was done, mainly offering books and booklets, and with the use of the testimony card. The phonograph was used in some cities in the back-call work, but not in the house-to-house witnessing. From 1942 on, the *Informant* was received, indicating the campaigns and the literature to be used.

From the pioneers, isolated publishers, and those associated with the few congregations, reports would come into the Buenos Aires office. Brother Mufiz would compile a list with the names of each one of these, where each was working, and what each had done during the month, and this sheet was sent out to all.

From his arrival in Argentina onward, Brother Mufiz gave Bible talks in Buenos Aires and other cities where interest was found, as well as in the neighboring countries under his care. The *Watchtower* study was introduced very early and would last two hours or more. Irma Albricot describes those early studies: “A week in advance Brother Mufiz assigned one or two paragraphs to each brother in order for each one to prepare a question for the paragraph assigned; then before the study, the questions were placed on the speaker’s stand, someone arranged them in numerical order, and then Brother Mufiz would read them—if he could understand the writing (at that time no one had a type-writer)—and members of the audience could volunteer to answer. All Bible texts were looked up and read, as well as texts that Brother Mufiz added, and so the study continued, without a fixed time, until it ended.” The Buenos Aires Sunday meetings were attended by brothers and interested persons from the Greater Buenos Aires area. On a weekday evening, usually Tuesday, the brothers appointed would attend the outlying zone assigned to each one, and here a congregation book study would be held.

Another weekly meeting was held in Buenos Aires on Thursdays, and was called “del comentario”—literally meaning, “from the comment,” and referring to the comment for each day listed in the *Yearbook*. Brother Mufiz presided at this meeting, translating from the English *Yearbook* the day’s text, the comment and some experiences, plus his own comments.

FIRST GENERAL ASSEMBLY

If the two decades from 1924 to 1944 had witnessed much sowing work, the late forties would bring even greater increases. This would call for better organization of the work. Many brothers realized this and felt

a need—but, what were they to do? Brother Ott recalls how he and Brother Schwalm often commented while they worked together in the branch: "Brother Knorr travels everywhere—why don't they send him to Argentina once?"

The long-desired visit came in 1945, and along with it changes that laid the basis for real theocratic organization and expansion. Brothers Knorr and Franz landed in Buenos Aires on February 28, 1945, en route from Chile on their first South American tour. At that time there were 19 companies or congregations in the country and 320 publishers. The April 15, 1945, *Watchtower* gives some account of the occasion:

"Saturday, March 3, marked the opening of the first general assembly of Jehovah's witnesses in Argentina. About 395 were present at the time of the address of welcome by the branch servant. Then the American brothers were introduced, and Brother Knorr stepped to the platform amid applause. The audience represented the fruitage of about twenty years of activity here of Jehovah's witnesses, starting from a very small beginning indeed. It seemed most fitting to deliver to the assembly a straight service and organization talk, and this Brother Knorr did, through his companion interpreter Brother Franz. Toward the beginning, when he called for a show of hands as to how many present had been Roman Catholics before devoting themselves to Jehovah God, the hands of practically all present went up.

"Brother Knorr then stressed the importance of the weekly *Watchtower* study in the congregations, and then of the weekly service meeting of at least an hour's length, at a time convenient for the majority of the brothers. When requested, all the conventioners stretched forth their hands as desiring that such a service meeting, properly arranged and making use of a monthly service chart and of demonstrations by capable publishers and of other service discussions, be established in their respective congregations. They received in an appreciative spirit Brother Knorr's admonition, repeatedly made, that the key position in the congregation is that of being a publisher in the field, and that each and all of them have the responsibility of serving as such. They were deeply stirred by the exhortation to make back-calls and to start book studies. They greeted the announcement of the Society's publication of a new book in Spanish, *'The Truth Shall Make You Free,'* with hearty applause.

"The evening sessions were opened with the presentation of the subject 'Seek Ye First the Kingdom,' in

Spanish, by two Argentine brothers. After this Brother Knorr and his interpreter took the floor, this time to speak particularly in behalf of the pioneer service in this part of South America. The requirements of the regular pioneers and of the special publishers were plainly set forth, and the invitation was extended for all those interested in entering these branches of the service to meet him after the dismissal.

"Sunday, March 4, at 8 a.m. a baptismal address was given, and thereafter eight candidates were immersed in water. Events then moved in steady succession. At 9 a.m. all the servants in attendance, namely, fifty-five, met in special session with Brother Knorr, and he consumed more than two hours in answering their questions as respects field service and *Watchtower* and book studies. Immediately thereafter the German-speaking brothers assembled, and the new 'servant to the brethren' (now 'circuit servant') addressed them, particularly for the sake of some few conventioners who understood only German and who were therefore not getting direct benefit from the sessions in Spanish. These dear ones rejoiced to learn, in their own tongue, something of what had been said thus far at the assembly.

"No public meeting had been advertised for Sunday afternoon. Argentina is declared under a state of siege, and hence such a meeting is not permitted. Nevertheless, many interested persons showed up for the afternoon meeting, and the attendance rose to 476. For two hours they sat and listened intently as Brother Knorr, interpreted by Brother Franz, delivered the message on 'Jehovah's Universal Sovereignty Vindicated.' A wall map, specially drawn, helped them to visualize more fully the speech. . . . The speech led up dramatically to the announcement of the new Spanish booklet *Religion Reaps the Whirlwind* and at this the brothers greatly rejoiced.

"Most of the brothers were privileged to remain for the assembly's closing sessions, beginning at 7 p.m. First there was a presentation, in Spanish, on the subject 'The King's Marriage Feast.' . . . Then Brother Knorr again took the floor, with one of the young local brothers as his interpreter. He related to the assembly about the conventions and his privileges of ministry on his trip thus far. . . . It made the hearts of the brothers overflow with joy when he made known that a special Argentine *Informant* would begin to be published monthly and the newly appointed 'servant to the brethren' would start serving all congregations; and also that shortly the *Course in Theocratic Ministry*,

in Spanish, would be introduced in all congregations. "A fervent song of thanksgiving to Jehovah through Christ Jesus, and then a prayer, closed the assembly, well on toward 10 p.m. Truly the brothers felt it had been good for them to attend this general assembly."

Just how much the Argentine brothers had "rejoiced at the spiritual provision, especially in the way of practical service instructions," we can appreciate by their own expressions:

"Curiosity gripped me," recalls Francisco Alvarez. "What was an assembly? What would be said? Of course, I had some idea, having seen the photograph that hung on the wall of the Kingdom Hall of an assembly that was held in the year 1928 in the United States, and one could see Brother Rutherford and also the then young Brother Knorr who would soon be visiting us. This first assembly is something that even now I cannot forget even though I was just sixteen years old at the time. The assembly reaffirmed my faith and zeal toward the worship of Jehovah, and my absolute certainty that He is using this people, his witnesses."

"On this occasion I got acquainted with the organization and met brothers from many parts of the country," writes Francisco Callejo. "I couldn't obtain permission from work, but I left anyway. Up until now I had only read about assemblies; now that I had the opportunity to attend one it was unthinkable that I should not go! So after nine years of witnessing as an isolated publisher, I was able to learn firsthand how the organization functions, and while at this assembly I was baptized."

Irma Albricot can't forget Brother Knorr's talk on pioneer service: "Up until this time, when pioneering was talked about we only envisioned mature male brothers with their suitcases going out into inhospitable zones. Brother Knorr helped us to see why more younger brothers and sisters should respond to the call and set their sights on greater training at Gilead School. His talk moved to action several of us, and the 1st of April we began our new work." It might be added that Irma Albricot later attended Gilead, and to this day continues in full-time service with her husband, Mario Segal, a circuit servant.

IMPROVEMENTS IN THE MINISTRY

Brother Ott tells us of how "Brother Knorr emphatically indicated that the *Watchtower* study should last just one hour. Brothers Muñiz and Menazzi were strongly convinced that this was impossible." But Brother Davies reports: "When I returned to Bahía Blanca I

put into practice the suggestions of Brother Knorr and I saw that he was right: the *Watchtower* lesson can be studied in one hour, reading the paragraphs too."

The results were indeed far-reaching, and one brother sums it up this way: "Despite the fact that many did not have an optimistic outlook, it was exciting to see at once spiritual progress. There was greater participation in the meetings, more comments, it was more lively—it was different! Now that my heart didn't jump out of me when I dared to answer a question, I felt more confidence; now all were answering and our progress was manifesting itself in many aspects: a better vocabulary, better pronunciation, more knowledge, and what made us the happiest, knowing that our praises to Jehovah God were going to be of the best kind, as he deserves."

The Theocratic Ministry School was another innovation greatly needed and Brother Ott was most enthusiastic over the prospects. However, Brother Muñiz was not of the same mind. "He said that when he came into the organization all these things did not exist," recalls Brother Ott, "so the school was not for him. He told me that I could start the school if I wanted to. This I did, and later I gave Brother Muñiz an assignment for a seven-minute talk. 'What can I say in just seven minutes?' he asked. He did accept the assignment, but, needless to say, ran overtime."

Another happy outgrowth of that 1945 visit by Brother Knorr is described by the one who lived it, Gwaenydd Hughes: "I came back to Argentina from Paraguay for the visit of Brother Knorr, and since I thought it would be a short visit, I left all my belongings in Asunción. Little did I dream of what was ahead of me and the great blessings I was to receive! One day Brother Knorr called me aside privately and asked me if I would like to go to Gilead and for me to think it over. What was I to say? The language would be no problem, for I knew English well; but the Gilead course—I knew nothing about that. When pressed for an answer, I said that I didn't know what to say, as I knew nothing about what was involved in the Gilead course, but that I was willing to go if he thought I could qualify. I remember Brother Knorr's expression: 'Come, then.' Later he added: 'If you go to Gilead, they need you here in Argentina.' 'But, what about the work in Paraguay?' I asked. Brother Knorr's answer was, 'The Lord will take care of that!'

"The very next month after Brother Knorr's visit, on April 12, Sister Ofelia Estrada and I were bound for the United States—the first Argentines to attend

Gilead School, and among the first foreign students to attend."

At this time Brother José Bahner, who had come from Germany, was serving as the first "servant to the brethren" (now "circuit servant") in Argentina. Prior to this he and his wife, together with Brother and Sister Niklash, had pioneered in the Santa Fe, Rosario and Paraná area. Brother Knorr's visit had revolutionized the work and this meant reorganization in the congregations, new service forms and new instructions; the work of teaching the brothers and lovingly helping them to come into line with the forward-moving organization would be the expected role of the "servant to the brethren." It is regrettable that this was not always the role fulfilled by the newly appointed brother.

Brother Armando Menazzi, who had so much to do with publishing the good news in northern Argentina, recalls this sad and disheartening experience: "My wife and I were assigned as special pioneers in Córdoba. About this time a brother in the faith, José Bahner, came to Córdoba; he was sharp and up-to-date on the new rules and regulations that I didn't know anything about. So little by little he shoved me aside and caused me to lose my privileges in the direction of the work in Córdoba, making it hard for me to continue as a special pioneer in Córdoba, pointing at me as the one responsible for not having applied the new instructions, and so forth. Now a very critical period in my life began: Having put my all in the progress of the work, and now feeling out of the picture, I felt mentally exhausted and suffered from insomnia. After several sleepless days and nights, I became delirious and was sent to a sanatorium where I was submitted to electric shock treatments. Satan took advantage of the opportunity to sift me like wheat, but two days later I began to feel better, and again felt the impulse to go forward. After our first daughter was born, we left for unassigned territory in San Francisco, Córdoba." Brother Menazzi's statement that 'Satan took advantage of the opportunity' is attested to by other brothers from the Córdoba area who mention that there was an evident attempt on the part of the demons to disrupt the unity and progress of the congregation.

Brother Knorr had encouraged the division of the existing congregation in Buenos Aires, with the certainty that this would enable more persons to be reached in the preaching activity, and, at the same time, the interested ones would be helped and instructed efficiently. This was done, the new congregations being

formed from the groups that had previously met together as midweek book study groups. Soon the Córdoba congregation too was divided for the first time, each division proving to be a stepping-stone to still greater increases. The figures show eight congregations in 1940, and fifty-eight congregations by 1950.

That many brothers took to heart Brother Knorr's invitation to take up the pioneer service is evidenced by the figures: In 1940 there were twenty pioneers in the entire country; by 1950 this number had grown to seventy-four—thirteen special pioneers and sixty-one regular or general pioneers. Brother Rodolfo Bock tells us: "My wife and I were determined to become pioneers and we began to get our affairs in order. In October of 1945 I handed in my resignation at my secular work. The manager, a son of the owner of the factory, told me that it wasn't practical to leave my job; he recalled the progress I had made and spoke of future advancement and promotions. But when he saw that my decision was made, he was very friendly and said that they had all been pleased with my conduct and work during these ten years, and that if things didn't go well in my new activity, I should remember that the factory doors would always be open to me. All the office force went together to buy me a gift, and to show my appreciation I presented each one with a copy of the book *'The Truth Shall Make You Free.'* All were pleased to accept it."

Greater emphasis was given to the back-call and Bible study work. *"The Truth Shall Make You Free"* with the question booklet was the chief instrument used in this activity. One pioneer writes: "Studies in this publication lasted at least one year if conducted regularly. Such false beliefs as the immortal soul, hell-fire and trinity were strongly entrenched in most of the people and it took much tact and patience to get them to understand and accept the truth. As our home Bible studies increased, our meeting attendance at the Kingdom Hall also increased, and little by little the number of publishers did too. Scheduling all our studies took effort, and some had to be conducted late at night."

Another activity engaged in by the brothers was magazine street work. Brother Alvarez tells us that on "the important streets and avenues of the city of Buenos Aires, and in other cities where there were congregations, *The Watchtower* and *Consolation* (later, *Awake!*) became well known to the Argentine public, and many people came to know the truth by means of this activity. I enjoyed this service in the downtown avenues when I would get off from my secular work;

there I was identified by former school companions whom I hadn't seen since our school days and to whom I had the excellent opportunity to give a witness regarding the truth of God's Word." Sister Mary Seegelen tells an experience from Mendoza: "We did magazine street work not only on the main street of Mendoza, Avenida San Martín, but also in the plaza of Godoy Cruz where many people would go for a walk on Sunday afternoons. My sister Elba and I usually stood near each other. One day a young schoolteacher walked up to us and said, 'Poor things, these two blondes selling magazines!' He took the two magazines, and today this former schoolteacher, Brother Pedro Maza, is a district servant and had the privilege of attending the ten-month course of Gilead." Magazine street work had to be discontinued in 1950 when the work of Jehovah's witnesses was outlawed.

HELPS TOWARD A PRODUCTIVE MINISTRY

As a result of the introduction of the *Course in Theocratic Ministry*, more brothers prepared and delivered public talks; their impressions interest us: "A big stimulus to meeting attendance was the arrangement for public meetings using the outlines that the Society provided on pertinent subjects," writes Brother Bock. "I was obliged to take part in this public speaking inasmuch as I was congregation servant in Rosario and we weren't to wait for the circuit servant's visit in order to get our public meeting campaign under way. So we learned to give public talks; I started first and then Brother Niklash joined me. We felt a very pleasing satisfaction for this additional privilege of service, and especially so when we noted the appreciation on the part of the brothers and interested persons. The attendance at the Kingdom Hall increased noticeably. Later on, in accord with the counsel from the Society, we gave talks all over, in the homes of the brothers where this was possible; thus many more could attend talks in different parts of this large city. We announced these talks with handbills." For the majority of the brothers, giving a public talk was indeed a crucial test, and more than one "hoped that no one would come on that fateful day, when I stood up whiter than snow behind the speaker's stand." Another brother recalls: "I have had very little schooling, so when I had my first one-hour talk, en route to the hall I hoped that a bus would run over me—such was the fear I had! But since then I have given many talks, and each time improving. Without effort, nothing is gained."

In late 1946, Brother Hughes returned from the

United States. After an initial visit to Paraguay, representing Brother Knorr, he began his circuit work in the northern part of Argentina. Now circuit assemblies were arranged, the first of which was held in May 1947 in Córdoba, Brother Muñiz serving the assembly in the capacity of district servant. In June an assembly was held in the south, in Bahía Blanca; here Brother Hughes served as district servant. At this assembly Brother Hughes performed his first baptism, and in the very pool where he himself had been baptized just four years before. "It was after the Bahía Blanca assembly," relates Brother Hughes, "that I visited my home in Chubut for the first time since I left there four and a half years before. I was invited to give a talk in the Welsh Church, and I delivered it in the Welsh tongue. Sad to say, despite the work done by the early pioneers and many since then, the work has not found fertile soil among the Welsh people. I recall offering some of the Society's literature to one of my Welsh relatives; he exclaimed: 'Why, I thought that this religion didn't exist anymore—I thought it folded up in 1914!'"

Those early circuit assemblies took on the nature of national assemblies, since brothers from all parts of Argentina would attend. Irma Albricot explains: "At that time the railroad made a considerable discount for groups of over ten persons, so more than once, one or two entire coaches were filled with brothers. We banished monotony on the trip with songs and experiences, and so the assembly really began on the train. When we arrived at the assembly city, a brother would meet the train with a list of addresses of hotels, prices, and so forth, and we would choose the one that was within our budget. Then each one, or in small groups, would make arrangements for eating during the days of the assembly, since there was no cafeteria."

The circuit assembly program continued, with assemblies planned for city after city. Each assembly was a 'first' in the city where it was held, and the brothers everywhere responded with overflowing joy and enthusiasm. Mary Seegelen comments on the first Mendoza assembly: "We worked very hard in the rooming department, since brothers would be coming from Buenos Aires, Córdoba, Santa Fe and other provinces. Just a few days before the assembly was to begin, the buses went on strike, so we had to walk until we found rooms for all. We thanked Jehovah that we found a new hotel, not yet inaugurated, and the owner gave us reasonable rates, so our problem was solved. This assembly was a real joy."

In October of 1948 six Gilead graduates arrived in Buenos Aires: Charles and Lorene Eisenhower, Viola Eisenhower, Helen Nichols, Helen Wilson and Roberta Miller. Five had graduated from the first class of Gilead and all had served in Cuba as missionaries before being assigned to Argentina. Most of these missionaries are still in full-time service in Argentina.

Buenos Aires, as seen through the eyes of newly arrived missionary Helen Nichols, interests us: "From the day we landed we could see that this assignment would be different. How I was impressed by the pretty, fat, rosy-cheeked babies dressed from head to foot in cozy wool! It wasn't long before we noticed how the laborers who worked on the streets or in construction would stop to fix their noon meal alongside the street. Beefsteak broiled over a charcoal fire, a loaf of French bread and a bottle of wine made up the fare. Everyone seemed to have plenty to eat, plenty to wear and whatever diversion he wished. This note of prosperity made me realize that we would have to be alert to convince people of the importance of the Kingdom message—they would have to be shown that the blessings of the Kingdom are greater than anything they already had or knew." The missionaries also found that the "siesta hour" generally extends until 3 p.m., and the evening meal is served between 9 p.m. and 10 p.m., so this required adjusting their schedules to that of the householders.

THE 1949 ASSEMBLY

In April 1949 Brother Knorr and Brother Henschel visited Argentina and an assembly was arranged for in a very fine hall, Les Ambassadeurs. Shortly before the assembly was to open, the branch was informed that the police permission to hold the assembly had been revoked. The matter was taken to a prominent attorney, who, in turn, went to see the police. They told him to go to the Ministry of Foreign Relations and Cults. The brothers were told by the police that they could hold their assembly in their own hall where regular meetings were held during the week and on Sunday. At no time in the eight years that the hall on Honduras Street had been used had the brothers encountered any difficulties. There the assembly began on Friday evening, April 8, with some 672 persons in attendance. Saturday morning a baptism was held, 76 candidates being baptized in La Plata River. By Sunday afternoon some 1,200 were present; the hall was more than packed, the patio was filled to the gate, and there were hundreds on the terrace roof. Loudspeakers served the

entire audience. Brother Knorr began his scheduled address, "It Is Later Than You Think," with Brother Hughes serving as interpreter. At 4:40 p.m. a policeman and a man in civilian clothes pushed through the crowd to the platform and said that the lecture must cease immediately; soon there were a dozen policemen outside the building, and thirty more who arrived in an open police wagon. They drew their guns and carried tear-gas bombs! Some 200 of the brothers, including Brothers Knorr, Hughes and Mufiz, were taken to the police station. Helen Nichols mentions, "This was my first time in jail, and Brother Knorr's too!" Most of the brothers were taken to the police station in the wagon, thirty at a time.

Finally the police realized that this surely would be an unending task; then, too, the police wagon ran out of gas. So the remainder of the brothers were kept inside the hall, under police guard. Those taken to the police station were held in a large open courtyard where they were forced to remain standing for hours. It was cold and damp, and most had not eaten anything since noon, while some hadn't eaten since breakfast. After all had been booked and put through the routine, they were finally released in the early hours of Monday morning. Neither the lawyer nor the brothers were ever given a satisfactory answer as to why the meeting was stopped, but a most interesting detail stands out. The chief of police who took Brother Mufiz to the police station stopped at the Catholic church on the way. He said he wanted to go and see the *padre*. Ten minutes later he returned and took Brother Mufiz on to the police station to book him.

Brother Henschel was across the street from the Kingdom Hall taking pictures when the trouble started, and so was able to size up the situation. Later he talked to Brother Knorr by telephone and received instructions to go on to Asunción, Paraguay, the next day, as per schedule, should Brother Knorr not be released in time. When Brother Knorr arrived at the hotel, Brother Henschel was sleeping; when he got up and opened the door he asked Brother Knorr how things were. Brother Knorr answered, "It is later than you think." It was 5 a.m. There was just time to pack, eat some breakfast and get down to the hydroplane port where he and Brother Henschel, together with Brother Hughes, enplaned on schedule for the journey to Paraguay.

But why this interference at the Buenos Aires assembly and at several of the circuit assemblies? After many months of effort La Torre de Vigía had been

recognized by the government as a religious organization back in 1948. Members were elected for this legal organization, with Brother Mufiz as president. In 1946 the Perón government, under influence of the Roman Catholic Church, had formed a department of cults or religion inside the Ministry of Foreign Relations. The purpose was to require all religious groups except the Catholic Church to get registered. Congress at that time did not pass the measure. However, in 1949 the bill was again presented, and due to the pressure of Catholic influences it was accepted. It was now required that all religions register with the Department of Cults of the Ministry of Foreign Relations. That is when the publishers of the Kingdom began to have troubles.

Finally the work of Jehovah's witnesses was officially proscribed in August 1950. As quoted from Resolution 351 of the Ministry's decree, its reason is declared to be that "the organization [of Jehovah's witnesses] is against the consecrated principles of the Magna Charta, diffusing doctrines against the Armed Forces and the respect that should be given to the national symbol." Time and again Jehovah's witnesses through their representative within the country have requested recognition so they might freely preach the good news of the Kingdom, as guaranteed by the Argentine constitution, but thus far without avail.

Bans, proscriptions and persecution are not new to Jehovah's servants. How these obstacles were met and how the work has been carried on in Argentina under these conditions form an important and interesting chapter in the development of the work here. Just before the proscription of the work, fifteen Argentine brothers departed for the international assembly in New York; while there, they heard the news that the work had been officially banned. How would they witness in Argentina and what would be the real condition of the work when they returned? Brother Hughes was a delegate to that assembly and he tells us his personal experience.

PREACHING DESPITE PROBLEMS

"While in New York, Brother Knorr appointed me as branch servant for Argentina. However, when I first returned to Buenos Aires, it was necessary to find the branch. Oh, yes, the property at 5646 Honduras was still there; since this was in the name of Brother Mufiz, there was no problem. But the records and all that goes to make up a branch office were scattered here and there in the brothers' homes. For a time it was neces-

sary for a brother to travel all over the country at the end of each month to get the reports from each congregation or group; other brothers came personally to Buenos Aires to bring their reports. Then after compiling the report, the branch servant or another would travel over to Uruguay to mail the report to Brooklyn. You can imagine what a task it was to compile each month's report."

The decade from 1940 to 1950 had proved to be thrilling, with growth and innovations in the theocratic structure. How joyful the brothers felt as they viewed the results as given in the 1950 annual report: 58 congregations, 13 special pioneers, 61 regular pioneers, and 1,218 congregation publishers! Due to difficulty in importing literature, only 60,870 books and booklets were placed, but they made 112,693 back-calls and conducted 973 home Bible studies. Magazine work was fruitful, and they had obtained 3,495 new subscriptions and placed 153,320 individual copies of the magazines. At the Memorial that year there were 1,747 persons in attendance; and during the year 979 public talks had been given.

The prime concern of the brothers was: would the work continue to flourish under the ban? One thing in our favor was that even though we worked under restricted conditions, the magazines and other literature came into the country by mail to the homes of different brothers. Let's ask Brother Hughes how the work fared under the ban. "One outstanding fact remains: the official ban on the work resulted in the greatest blessing for the expansion of the work. The small groups, or service centers, flourished and grew strong, and this set the basis for the formation of so many congregations later on."

The Society saw the need for more visits by the circuit servants to all the congregations in the country, for the purpose of instructing the brothers how to carry on the work. Brother Eisenhower, who was serving as a circuit servant in the northern part of the country from 1949 on, tells of his visit to the congregation in Rosario. Here it was demonstrated how the preaching could be done without presenting the *Watchtower* magazine or the Society's literature. Brother Eisenhower and his wife went from house to house with the individual publishers. They used just the Bible, reading three or four Bible texts in the form of a sermon. The servants in the congregation and other publishers were shown how this was to be done and they, in turn, were able to teach others. Brother Eisenhower tells us that "when we found people who were

desirous of knowing more about God and His kingdom and the new system of things, we would take their name and address and make arrangements to return to bring them Bible literature and at the same time start a Bible study." In just two weeks' time Brother Eisenhower covered his circuit, visiting all the congregations. He reports that the brothers were very enthusiastic over this way of telling the good news of the Kingdom.

Meetings were conducted in groups of six, eight, ten or twelve persons. The circuit servant would visit these groups, spending three days in each: Sunday, Monday and Tuesday in one group; Thursday through Saturday in another. In this way he would give his service talk in each group and also, where possible, he would give a public talk. The work progressed and new groups and larger groups were organized.

In January 1951, Brother Rogelio Del Pino, with his wife Dora, was assigned to circuit work. Brother Del Pino recalls their visits to the different congregations within the Federal Capital and surrounding areas: "It was an interesting work and was carried on with wisdom and courage. Although we didn't suffer red-hot persecution, nonetheless we were under ban and did not enjoy complete freedom. We were always aware of this fact, and it guided our activity and movements. The branch office provided accurate counsel and suggestions that, when faithfully followed, kept us from getting into more serious trouble and kept the work pulsating and alive. When greater freedom came, we emerged well organized and the work had not suffered in any great degree. Caution was exercised, but the 'sheep' were never abandoned. The branch always kept us supplied with the latest instructions, and the circuit servant carried on his work of visiting and feeding the congregations in the same way he does today. Just one thing was different: the places where these meetings were held. It was a small living room, a dining room or a kitchen—we never had enough seating, even though we sat on the beds, or on a table, or on a sewing machine. Great was the responsibility of the conductors of these groups."

On the responsibility of conducting such a group, Brother Fernando Fanin, who embraced the truth in Córdoba in 1947, gives us a close-up look: "In these small groups personal attention could be given to the brothers and interested persons to a greater degree than had it been a large congregation. This care and constant association resulted in a family spirit among us and this encouraged spiritual growth. In addition,

those of us who were assigned to care for these groups had the opportunity to grow up spiritually since we had the responsibility of conducting the meetings and doing the work of each servant, just as if we had been overseers of a congregation. We conducted the *Watchtower* study, acted as school servant, and conducted the service meeting." We can appreciate how these little groups were closely knit together for the zealous advancement of the work.

Since it was impossible to meet together in larger meetings, such as circuit and district assemblies, small meetings were organized in the country, often out in the woods. Brother Eisenhower tells how the congregation servants, assistant congregation servants, and the Bible study servants, together with book study conductors, would be invited to these one-day assemblies. "It was like a picnic or family reunion, and proved very beneficial and helpful to the brothers to keep the work moving along in the country."

Helen Wilson, one of the missionaries serving in Buenos Aires in those years, tells of her joy: "My partner, Helen Nichols, and I were invited to be at one of these one-day assemblies, since we were temporary study conductors. How we enjoyed it! It was so encouraging to meet with brothers other than those in our little group. Many times we do not appreciate assemblies so much when they are free and open. The cafeteria arrangement was different than at any assembly I had ever attended: the meal consisted of a whole lamb stuck on stakes at an angle and roasted over the hot coals. When the *asado* was ready, we all gathered around, each one serving himself from the same cutting board and from the big dishes of salad—having everything in common."

Even in these smaller meetings, trouble was sometimes encountered. In Córdoba a meeting was arranged for on the farm of one of the brothers. The police found out about it, and came and dissolved the meeting, taking Brothers Natalio Dessilani, Ermelindo Goffi, and Charles Eisenhower to the local police station and holding them for twenty-four hours. After this they were released and warned not to hold any more illegal meetings.

At times the question comes up as to how the newer, immature ones could accept the message and begin to preach it, knowing they were subject to being detained by the police. Nevertheless, almost all of those who came into association were courageous in the service and in no way were frightened by what could happen to them. One young publisher said that he had accepted

the Kingdom message because he knew that he would have to fight. In time this brother, Amado Ceirano, became a pioneer, then a circuit servant and a district servant. Brother Fanin tells of taking a newly interested person out in the door-to-door work for the first time: "We called at a home where a congressman of the governing party lived. He listened and invited us to come in. I was happy for I thought perhaps he was interested. But once we were inside he said that we should prepare ourselves to go to prison because he had prepared a law measure to present to Congress whereby Jehovah's witnesses would be exterminated, and that such measure would soon be approved. With that he tried to phone the police, while I took out the Bible and read to him Daniel 2:44 and Psalm 2. Due to being so upset he didn't dial the right number so couldn't communicate with the police. After reading the texts, I said to the publisher, 'Let's get out of here!' How would my young companion react to all of this? I was quite surprised to see that when we arrived at the next door, she went ahead unabashed and rang the bell, not at all afraid. Soon after that Myriam Ossman dedicated her life to Jehovah and entered the ranks of the full-time publishers."

ARGENTINA ENJOYS NATIONWIDE ASSEMBLY

These were the conditions under which the brothers in Argentina were working at the time of Brother Knorr's next visit, in December 1953. While he was winging his way across the Andes range from Santiago, Chile, to Mendoza, Argentina, many of the Mendoza friends were already at the assembly point. From there they could see the plane from Chile as it descended from the tops of the Andes and went out of sight toward the Mendoza airport. Brother Eisenhower, now the branch servant, and his wife met Brother Knorr and together they traveled to the fruit orchard of the Giandinotto family. There was still time before the scheduled talk, so Brother Giandinotto invited Brother Knorr and a few others to the cherry orchard—there he had reserved a whole branch just chock-full of big ripe red and yellow cherries. Surrounded by grape arbors and fruit trees—what an ideal spot for Brother Knorr's talk! Following the talk they enjoyed a lunch that included ripe and green olives and plenty of fruit, all raised on this brother's place. Then came the ride back to the city, where the night was spent in the Seegelken home; at this same time, two of the Seegelken children, German and Mary, were students in Gilead's twenty-second class.

If the first day of this tour was beautiful and memorable, the days to follow were no less so. *The Watchtower* gives us the firsthand account: "After a night's rest and awakening at 5 a.m. a party of five was ready to go by taxi to another assembly 178 kilometers north of Mendoza along the foothills of the cordillera, San Juan. The group went through the city and headed for the mountains, driving into a narrow valley with towering jagged rocky hills on both sides of the road. There, just behind this first row of mountains, the ascending and curling smoke at the foot of the mountains indicated the prearranged picnic place. The fast-rushing creek nearby made a cheerful noise of welcome to all. . . . and the oncoming crowd began to salute everyone with a hearty handshake. In no time the group was assembled near a clearing along the stream and the talk was on, with the trees providing a roof over a crowd of 135 brothers. It was well after high noon when the meeting was closed with prayer. It was time to eat and the *asado* was soon under way.

"Hot coals and sizzling beef—what an aroma! This is typical of Argentina and the *gaucho* thrives on this food. Anyone could! . . . the *asador* calls out, '*Está lista*' ('It is ready'). It means few minutes can be lost, for the meat is at the right point to eat.

"With forks the huge pieces of meat were carried from the grates a few feet away to the clean-topped metal 'table.' Never mind the plates! . . . it is most delicious and more fun to eat the *asado* with the fingers, as the people of Argentina do it. There is one fork for all in the big tin platter that contains a mixed salad of onions, lettuce and tomatoes. It is a wonderful combination with the meat."

Now the drive back to Mendoza, after a personal farewell to everyone. The next morning it was up early for the three travelers, Brother Knorr and Brother and Sister Eisenhower, as they were to fly to Córdoba, a distance of 700 kilometers. Arrangements had been made for Brother Martín Barrera from Buenos Aires to meet them at this point and drive them from place to place for the rest of their long trip. In Córdoba brothers from four congregations had arranged a meeting out of town on the Goffi family's farm. Two and a half hours were spent in counseling. There were no seating accommodations, so all stood. Afterward, the brothers here had many questions, and a few who could speak some English were able to converse with Brother Knorr. The brothers were reluctant to let the visitors go, but finally the good-byes were said and the car pulled away for the three-hour ride to San Francisco.

As the car approached the place of meeting, everything was very quiet—only one brother sat on the sidewalk awaiting the arrival of the visitors to show them the meeting place. Inside some thirty-five were waiting to hear Brother Knorr. That night the travelers slept in Santa Fe; the next morning they crossed the Paraná River by launch, then directly to the meeting place. Returning later to Santa Fe, Brother Knorr visited four groups in this city—this meant a quick run from one place to the other. Then from Santa Fe to Rosario, where one group was visited in the evening hours. The next day, four more groups in Rosario were visited.

After noon, the car group headed for Ciudad Evita (Cañada de Gómez). Here the congregation servant was met, as was done all along the way, so he could direct the visitors to the place of meeting. This time it was about six kilometers from town on a brother's farm. Three congregations were present, and the brothers had really made a day's picnic out of it. When the car was spied, the brothers were notified. By the time the visitors arrived, all were seated in the backyard where a platform had been set up and the year's text had been hung. Bouquets of flowers were everywhere. Brother Knorr commented on how "all of these brothers all along the way in all parts of the country had come great distances and taken off from work in the middle of the week just to be assembled with their brothers of like precious faith and to receive good words from one of Jehovah's servants. To tell just how they felt and how Brother Knorr felt would be hard to put in writing. But love is expressed. Here love was in action." Although there was no time to eat with the brothers, the visitors were given a huge cake and a roasted chicken to take along. As they left, the local brothers were singing theocratic songs to accordion accompaniment.

The Watchtower describes the next stop, in Bell Ville, at the home of one of the sisters on the outskirts of town. "... they had prepared a place alongside the house. Where the trees and bushes failed to cover sufficiently, blankets and pieces of material were hung, to keep from drawing attention from passersby. Here there were seventy-five from three congregations."

At 1:40 a.m. the group arrived at their next destination, Río Cuarto. At 9 a.m. the talk was scheduled in a secluded spot on a little farm. Brother Knorr gave a very stern and emphatic talk on service. About thirty publishers and four pioneers in this congregation had caused division among the brothers and were failing

to recognize the present congregation and yet would come and request literature and territory. Brother Knorr answered questions as to proper procedure in disfellowshipping those causing division. It was amazing to see how organized this group was, so that the unfaithful ones would not find out the meeting place. The congregation servant had indicated to them a certain place on the outskirts of town where a brother would be waiting and there he would tell them the exact place. In that way unwanted persons could not filter in.

Time must not be lost, so the brothers took fruit along for the six-hour ride to Pergamino, where two groups had come together for Brother Knorr's talk. Then on to the last stop before Buenos Aires, the city of Salto. The brothers here had written ahead requesting the travelers to stay for dinner after Brother Knorr's talk. So upon arriving the visitors caught sight of two roasting lambs stretched out on reclining iron stakes. It took three hours of slow cooking in this way. Brother Knorr served the spiritual fare of more than one hour, and then the tables were set. The brothers expressed their joy that it had not rained, for had it poured it would have been impossible to travel the muddy road. After the brothers left, a cloudburst came!

Brother Knorr and Brother and Sister Eisenhower, together with their car driver, Brother Barrena, arrived in Buenos Aires at 2 a.m. All these days of travel—some 1,500 miles—they had kept a very tight schedule, visiting, in all, nineteen groups and talking to 1,232 in just six days. How they appreciated their privilege of service and the way the brothers had carried out instructions faithfully! And they appreciated the fine service Brother Barrena had rendered, driving them in his car.

When Brother Knorr entered Argentina from the west, Brother Milton Henschel came down from the north, from Paraguay. In Buenos Aires he picked up his travel companion, Brother Hughes, and together they flew the over 1,000 kilometers south to Neuquén, situated below the 38th parallel in the rich, fruit-growing valley of the Río Negro. Here, on the farm of one of the brothers, some 115 of the friends from four congregations in the area had met together. For these semi-isolated brothers this was the greatest event in their history.

Directly east of Neuquén on the Atlantic coast is the city of Bahía Blanca, and the local train stops at every town along the way on its day-long trip. In many of these towns brothers were waiting to greet the travelers. The following morning Brother Henschel addressed

two groups in Bahía Blanca. One of the local brothers who owned a car offered his services, and so began a journey by car of 1,245 kilometers. Traveling north along the Atlantic coast, the next stop was the famous seaside resort, Mar del Plata. Due to a late departure from Bahía Blanca, the brothers wondered if the group in Mar del Plata would still be waiting for them. They were, and after 10 p.m. they were rewarded with the long-awaited talk by a special representative of Jehovah's organization.

At dawn the next day, our brothers visited Balcarce, where twenty-two brothers assembled in a farmhouse close to the city. Next on the route was Tandil, where a small congregation had been formed by a pioneer brother. In a small house on the edge of town, some thirty-three came together for the talk. Late at night the traveling brothers arrived in Buenos Aires.

Congregations around the Federal Capital were next in line for visits: Eva Perón (now La Plata; many cities were renamed during the Perón regime, reassuming the former names after the 1955 revolution), Berisso, Ensenada, and Bernal. On December 25, Brother Knorr and Brother Henschel were in Buenos Aires. No congregational meetings were scheduled for this day, but in the evening all the graduates of Gilead in Buenos Aires met in the missionary home for dinner and a discussion.

Starting the next day, three days were devoted to visiting groups in Buenos Aires. Each group received a full two-hour program: first, Brother Knorr, with his interpreter, spoke for about forty minutes; when he concluded, he introduced Brother Henschel, who read a forty-minute talk in Spanish; then Brother Hughes was presented and he gave a discourse in Spanish on the theocratic organization. A very accurate schedule had been made, and it ran as smoothly as clockwork. When the brothers arrived at an apartment or a little house on the edge of town, or walked into a patio, or kitchen, or living room, everyone was seated, anxiously awaiting them with smiling faces. How they desired to applaud—but they didn't dare attract attention to their place of meeting! One day nine such two-hour meetings were held, and the following day, Sunday, eleven groups were visited.

On this visit to Argentina, Brother Knorr addressed a total of 43 groups, with 2,053 in attendance. Brother Henschel had talked to the same groups in Buenos Aires, plus 13 other congregations to the south and west, with an attendance of 452, bringing the grand total up to 2,505 persons for this very *different* kind

of assembly arrangement. Not without reason *The Watchtower* of May 1, 1954, entitled its account of Brother Knorr's travels as "Holding a New World Assembly *Nationwide* in Argentina"!

CIRCUIT SERVANTS CONTRIBUTE TO EXPANSION

Circuit work continued to make a splendid contribution to the increased activity in the congregations and isolated groups. Brother Del Pino vividly describes the obstacles and joys of this service: "Our work with the brothers was not always one of explaining the meaning of some Bible prophecy and its fulfillment, at times it had to do with many aspects of daily living—putting order into the home life, the children, and a decent 'outhouse.' It was a question of organizing the congregation files, explaining their use—only to return a year or so later to find that *nothing* had been done. So we would start all over again. The same was true with instructions regarding field service and meetings; the big thing was not to become discouraged, and to use what was available, what was at hand. How much joy we have today when we observe these same brothers occupying servants' positions and having much responsibility within God's organization and carrying it out with ability and appreciation!"

"When we visited small isolated groups and congregations with few publishers and in places where the work was well known, we made arrangements to visit other nearby settlements. This meant getting up early, sometimes at 3 a.m., in order to wait for a small bus that went by only at this early hour and returned at sundown. During the cold season we would all be shivering. Arriving at our destination around 5 a.m., we would get off the bus before arriving in the town, because the police would check the passengers at the stop and ask questions of those not known in the community. We kept in mind that the work was proscribed. As soon as the roosters would begin to crow and we could see some movement of the people, or the lights going on, we would begin to visit the homes with the good and *early* news of the Kingdom. We would always work the rural portion till noon, arriving in the center around the police station while they would be eating. We would stop for a while, eat the sandwiches we brought along, and then continue on till the bus came along for the return trip home.

"Circuit activity in Chaco Province will also acquaint you with what our work of making disciples involved. The intense heat, the lack of transportation in those years, the lack of water many times, and the mountains

of dust on the roads made the visits hard and fatiguing. Many times we had to use bicycles so as to cover long, tiring distances, and since most of the brothers were younger and more used to riding bicycles it was hard for us to keep up the pace that they set on those tortuous roads and paths. Many times we returned at night through narrow paths grown up with weeds and thorns, and if one got just a little off the narrow road he would end up with torn clothing and bruised skin. Arriving at the house, we would find the scratches on our bodies. Today we remember those days and how Jehovah blessed his zealous servants. Today in Chaco, along those roads and byways, there are groups and congregations that praise Jehovah.

"Another interesting aspect of the work in Chaco Province was delivering public lectures in the wood-chopping camps, not to be confused with logging camps in North America. These camps are situated in the heart of junglelike surroundings and are composed of precarious shacks and 'lean-tos' where the woodcutters live. Some put up modest tents or hang up a hammock, and that is how they live. We would visit these camps to invite them to a free Bible lecture for a certain day and hour—of course, it was always after working hours, at nightfall. This would give them time to come in from work, clean up a bit, and drink a few *mates* (*yerba mate*, the national drink of Argentina). The trip from the brother's home where we stayed was another experience: we took a kerosine lantern for the night meeting and, at times in Indian file, passing barbed-wire fences that divide the land parcels—rarely did any of us return unscathed from this adventure, our shirts and bodies indicated that we had passed by the barbed wire. But this was not the only obstacle. At this hour of the afternoon the snakes would come out and lazily stretch themselves along the road; to make the mistake of stepping on one could be fatal. Our arrival at the place of meeting was singular—no ceremony here, just a few greetings, a few handshakes with those weather-and-work-worn hands, then look for a tree in which to hang the lantern. No speaker's stand or platform or electric fan. Each one sat where he liked, on the ground or squatting, or on a box or resting against a tree. The error I once committed was to stand under the kerosine lantern in order to have better light: I was visited by hundreds of insects that were interested, not in me, but in the light. It was marvelous to observe that while we spoke those faces, tanned like leather by the sun and elements and reflecting untold fatigue, could still muster a smile of

happiness upon learning of the promised New Order of things. The talk ended, and after greeting everyone again, we would walk home under a starry sky, feeling joyful for having had a part in fulfilling Jesus' command: 'Go and make disciples.'

"The province of Misiones was also a challenge to the circuit servant. When my wife, Dora, and I visited there, few were the roads and fewer still the means of transportation. Frequently we traveled in the small but rapid buses that served this area; going downhill here and then chugging up the next hill to descend again in the next dip. We would be surprised by a sudden rainstorm—a curtain of water that fell in torrents making visibility impossible and carrying the small bus from one side of the slippery road to the other—only the experience of the driver prevented serious accidents. Suddenly the bus would come to a stop on the side of a ditch and the unmistakable order would be heard: 'All the men can get out and push!' You weren't asked if you were dressed for the occasion. At once the passengers would take off their shoes, roll up their trouser legs and push with all their might, women, children and packages staying on board. Yes, the circuit servant, too, joined in pushing. Upon arrival at his destination he wasn't very clean, but in this part of the country the red mud is very familiar; it is part of their life so they don't worry about its spots. It was consoling to think that we ourselves are of the same stuff—earth."

Northern Misiones Province is an intricate, virgin jungle, but there is also human life here, and these people must be reached by the Kingdom message. Brother Del Pino tells of visiting this zone and the congregation on May 25: "The brothers here live in the country, and just a short distance away begins the jungle itself—it is like a no-man's-land. Runaways from political persecution and others who for their own reasons want to get away from things cross over from Paraguay and Brazil to hide here. It is just a matter of going into the jungle, cutting down a few trees, making a clearing and putting together a primitive shelter. A Paraguayan together with his wife and three children had gone there to live, and with the help of the brothers he was now a Kingdom publisher. My visit to the area had a special purpose: I was to give the baptism talk and then immerse this new publisher. Knowledge of the truth about God's purposes did not come easily to this brother. Right from the first visit the brothers made on him, he made arrangements to attend the congregation meetings; this involved cross-

ing the dark jungle, notwithstanding inclement weather, and facing the danger of wild animals and snakes.

"The circuit to the south presented other experiences and a different panorama. As in the North, the distances are great and the travel tiring. Often the rail trip of over twenty-eight hours from Buenos Aires to the end of the line, San Antonio del Oeste, is but the beginning. Then there is a wait in order to transfer to small buses for the long trip across the arid desert, across the Patagonia. But the sound of the Kingdom message is being heard across the Patagonia and the sheeplike ones are hearing the voice of the Fine Shepherd; in the city of Comodoro Rivadavia, where there were just five publishers a few years ago, there are now two strong congregations with over 150 publishers, and they have built a fine, spacious Kingdom Hall."

In the year 1953, Argentine circuit servants covered a total of 33,261 kilometers, or some 20,672 miles. Such loving attention and personal sacrifice on the part of the circuit servants and their wives was greatly appreciated by the brothers and did much to unite the efforts being made and to stimulate the expansion. For the brothers living in faraway congregations and isolated groups, the circuit-servant visit every four months reassured them of the Society's interest in them and the work that they were doing and kept the publishers up-to-date on how most effectively to preach the Kingdom good news.

CONGREGATIONS TAKE FORM

In the far northwest province of Salta, Brother Argyrós had passed through in the late 1930's and the Córdoba bus group witnessed there again in the 1940's. Brother Eisenhower visited Salta as circuit servant in 1950. The first local resident, Sister Louisa Anachurí, was baptized in 1955. By 1957 over twenty persons were attending the meetings.

Some 330 kilometers south of Salta, at the foot of verdant hills lush with vegetation and surrounded by sugarcane fields, lies Tucumán. Literature had been distributed in the area by Brother Argyrós and by the Córdoba group headed by Brother Menazzi. In 1947 Sister Lunkenheimer, with her two sons, Hatto and Ortwin, came to Tucumán from La Plata, Buenos Aires. A study was started in the home of María Ester Aldazabal and her mother, and these two were the first local residents to be baptized. Real organization of the Tucumán congregation got under way with the arrival of Brother and Sister Reindl in 1954. At this time there were just eight publishers. Brother Reindl especially

remembers two of them: "A German couple, the Kase-lowskis, had come to live near a married son, not a Witness, in Tucumán. They were the parents of a young lad who had maintained his integrity unto death under the Hitler regime, and I had the pleasure of reading the letter that he sent to his parents before being killed, in which he told them that when they received the letter he would be dead, but that they should not grieve, for 'Mama and Dad, we will be together again!' Despite their not speaking much Spanish, this faithful couple did witness and they distributed much literature while they lived in the area." The first circuit assembly was held in Tucumán in 1957; some seventy persons attended from all of the northwest provinces. Today just one of the two Tucumán units has that many publishers.

Leaving the greenery of Tucumán behind, the road continues south through the arid desert region that characterizes Santiago del Estero. Here, too, the preaching work by Brother Argyrós and by Brother Menazzi and his group had sown the seed. But in 1954, with the assigning of Brother Fernando Fanin and his wife as special pioneers in Santiago del Estero, real organization got under way. Brother Fanin describes what they found, as well as his impressions: "There was a small group that met with a brother (Demetrio Cevilán) who had associated with the brothers in Rosario, Santa Fe. In all, we were some five or six who met together. Besides meeting very hospitable people, we encountered extremely intense heat in the summer. My wife and I would preach to the people seated in the doorways of their homes as early as 7 a.m., while other members of the family were still sleeping in the patio, their mattresses being placed directly on the floor. At 10 a.m. we would go home to fix lunch. After a long siesta we would start our afternoon activity after 4 p.m., staying out until 9 or 10 p.m. The main problem to overcome in this territory was not the placing of literature nor finding interested persons who wished to study. The problem was getting the interested persons to abandon their religious traditions, mixed with folkloric customs and ritual, as well as their immoral practices, and progress to maturity."

Zealous publishers and pioneers continued their preaching activity in remote and inaccessible parts of the country. One such publisher was Rosendo Ojeda, who first heard of the message of the Kingdom in 1951 when Brother Eisenhower visited their home. He tells us about his witnessing in the 1950's: "Imagine that you are along with me on a trip I had to take on many

occasions. We are in General San Martín, Chaco, formerly called El Zapallar, and we have to go by bicycle to Kilometro 213, in the province of Formosa—a distance of some sixty kilometers. Prepare yourself to do some of these kilometers on foot, and remember that during most of the trip we won't meet up with vehicles of any kind, not even the horse-drawn ones, since some of the zones are flooded to a level above the posts at the side of the road. This is due to continual rains and the overflowing of the Río Colorado. There are some places where you can continue only by walking with water up to your armpits. Upon arriving at these places, we will first cross with our bicycles, carrying them above our heads. After depositing them in a dry spot, we will return to get the boxes of literature and our clothes, inasmuch as we take along supplies for one week. It is true that under these circumstances the body wears out physically, and sometimes you don't feel like going on. But no one can deny that deep within you, in your mind and in your heart, there is a strange, but wonderful, feeling of happiness and a refreshing joy. And where does this feeling come from? From the glue-like mud that sticks to you so that you can hardly walk? From the scorching heat that at 40 degrees Centigrade burns you from above? Or, could it be from the majestic scene that surrounds you—the birds and ducks that pass in droves, the giant quebracho and carob trees that watch over us from the side of the road? It is true that all of these cause us to think on and appreciate the handiwork of Jehovah, as Paul says in Romans 1:20. But, above all, we appreciate the dynamic energy with which our Creator impels and moves His servants.

"Up until now we have walked some ten hours under these conditions. Look! There in the distance can be seen the first houses of the town. Now the sun is slipping below the horizon, leaving an even more beautiful picture before our eyes. But we're a little tired, aren't we? Don't worry, we're coming to the house of an interested person, Señor Alejandro Sozofiuk. What now? Shall we rest? No, not yet! There is just time to bathe and eat a bite, for, remember, we have a meeting until 11 p.m. This same night a newly interested person exclaims: 'I just can't believe it! That someone would come all the way from General San Martín to conduct a meeting!' This same person we now know as Brother Carballo; today he, too, understands why one of Jehovah's witnesses will go anywhere if it is for the purpose of feeding the 'sheep.'

"This trip and many others were repeated once a

month during a period of five years. But the question comes up: Was it in vain? The answer: an emphatic NO! Today, after some fifteen years, there is a flourishing congregation with twenty-six happy praisers of Jehovah. If you'd like to visit these brothers, you no longer have to go with water up to your armpits; there are now paved roads and you can make the trip by car in one hour. The congregation overseer is Brother Sozofiuk."

"It was moving to see how the brothers put forth efforts to get to the meetings," writes a circuit servant. "They walked across the islands that were more often than not flooded with water up to the knees or higher, and where the high leafy treetops joined to cut out most of the light of day, and leaving total darkness at night. Upon arrival at the place of meeting, the brothers would change their wet clothes for some dry ones that they brought tied in bundles and carried high above the water. When the meeting ended they would change back into their wet clothes for the return walk of several kilometers to their homes. It was most encouraging to see the newly interested ones doing the same, coming along with the publishers to the meetings. In time the congregation obtained a launch and a brother began around 1 p.m. to travel and pick up the brothers on the different islands and bring them to the meeting that was held at 4 p.m. When the meeting ended, the brothers were returned to their homes; the brother finished his transportation service around 11 or 12 p.m."

Witnessing in the islands was first done by a Hungarian brother, Alejandro Beckfy; later he was joined by Carlos Ortner and the José Schemmel family. The Schemmels' son, Nicolás José, entered the pioneer ranks, and later served as a circuit and district servant; following the ten-month course in Gilead, Brother Schemmel and his wife, the former Mary Seegelman, were called to serve at the branch office in Buenos Aires.

Mention of the islands in the Delta area of the Paraná River brings to mind the two occasions in which relief supplies—foodstuffs, clothing, money, and so forth—were sent to our brothers who were flood victims in this zone and in parts of Chaco, Formosa and Corrientes. So bountiful was the demonstration of love on the part of the brothers in the Buenos Aires, Rosario and Córdoba congregations that the literature depot at the branch was bulging with donated items, and the flood victims informed the Society please not to send any more—their needs had been more than cared for! One of these occasions was in April and May of 1959 when

thousands of kilos of food and clothing were contributed. To just one place 1,260 kilos of goods were sent. The comments on the part of the brothers receiving this help were, 'What unity!' 'What love within the New Order society!'

Brother Ojeda recalls still another occasion when relief was received: "In 1965 the town of General San Martín had a hard experience. It was hit by a violent tornado that toppled many well-constructed houses, leaving a path of destruction some 200 meters wide crossing the city diagonally. The Catholic church suffered considerable damage, so much so that the patron saint of the city, Saint Anthony, was left in the open air. This caused many Catholics to ask: 'If this temple is of God, why did he permit this to happen?' Our Kingdom Hall was also destroyed, since it was located in the path of the tornado. But since we know that Jehovah does not dwell in temples constructed by human hands, the true worship of Jehovah continued on just as it did before the tornado. Soon we received help from our brothers elsewhere and a new hall was built."

MISSIONARIES IN BUENOS AIRES

From the arrival of the first six foreign missionaries in 1948, the following years saw a small flow of Gilead graduates into the country; some of these were full-time ministers from Argentina, while others came from other lands. At first their work was concentrated in Buenos Aires, where the first missionary home was established; later, a missionary home was formed in Rosario.

Mary Seegelken, back from Gilead and assigned to one of the congregations in Buenos Aires, tells one of her outstanding experiences: "I revived a study with a young woman whom Viola Eisenhower had called on. Since Sara Bujdud's family was opposed, I would go to the factory where she worked, and together we would go to the plaza for our study. As she progressed in knowledge, she changed jobs so as to have more time for study and for preaching. Although she was of age, she was not free to do as she pleased—such is the strictness in many Arab families. Sara didn't tell the family when she changed jobs; she worked half a day, and the other part of the day she was free to devote time to the service. For many months I would take along an extra portfolio to our meeting place and then take it back to the missionary home that evening. In order for her to attend meetings, I sometimes had to buy tickets to the movies, and when I went to get Sara I would show the tickets to her mother. We would

attend the meeting, and then go to the movies! In this way Sara had time to become strong in the faith. Then one day she left home as a special pioneer. Later she told me that the family had cried as though she had died, so serious did they esteem the change from the Moslem religion to the true Christian faith. Sara has been a special pioneer now for some fourteen years; back in 1957 she and her partner had the privilege of working in La Rioja, where they helped to organize a congregation."

In 1954, Sophie Soviak, from the second class of Gilead, and Edith Morgan from the fourth class, arrived in Buenos Aires, together with Brother and Sister Eduardo Adamson and their little boy, Eduardito. The Adamsons had just completed the Gilead course and were returning to their native Argentina. Sisters Soviak and Morgan give us their impressions of their new assignment: "As we walked into the terminal building we sort of felt at home; the atmosphere was cold and silent, and the walls were covered with pictures of President Perón and his wife, Eva. We had been working for several years in the Dominican Republic under the dictatorship of Trujillo, so now we realized that we had just exchanged one police state for another. But since we were accustomed to working under proscription, we could lift our heads high and face whatever came our way."

These two missionaries were assigned to work with a congregation in the heart of the city, and they lived in a small apartment in the same area. Soon each one was assigned to handle one of those small service groups that functioned like a little congregation. Sister Morgan fondly recalls her work with the group: "There were several elderly Spanish sisters who were always waiting on the corner to preach from door to door. One had very poor eyesight, but she managed to see the house number and write it down when she made a placement. Another had bad legs and couldn't climb the stairs, but with the help of the younger ones, we got the territory worked and found the worthy ones. I remember one very hot summer afternoon. When the hour came for our group to meet, I thought to myself, surely no one will come. But I went by the corner just to make sure. There were the three little elderly sisters waiting for me to come. How encouraging it was to be with them and see their zeal!"

The sisters tell us "it was interesting working in Buenos Aires among people of many different nationalities, and of a well-educated class." One problem was getting the permission of the janitor or porter of the

large apartment buildings. Sometimes entry was denied, so it was a matter of waiting until he wasn't around in order to work the building. Sister Soviak tells us that it was on one such occasion, when the janitor wasn't in, that she found a woman who showed some interest. "On the return call, the janitor saw me enter the building, so he followed me up in the service elevator. The woman I called on realized that if she didn't invite me in I would be put out of the building, so she invited me in, to her blessing. In due time she and her husband and two daughters became dedicated Witnesses."

There were many buildings without elevators, and there one's love was tested. How many times should one call back to find the person in, especially if the placement is up several flights? Well does Sister Soviak remember one such call: "I lost count of the times I went back on a magazine placement. 'I travel a lot, you may not find me home,' she had warned me. One day I did find her, with suitcase in hand just as she returned from a trip. I placed a study book with her. She told me she was a Catholic and had uncles who were bishops. After about ten more visits, I found her again. She not only had read the book, but kept telling me all the wonderful things she had learned—so I realized that all of my patience and stair climbing was not in vain. She said she would not be traveling anymore so I arranged for a study. At the appointed time I eagerly climbed the stairs, only to find that no one was there. I tried calling her by phone, with no success. Something must have happened, I thought, so I tried to phone her again one morning very early. This time a tired voice answered; she had been taking care of her mother in the hospital and had come home to bathe and change her clothes. She said she had prayed that I would not lose patience but would come back. After her mother's death, we had some wonderful studies together and in a short time Elena Rubio became a zealous dedicated praiser of Jehovah and very diligent in making return visits—a lesson learned from her own experience."

SOCIETY'S FILMS STIR INTEREST

Another outstanding feature that had much to do with the advancement of the work in Argentina was the showing of the Society's film "The New World Society in Action" and two later films. Brother Eisenhower and Brother Adamson commented several times that in Jehovah's organization one learns to do many things. So when the film was brought into the country in 1954, a projector was purchased and Brothers Adamson and Eisenhower would show the film around Buenos

Aires every free night of the week. The time came when the film was turned over to the district servant and he would show it at his assemblies and the congregations he visited on his route. Brother Del Pino tells a very interesting experience had when working with the film:

"I went by train from the city of Roque Saenz Peña, Chaco, to visit a small town where there were several publishers and some interested persons; the name of the place was Pampa del Infierno (Plain of Hell), and the time I had before arriving really adorned the name with more significance. The train hardly left when a tremendous rainstorm hit with deafening thunder. The prospects were not very encouraging: I had never been there before and there wasn't a congregation. Often I had asked myself what I would do if confronted by such circumstances. God had the answer. I went into the train's diner, and a German gentleman sat down at my table. As is understandable, we conversed, and I learned that this man was the administrator of a plant that manufactures the famous leather-tanning product, Quebracho Extract. The small settlement I was to visit was mainly dependent upon this factory. When I told him the purpose of my visit and the name of the person who was supposed to be waiting for me at the train station upon my arrival at 3 a.m., I was told that this person would most likely not be there to meet me for he was an employee in the factory and would be working the night shift. Upon noting my preoccupation, he assured me that I had nothing to worry about and that he would put me up in the guest room of the establishment, the same room occupied by the governor when visiting this area. So despite the storm and the fact that no one came to meet me at that hour, I was most comfortably put up in a magnificent room and an employee came to ask if I wished something to drink. The next day the administrator informed the brother of my arrival, and offered the spacious hall of the factory for the film showing. He also ordered the powerhouse to maintain a steady current for better showing. A local publicity agency that had loudspeakers strategically located all over town made the announcement regarding the film showing and that it would be free. Once again Jesus' words were fulfilled: 'What is impossible for men is possible for God.'"

Brother Eldon Deane, who at a later date served in the district work, tells of his joy in showing one of the Society's films in Almafuerte, Misiones: "Our work with the brothers in the service that day meant walking all day through the scenic rolling hills, going through banana plantations—and in the whole day we preached

in just eight homes because the distances between homes were so great and because in each visit the humble people would listen to us for twenty or thirty minutes. I thought: Who will come to see the picture tonight? Surely just a handful. But that night the country folk came in from all directions in every kind of carriage imaginable. There were some 160 persons present—whereas the local congregation only had some fifteen to twenty publishers! During the film showing they made so much noise that I thought: 'My word! What an unruly group I have here!' But I soon realized that many in the audience had never seen a ship, tall buildings or huge airplanes. The movies made an excellent impression on their minds, showing them how the work is done and to what extent."

TROUBLOUS TIMES

Meantime, political unrest was gaining momentum, conditions were very uncertain, and rumors of a revolution were going about. In September 1955, the Perón government fell. Jehovah's servants as a group used practical wisdom and the spirit of a sound mind, not exposing themselves unnecessarily to danger from bombardings, street fighting, and so forth. And, as law-abiding Christians, they respected the impositions of curfews, blackouts, and other restrictions. Sister Helen Nichols was living in the missionary home out of the downtown area; she relates that when the trouble started earlier in the year with the intent to overthrow the regime, "we could not be out at night to make back-calls nor to conduct book studies. From the roof we could hear the fighting just at the edge of the city, some five or ten blocks away. During the day, we went out to witness and when I spotted a policeman on the street I would walk up to him and tell him why our group of five or six was going from door to door. With that he would know that we had nothing to do with the revolution, and so we were not bothered."

"Helen Wilson and I had all our documents in order for travel to the Dallas, Texas, assembly that year. Then came the first attempted revolution, and before time to travel we had to obtain new Good Conduct Certificates from the Federal Police to prove that we were in no way connected with the uprising. We attended the assembly and were back in our missionary assignment before the successful revolution in September 1955 brought a change of government."

Brother Ciruelos Martín, who had become a Witness in 1941, was about the only one among us injured due to the revolution. He was the caretaker of a large

apartment house in Buenos Aires, and twice he was hit by shrapnel when bombs hit on the street. He tells us: "I was taken to the German Hospital and remained unconscious for two days. Here my wife had to put up a strong fight against blood transfusion—this despite other members of the family who insisted and offered to donate blood."

With the change in government, the big question in the minds of the brothers was, "Can we have assemblies and meet together in Kingdom Halls?" How the brothers looked forward to that time! "In 1956 it was decided that we would again try to hold our circuit assemblies," recalls Brother Eisenhower. "The first assembly was held in La Plata, Buenos Aires Province; the most outstanding feature of the assembly was the singing of a Kingdom song all together—the song was 'Be Glad You Nations with His People,' and many of the brothers could not finish singing the song due to the emotion they felt. The assembly progressed very well, finishing with complete success. This was a stimulus for us to organize assemblies in other parts of the country, which we did."

"Toward the end of the same year, Brother Milton Henschel visited us from the President's office and Brother Grant Miller, from Uruguay, served Argentina again as zone servant. A larger, national assembly was organized in La Sociedad Rural (The Rural Society) in the center of Buenos Aires. This was one of our biggest assemblies, with over 5,000 persons attending." The assembly started out fine the first day, the second and third days going along very nicely too. On Sunday morning, when Brothers Eisenhower and Adamson arrived at the assembly site, they found the gates closed and police guarding the place. This was due to the Catholic priest who had his church directly in front; he had influenced the police department to take action.

Brother Eisenhower continues the account: "The only thing that could be done was to go to the police department and see if they would open the assembly grounds so that we could finish our assembly. It so happens that at that time an official in the central police department had been contacted by the Witnesses, and he was very kind and considerate. He had heard about the work of Jehovah's witnesses in other sections of the country. He asked if we had anything in writing to show that we had permission to hold the meeting. We told him, 'Yes, we do; the municipal permit.' So when he talked to his superiors, he told them that orders were to be given allowing the assembly to continue, but that the police should stay on the premises

and listen to the program. The talks that were given at that time were on the subject of Marriage, so the police stayed a short time and then reported back to headquarters; from there they were sent to their local precinct stations and the assembly was concluded without any further interference."

BRANCH EXPANSION

The year 1956 was a year for expansion at the branch office, too, as we saw the need to do our own printing of the *Kingdom Ministry* and service forms for the country. Permission was obtained from the Society to buy a small vertical printing press and we started printing—but not without difficulty. Brother Eisenhower tells us that he and Brother Adamson would work in the branch office during the day, and at night they would work in the printery till two or three o'clock in the morning because the brother who was assigned to the press found it impossible to keep up with the work. Of course, the printing was done with much joy, even though both Brother Eisenhower and Brother Adamson were just learning the printing work.

In March 1958, Brother Eldon Deane arrived in Argentina with three other graduates from Gilead. Brother Albert Schroeder, Gilead's registrar, had approached Brother Deane before graduation stating that Brother Knorr wanted to know if he would accept an assignment in the printery in the Buenos Aires branch. Brother Deane tells us that this was quite a shock to him, for he had signed up for Gilead with missionary service in view, not "institutional" life. But he confesses now, "I have come to have a certain preference for Bethel life." Brother Deane's account of his work in the printery gives us a very human and vivid insight into what was involved: "The printery in Argentina had not been functioning too long when I arrived. I learned that one of the brothers who had been assigned to it just up and walked out one day, never to return! The district servant, German Seegelken, had been called in early that year, but he was anxious to get back to the district.

"I arrived at that juncture, having had a *prolonged* training of two whole weeks in the Brooklyn job printery. The press was new; while we kept her shining, she kept us undelighted. In time we learned that much of the trouble had to do with us—we just didn't know fully how to operate her. When we printed the *Kingdom Ministry*, the lines between the columns would raise up, either cutting the paper or printing too black. All of that was finally overcome with more experi-

ence—but not without first having wished that the Americans or Russians had used her metals for making the apparatus that they sent to outer space. Brother Seegelken had told me that sometimes he had gone to bed with tears in his eyes because of having to fight with the press all day. That seemed hard for me to believe, but not for long. More than once I lay in bed with wet eyes because of that.

"Then there was 'Big Bertha.' That was the paper-cutting guillotine we had—the first one. If my memory isn't tricking me, she carried a manufacturing date of some time in the first part of this century. She reminded me of the other type of guillotines—the one where heads were lopped off—and she was French-made! It was a large machine, hand-powered. It had a flywheel crank a yard or more in diameter, and when we would cut a measure of paper of 500 sheets, we would wind up that wheel with all our might in order to make it through the stack of paper—or almost through it. Was it ever hard to keep cutting the paper square! A day whirling that huge flywheel made you sleep deeply at night—that is, when it didn't give you nightmares. Because of the change in operators and due to the lack of experience, a backlog of work had accumulated in the printery. With time we started getting coordinated in our work, thinking that sooner or later we would get caught up. But it is hard to stay up-to-date with the work at Bethel, what with new assignments, the increase in the work, and so forth. This makes for a very busy life, and it also makes it extremely difficult to get bored.

"Back in 1958 we were printing some 5,000 *Kingdom Ministry*. That seemed like a huge pile then, but now the number is many times that: 25,000 *Kingdom Ministry* for Argentina, and 20,000 for Bolivia, Chile, Paraguay and Uruguay. In addition, Argentina is printing service forms and letters, and so forth, for the four above-mentioned countries. 'Big Bertha' is no longer in Bethel—she has been retired. A modern guillotine takes her place. The small vertical press is still working faithfully and is used mostly for printing handbills. Alongside her, we have a larger, automatic, Italian-made flatbed press. We also have our own linotype."

Closely related to the printery is the shipping department, where Brother Carlos Ott served from 1940 on. In the early years the work included the dispatch of literature to points within the country as well as the handling of subscriptions for Argentina, Uruguay, Paraguay and Chile. "The branch had no vehicle at that time," explains Brother Ott. "For many years I

made my daily trips to the post-office substation with literature parcels and magazines with the help of a homemade tricycle. Even after the branch bought a motor vehicle, I continued to use my tricycle right up until 1960, when, due to a hernia operation, I was forced to give it up." Brother Ott is now in his eighties, but at diverse hours of the day and night you will find him reading his Bible in German or in Spanish. His mind has not dulled in regard to the light of understanding regarding the Bible; he keeps up-to-date, as his regular comments in the Bethel morning worship and weekly *Watchtower* study, and in the congregation meetings indicate—certainly a wonderful example for the younger members of the Bethel family and for all. God's Word is truly part of him!

The year 1957 saw the arrival of six missionaries assigned to the western city of Mendoza: Gordon and Lillian Kammerud, Ruth Holien, Ethel Tischhauser and Mary Helmbrecht, all of whom had been serving as missionaries in Puerto Rico. They were joined a month later by a new missionary from Gilead School, Kathryn Hyams.

It might be mentioned that the Society initiated a new method for learning the language spoken in one's assignment, and graduates of the twenty-ninth class of Gilead were the first to benefit from the course. True, Gilead had provided several hours of language study per week, "but," says Sister Hyams, "the new method was really accelerated. We were to study the language eleven hours a day for the first month in our assignments, and five hours a day the second month, with the rest of the time each day devoted to door-to-door and other ministerial activity. I remember that when Brother Henschel explained the course to us before we left Gilead, he mentioned that with eleven hours of language study a day, we would be eating, sleeping and dreaming in the language of the country. I thought that he exaggerated a bit to make it humorous; but after a couple of weeks of studying Spanish with my instructor, Brother Kammerud, I was actually dreaming in Spanish. The trouble is, the Spanish in my dreams was always much superior to that of my waking hours."

As in the case of the missionaries who came to Argentina in earlier years, these missionaries were assigned to work with and build up existing congregations. And what a beautiful assignment this group had! Just listen to one missionary's description of it: "The tree-lined streets of Mendoza are so cool and refreshing and the city is spotlessly clean. Housewives take special

pride in shining the glazed-tile sidewalks in front of their homes. Between the sidewalk and the curb there is a narrow canal—a waterway that makes it possible to have trees in an area where rainfall is negligible. And people will scoop water from the canal and wet down the streets. Mendoza has the pulse of a modern, active city, with industrious and well-educated citizens. When people of this class dedicate themselves to Jehovah God, they show this same industriousness in the Christian ministry."

The number of missionaries serving in Argentina being so few, when considered in relation to the vast size of the country, many publishers and circuit servants had never had contact with them. Brother Ernesto Ots, the circuit servant for the Mendoza area, was one. Never had he served a congregation with missionaries, so he didn't know quite what to do. He concluded that since these had Gilead training plus years of experience in the service, they shouldn't need the circuit servant's meeting with the pioneers. Brother Kammerud assured him that the missionaries were not "super" pioneers, and that Brother Ots should conduct the pioneer meeting with them in the normal manner prescribed by the Society.

FIGHTING FOR LEGAL RECOGNITION

Expectation ran high as the calendar year 1957 drew to a close. In December another national assembly in Buenos Aires was scheduled and a contract had been signed for use of Les Ambassadeurs hall. Many were the delegates who arrived at the assembly site early in the day. Imagine their dismay when at noon they found the assembly hall closed by the police. Many brothers had traveled long distances and at great personal expense, but this experience only served to stimulate them to greater activity. They realized that even though conditions were more favorable for the work, never should they become overconfident nor take things for granted.

On this occasion four of our brothers were detained by the police, fined, and given a suspended sentence of one year. But, why? They were accused of holding an illegal meeting because they hadn't obtained due police permission. But this was not true. The requested permission for our assembly had been filed on November 20, 1957. Since the closing of the assembly and the detention of the brothers was an open violation of the Argentine constitution's provision for freedom of religion and assembling, the case was appealed to court. It was a real occasion of joy when on March 14, 1958,

the judge gave his decision. The brothers were freed and exonerated, and eight articles of the Public Meetings Edict were pronounced illegal. This was the first victory for Jehovah's people in the Argentine courts and it received ample publicity in many of the large daily newspapers.

In 1958 there was a change in government and it seemed that we might be able to gain greater liberty. With the authorization of Brother Knorr it was decided that a concentrated effort be put forth to get the needed legal recognition. A special letter was prepared giving a résumé of the activity of Jehovah's witnesses as well as the formation of the Ministry of Cults and how our legal status was taken away in 1950 under resolution 351. A copy of this seven-page letter was sent to all the legislators, editors and deputies, as well as judges, in Argentina. As a result, some fine comments were received by the branch office and some of the representatives of the government expressed themselves as wanting to help. But there was always the Catholic Church in the background pulling strings.

The following year, it was determined that we appeal to the government in the form of a petition for religious freedom. Our brothers in Chile, Bolivia, Paraguay and Uruguay helped in this work, and, in all, some 322,636 signatures were obtained. When all the petitions were received, the sheets were put together in packages and Brother Adamson, Brother Eisenhower and Brother Guillermo Fernandez loaded these into the station wagon that the branch had at this time and these were delivered to the government house. Brother Eisenhower tells us: "At this time we had requested an audience with President Arturo Frondizi. This was refused and the petitions never received an official answer. We continued to be denied legal recognition as a religious organization."

The next step was for brothers in all parts of the earth to write the Argentine government to decry the lack of freedom of worship and ask that religious liberty be conceded to Jehovah's witnesses. The response of the brothers was marvelous. The Argentine brothers wrote more than 2,500 letters to government officials and congressmen, and a government official indicated that they had received more than 7,000 letters from all over the world.

Brother Eisenhower tells of visiting the secretary of the Ministry of Foreign Affairs and Cults on several occasions: "We requested that he consider our case since religious freedom is guaranteed by the Argentine constitution. On one of these occasions he took us to a

room where there were several bookcases filled with these thousands of letters that had poured in from all over the world asking for freedom of religion for Jehovah's witnesses in Argentina. The comments of this individual were that 'it was impossible to open and read all of the letters, but he was really amazed that someone would write from as far away as the Fiji Islands regarding freedom of worship in Argentina.' Although the government's view remained negative, the answer being decree 416, in 1959, which upheld the former 1950 decree 351, a very fine witness was given to those in power in Argentina."

MISSIONARIES MOVE TO FARTHER FIELDS

The year 1958 was notable also because of two other outstanding events that contributed to the advancement of the Kingdom work in Argentina, each in its own way. There was the international assembly in New York, to which ninety-four brothers and sisters from this land were privileged to go, and from which they returned loaded with spiritual refreshment to share with those who could not attend. Then there was the assignment of some of our missionaries, who had till now served in the Buenos Aires metropolitan area, to outlying towns and cities around the country. There they would be a great help in strengthening congregations and aiding the newer publishers to improve their ministry.

Of her first impressions in her new assignment in Villa Maria, Córdoba, Sophie Soviak writes: "In downtown Buenos Aires many didn't even know who their neighbors were, but here everyone seemed to know everyone else's business. They seemed suspicious of us and watched our every move. When people would see us coming, they would go inside the house and not answer the door. It took months to break down prejudice so that people would at least listen to us." Sister Morgan adds: "Between the missionaries and the local publishers, we worked the territory rapidly. Since there wasn't any urban transportation, Sophie and I bought a motorbike. That way we could go to our outlying territory and make our back-calls. We would go to the territory in the morning, chain the motorbike to a tree, then come back and ride it home at noon. It got quite windy every day, and sometimes by noon there was so much dust blowing that it was hard to use the Bible and present literature at the door. The people were quite indifferent to the message. Many had been staunch Peronists as well as Catholics. But after the Church used its influence to get Perón ousted, most people

didn't have much love for the Church. Many just went to church during Holy Week or to the procession of the Virgin. At times children would be sent to run ahead of us and warn all the housewives that we were coming. Sometimes we changed to another street, going back another day to the former street. Despite these conditions some seed was sown and some did take their stand for the truth."

The missionaries assigned to Salta, Sisters Wilson and Hyams, arrived there after a trip of forty hours by train. The missionaries initiated their work in the heart of the downtown residential area and they encouraged the publishers to work the center of town too. "Of course," relates one of the sisters, "we met some very tradition-bound persons. Religious tradition and social standing are inseparably linked in Salta. The old families who can trace their family name back to the time of the Spanish conquest take great pride in using several last names in order to impress upon one their genealogy, together with the boast that at least one member of the family is a priest or a nun.

"While we were working the high-society territory, we were living in the back room of an old office building where a sister was the caretaker. Our room had a thatched roof, plastered adobe walls, and a brick floor—I think it had been there since Colonial days. We did our cooking on a one-burner kerosine wick, scrubbed ourselves in an enamel wash pan, and for all of our activities we usually had four eyes silently watching—Sister Ahmed's two children had an unending curiosity about what the two missionaries were doing, no matter what the hour of day or night. Finally we found a comfortable apartment."

Helen Wilson fondly remembers working unassigned towns out from Salta: "Many times we would leave home before daybreak to catch a train to the little town where we were to work, and sometimes we would take our lunch and spend the whole day. Other times we would take a bus out to a little village, and when we finished working it, we would walk back to town, witnessing to the scattered families along the way. Trading for produce was something the local publishers had never done. How they laughed at first when the missionaries would turn up with fresh eggs tucked away in their book bags, or with a string shopping bag full of squash and other vegetables! Soon the publishers learned to trade too."

Among the poorer class other traditions reign. Salta is the cradle of the *misachico*, a procession of poor folk who come from the hills carrying a statue of a virgin

surrounded by flowers on a stretcher-like affair carried on the shoulders of two or four persons. Members of the procession will beat on a tambourine-type rawhide drum, fiddle a violin, play a *queña* (bamboo flute) and another instrument very similar to the alpenhorn, while the other peasants chant. As the little group moves slowly along, children and others come out to give an offering of a few coins to the "virgin." Later the offerings are often "consumed" by being exchanged for wine.

Other processions are much more elaborate and under the auspices of the local churches. Each church has its patron saint, and, on the anniversary of such, special services are held in the form of a *novena* (nine days). On the final day the statue of the patron saint is taken out of the church, paraded around town with a long procession of worshipers before returning to its altar or niche in the church. On these occasions a well-known hymn to the "virgin" is sung; it includes these words: "... the heavens, the earth and Jehovah himself ... adore you ..." When witnessing in the northern provinces where mention of the name Jehovah sounds strange and new to many Catholic people, the publishers and missionaries often call attention to the fact that the name of the true God is used in this song.

From their arrival in Salta in September 1958 until their assignment to Tucumán some three years later, the missionaries rejoiced to see the congregation grow from twenty-six to seventy-one publishers. Salta now has two congregations, each with its own Kingdom Hall built by local brothers.

Being assigned to work in Tucumán, the fifth-largest city in Argentina, with a population of over 300,000, was a big change. This is the home of the Argentine sugar industry, and many refineries or mills are situated near the city. It is also the seat of one of the important national universities. The climate is hot and damp. Territory includes well-educated university professors and students, owners of industry and commercial houses, as well as poor mill workers and cane cutters. Tucumán is also famed as the "Garden of the Republic."

Sister Wilson writes about this missionary assignment: "Despite Tucumán's being a large city, the people are usually not in a hurry and will listen to the message. Studies are easy to get started. But there are problems: the general lack of formality and organization in the home and in their personal life, which makes it difficult for them to accept responsibility." As in much of the North, although the Catholic religion is professed, many are mixed up with spiritistic practices. They believe that special favors can be obtained

from the spirits of the dead, regardless of what kind of person one was before death. Fortune-telling and related practices flourish as rich and poor, educated and illiterate, seek to solve financial or family problems, or to assure success in an amorous adventure or a passing grade in a school examination. There is gambling in all of its forms, lottery, horse racing, cock-fights, casino, raffles, playing the numbers; and it is closely linked with spiritism due to the superstitious beliefs connected with certain "lucky" numbers or playing "hunches." Single persons living together without benefit of marriage, married men keeping one or more additional women, homosexuals, and many other evidences of a lack of Bible education are common.

Thus placing literature and starting Bible studies, helping the interested ones to separate themselves from false religion are only the beginning of a missionary's service. Many unchristian practices so prevalent in this system of things must be left behind. But diligent effort in the ministry and in teaching Bible principles has produced increase. At present, Tucumán has two congregations, with a total of over 150 publishers.

Missionary activity has truly been a heavy contributor toward expansion of the Kingdom work in Argentina. As one district servant described it: "The Bible knowledge acquired through years of study, the special ministerial training received at Gilead, and years of working closely with Jehovah's visible organization place the missionary in a unique position for helping the local publishers to improve the quality of their work, while giving them a broader view of Jehovah's organization, and the need for absolute loyalty to it."

A circuit servant found that the missionary home schedule and work program served as a model for the publishers and especially the pioneers, as they provide for better organization in the home and allow for fuller participation in Kingdom service. He also mentioned that the missionaries, in having left home and family, accepting an assignment in a strange land with a different language and customs, and then faithfully sticking to that assignment and making it their home, set a fine example for others contemplating pioneer or special pioneer service, or attending Gilead School with missionary service in view.

GIRDING FOR GREATER ACTIVITY

The upsurge and expansion of the work within the domain of the Argentine branch office received frequent help and stimulus from the visits of Brother Knorr and Brother Henschel, as we have already seen.

In December of 1959 these two brothers again visited Argentina and two assemblies were held: one in Córdoba, the other in Buenos Aires. This visit aided the organization of the work within the country and also gave commencement to the building program at the Buenos Aires branch. Brother Knorr had prepared a temporary or tentative set of plans for a new branch headquarters that were later worked over to comply with the municipal building code. When these plans were finally authorized by the municipality of Buenos Aires and by Brother Knorr, work on the new building got started. This was in October of 1961. By October of the following year it was ready for occupancy.

When work started on the new branch, this meant that everything had to be moved into what were the storage and dispatch areas of the 1940 building; the house at Honduras 5646 had to be demolished. Brother Eisenhower describes the arrangement: "The offices were moved into one part of the storage area; another part was divided or partitioned off into bedrooms; at the same time the press was operating in another part. When one got up to prepare breakfast, no bell was needed to call the family; we were guided by the smell of the food that was being prepared in the rear of the same hall. We called our living quarters 'Villa Cartón' (Cardboard Villa) and it was truly an unforgettable experience! About the only problem that came up at that time was having to listen to the different tunes of snoring and sometimes one wasn't able to sleep."

"How happy we were when the new building was finished! It meant much more space for the office, shipping, as well as living quarters for the family. And, once the building was completed, the Kingdom Ministry School was moved to the branch headquarters. It was a blessing to be able to have the congregation overseers with us and they, in turn, were able to assist us with the work at the branch."

The Kingdom Ministry School for Argentina was initiated in the year 1961, and for the first year operated in one of the Kingdom Halls in the center of Buenos Aires. Housing for the brothers attending the month's course was lovingly provided in many homes of the brothers. The students were assigned to work with different congregations in Buenos Aires, thus their companionship was shared by many. The initial class was made up of district and circuit servants as well as congregation servants with long years of service. From these first classes some future circuit servant assignments were made. Brother Rogelio Del Pino had been called in from the district work and, together with

brothers from twelve other Latin-American countries, he had received a month of special training in Gilead, South Lansing, New York, to prepare him for the service of Kingdom Ministry School instructor. He also served in Uruguay in this capacity. Without a doubt, the school has served a most important role in training and qualifying servants within Jehovah's organization.

A decade of work under proscription had passed; the 1960's were already promising greater expansion of the Kingdom work in Argentina. The brothers had wondered how the ban would affect the work. Let the report for the service year of 1960 speak for itself: 205 congregations with a peak of 7,204 publishers, including 227 regular pioneers and 155 special pioneers, reported a total of 1,327,294 hours. They had placed 128,126 books and booklets, 1,116,751 magazines; 14,766 subscriptions had been obtained. Our brothers made 588,443 back-calls and conducted an average of 6,600 home Bible studies. The Memorial that year saw 13,937 persons in attendance; in addition, 5,443 public talks were delivered. Truly the ban had not hindered the expansion of the preaching activity in this land.

Apart from the introduction of the Kingdom Ministry School, additional special training and help was provided for Argentina commencing in 1960. That year Brother Eisenhower was appointed as zone servant for southern South America: Chile, Paraguay, Uruguay, Argentina and Brazil. In 1963 he served these branches and then had the privilege of attending the ten-month Gilead course. This added responsibility assigned to Brother Eisenhower has meant, in turn, the placing of more responsibility on the local brothers. Brother Eisenhower mentions that "this has proved to be most beneficial, because we now have well-trained brothers in the country who are qualified to look after the activity.

"In 1961 one of our Argentine brothers, Edgar Iribar, was invited to receive special training at Gilead. Upon his return he served for some time in the branch and in translating work. Then in 1962, two more Argentines, Brother Ortwin Lunkenheimer and Brother Nicolás Schemmel, also attended Gilead's ten-month course."

District assemblies continued to play a large part in improving the personnel of the preaching organization in this land. But, more and greater surprises were in store! In 1966 Brother Knorr made a lightning visit to the South American branches, including Argentina, to organize international assemblies for Latin America that would commence at the end of 1966 and run into the first weeks of 1967. During Brother Knorr's short visit, Brother Eisenhower commented to him that he

hoped he'd never have to do any more building. Brother Knorr's remark was, "Why, you've just put up one building; we are building all the time!" Brother Eisenhower continues the story: "By the time Brother Knorr's brief visit ended he had decided that we should add a new floor to our present branch building, thus giving us six more bedrooms, and bringing the total of bedrooms up to eighteen. The work got under way almost immediately, and by the end of 1966 our present branch building of four floors was completed, together with the addition of a room on the roof for the Kingdom Ministry School. This has proved to be very beneficial, not only for the brothers coming in for the school, but also for the increase of the branch family, which now numbers twenty-two."

As the work grew and steady increases were evident, it is understandable that Brother Muñiz felt a great satisfaction. He lived to see not only these buildings, but also the passing of the 13,000 mark in publishers. As a way of expressing his joy and sharing it with the members of the Bethel family, it was his habit to give a special supper for the family each time another 1,000 peak was reached. The menu was planned and prepared by Brother Muñiz and always included special and costly delicacies. These were truly banquets, and Brother Muñiz paid for everything with his own money. At each of these special suppers there would be a small table set apart with fruit and other foods that would not be used or eaten as part of the meal; Brother Muñiz explained that this represented the abundance in Jehovah's organization.

AT LAST, AN INTERNATIONAL ASSEMBLY!

Large cities in the United States and Europe have been the frequent scene of international conventions of Jehovah's name-people. Many of our Argentine brothers have overcome the obstacle of great distance and high travel costs in order to be part of the happy congregated throngs at these unforgettable spiritual *fiestas*. But, how often the question was voiced by them and by the great numbers of brothers who stayed behind on such occasions: "Why doesn't the Society program international gatherings in Latin America?" "When will the time come for brothers from other lands to visit us?"

What expressions of joy and excitement flowed from the lips of the Argentine brothers when they learned that at last their fond hope was to be realized! Buenos Aires would be the southernmost link in a chain of Latin-American assemblies scheduled for late 1966 and

early 1967. Well over 400 brothers from other lands of the Americas and Europe made up the international delegation; some were routed by Santiago, Chile, others came directly from La Paz, Bolivia, while a few stopped in Asunción, Paraguay, before converging on Buenos Aires. Unforgettable were these days of Christian fellowship, the 11th through the 15th of January 1967!

Unforgettable, too, was the special privilege of having six of our "older brothers" visit us from the Society's headquarters in Brooklyn: Brothers Knorr, Franz, Suiter, Henschel, Larson and Couch—names that the great majority of the Argentine brothers had only read in the *Yearbook*.

The significance of having these brothers present with us was fittingly described by Sister Lira Berrueta, who has served as a missionary in Argentina since 1950. Sister Berrueta is a South American by birth, and at the special English-language program presented at the Buenos Aires assembly for the out-of-country delegates she commented to the audience: "At the missionary meeting in 1958 in New York, Brother Franz commented on the assembly talk based on Isaiah 8:18, and said: 'Well, now you can go back to your assignments and tell the brothers you have seen the remnant. The remnant are for signs and wonders, as Isaiah's sons were in their time.' At that time I thought: 'How I wish all our brothers back in South America could see the remnant and feel how we feel on this historic occasion!'"

"Now this wish has become a reality at this marvelous assembly. When I was encouraging the publishers to attend this assembly, I referred to Brother Franz' words and told them: 'You must not miss this assembly, for when the New Order comes you, too, will be able to tell the new generations that you have seen the most representative part of the remnant!' We are very grateful for this assembly, for the presence of all of you."

A most outstanding feature of the English program was hearing from Brother Juan Muñiz, the one who, with Jehovah's help, organized the preaching work in this and other South American countries some forty-three years ago. Quite appropriately, he was the first speaker introduced by the branch servant, Brother Charles Eisenhower. And, appropriately or not, Brother Muñiz lived up to his reputation of running overtime. Brother Eisenhower recalls Brother Muñiz' words: "How can I say in fifteen minutes what I should say in three or four hours? How can I condense all I want to say? To talk for just fifteen minutes is not for me!"

Members of the Bethel family and others who knew him well appreciate the fine example set by Brother Muñiz, not only in teaching the Bible, but in being a lifelong student of God's Word. For some years before his death, he attended the reception desk at the Buenos Aires branch. When other matters did not demand his attention, it was a most common sight to find him there behind the desk reading the Bible. How many times he had read it through we do not know. But one thing is sure: even in his advanced years he never failed to feed himself on bountiful daily portions of God's truth. His firm faith in that Word is well illustrated by an incident that Brother Adamson recalls: "One morning in January of 1942 I read in the Buenos Aires *Herald* that J. F. Rutherford had died. It was a brief article, but it was a real jolt to us. What would happen? Again Brother Muñiz' attitude was decidedly a help. 'Brother Rutherford did not tell us to go out and preach, did he? That is instruction from Jehovah through His Word. So let us keep on doing what we were told to do and Jehovah will take care of the matters in his organization,' was Brother Muñiz' faith-inspiring comment."

The program that Saturday morning, January 14, provided for groups of six or eight missionaries to occupy the platform at a time, each one telling something about the one theme "The Joys of Missionary Service." In between these group presentations, each of the six special representatives from the Society's headquarters spoke. Fittingly, the first missionary expressions were presented by three sisters, all graduates of the first class of Gilead. Their experiences were later commented upon when Brother Knorr addressed the gathering. He reminded the audience that these and other early missionaries had had the joy of being 'mothers' to congregation servants, circuit servants, district servants and other Gilead graduates. Brother Knorr also laughed about the fact that the missionaries were so nervous because they had to talk in *English*.

If the missionaries felt warmed by the presence of the Society's directors, how did the directors feel? One of them said: "You missionaries have given something to us and we feel encouraged and built up due to having had the privilege of being with you." Another one of the directors, addressing himself to travelers who had come from other lands, said: "The most important part of your tour has not been visiting new and different lands, viewing majestic works of Jehovah's creation, and seeing interesting historical landmarks. The most important part of the trip has been visiting the missionaries, listening to their experiences and seeing their

joy in serving Jehovah for many years in these lands. We hope that you will go home and encourage your sons and daughters to aspire to missionary service, and that you will encourage the publishers back in your home congregations to arrange their affairs to go where the need is great in other lands."

Gilead graduates will also long remember their special meeting and supper with Brother Knorr and some of the Society's directors on that occasion. It was a clear, balmy summer night as the happy group of missionaries from all parts of Argentina, together with members of the Bethel family in Buenos Aires, assembled on the terrace of the Bethel home Friday night. After a delicious meal Brother Knorr was addressing the group. Up to this point the mood had been light. Then Brother Knorr looked at his watch; the hour indicated that it was past midnight; another day had come. The voice addressing us took on a serious tone, and there were moments when it was noticeable that Brother Knorr found it difficult to overcome his emotions and continue. It had been just twenty-five years before, on January 13, 1942, that he had been named President of the Society. He reviewed with us the keen desire he had always had, since his days as factory servant in Brooklyn, to see missionaries going out into all parts of the inhabited earth. Although he mentioned this to Brother Rutherford, he was told that there wasn't enough time left for such a work. But, twenty-five years ago, when Brother Knorr became president, he presented the proposal of a missionary school to the board of directors, several of whom were present with us this night, and it met with their approval. The Watchtower School of Gilead was soon a reality. When graduates of that first class and other earlier classes were sent to their foreign assignments, Brother Knorr passed many worried and sleepless nights, prayerfully wondering how these dear brothers and sisters would fare. Now, twenty-five years later, it seemed most appropriate that Brother Knorr be with the missionaries. How well they had fared was evident: here in Argentina four of that first class of Gilead are still faithfully serving.

In addition to the main assembly at Buenos Aires, another assembly took place simultaneously in the interior city of Córdoba and the brothers from Brooklyn appeared on the program there also. Imagine the joy of all, native publisher and foreign visitor alike, upon learning that a total of 15,238 persons attended the two assemblies, some 11,000 in Buenos Aires alone! A total of 692 had symbolized their dedication. These

figures take on greater significance when one realizes that just twenty years before, in 1947, there were just 679 publishers in all of Argentina—not even equaling the number baptized at this assembly. This year, 1967, 13,317 had participated in field service.

An interest-packed schedule had been arranged for the visiting delegates, including tours to many of the historic sites of this metropolis where the Kingdom preaching was commenced in Argentina. Special arrangements had been made for the travelers to enjoy a typical *asado* in the country. Buses, with a missionary assigned to each bus as guide, picked up the brothers at their hotel for the pleasant ride to a countryside ranch-restaurant. The rustic atmosphere, plus the close-up view of the *asado* in preparation—huge low grates over charcoal embers and covered with a good selection of *chorizos* and long strips of beef ribs, plus entire halves of beef pierced through with iron stakes, one end sunk in the earth, the other holding the meat at an angle over the coals—gave the brothers the opportunity to "taste" Argentine camp life at its best. But this wasn't all! As the noon meal ended, Argentine and Paraguayan folkloric groups of musicians and dancers in typical attire presented interesting exhibitions of their talents.

All too soon the visiting brothers traveled on to assemblies in Uruguay and Brazil, but not without leaving a lasting impression with their Argentine brothers of genuine interest and Christian love that knows no national boundaries. That those assemblies had, indeed, a favorable effect on our publishers is evident from the fact that the 1966-1967 service year proved to be the best yet in the history of the Kingdom work here.

MORE BRANCH EXPANSION

In December 1968 Brother and Sister Knorr made a two-day visit to Argentina during a South American trip. It was at this time that Brother Knorr and Brother Eisenhower considered the need for expansion in the Argentine branch, "so we looked around at adjoining properties to see if it would be possible to obtain something," Brother Eisenhower relates. "After checking with the neighbors, we were able to buy a nice piece of land connecting with our present property to the rear and going through to the next street. This piece of land measures 9 meters by 51 (about 30 feet by 164 feet). The signing of the deeds on the new property was effected toward the end of 1969. At the beginning of 1970 plans were drawn up for the new building. These were approved by the municipality and

also by Brother Knorr. This gave us 740 square meters of additional space; the ground floor for shipping, storage and also reception; the second floor for offices, and three bedrooms on the third floor.

"It was determined that construction would be done by the brothers wherever possible. We contacted the contractor who had erected our buildings on Honduras Street and he was willing to make the plans, present them to the municipal government and get the necessary building permits. This was done in October 1970, and demolition work on the buildings was begun at once. We are pleased to have had brothers working on the building during the week, some being paid by the Society as they had families to care for; others, including special pioneers, came in and contributed their help, staying at the Society's branch. Special activity was arranged for the weekends when brothers from the congregations in and around Buenos Aires could contribute their labor in the construction work. Great was the enthusiasm on the part of the brothers. Sisters as well as brothers lent their help. It was outstanding to see the zeal of our brothers in their desire to see the expansion of the work continue here in Argentina.

"A joyful feature of this weekend activity was the noon meal. This would generally be an Argentine *asado*. We would all eat together (80, 90, or 100 or more) at the long plank tables put up for the occasion in the storage area of our building or upstairs in the new building under construction. Following the noon meal, for a short time a brother or sister who could play the guitar or some other instrument would provide the music while others in the group would frequently join in the singing. Thus the music, both the native variety and Kingdom songs, would provide relaxation for the brothers and lend enthusiasm to the occasion. One Sunday 114 brothers and sisters were present working on the building."

As a general rule, work on buildings in Argentina drags out to such an extent that what is planned to be done in one year generally takes two years to complete. Brother Eisenhower assures us "this has not been the case with our building. We were organized in such a way that once the people who did the cement foundation work moved out, our brothers moved in and we started putting up the walls. In just six months we are pleased to see the new building completed. We moved in during August 1971. The painting as well as the electrical and plumbing work were all done. All this activity has meant weekend work for a number of the brothers of the Bethel family, but it has been

done joyfully because we know what the new building will mean for the work in Argentina. A great part of the money for this new building has been contributed by the brothers, and others have made interest-free loans. We thank Jehovah for the way he has moved His people to give so willingly."

The 1971 report bears out the need for the enlarged quarters in order to better serve the brothers in the field: a peak of 20,750 publishers reported, including 408 special pioneers and 1,019 regular pioneers; literature placed totaled 466,301, as well as 3,698,032 magazines and 29,865 new subscriptions; 2,253,005 back-calls were made and 21,177 Bible studies were conducted. Evidently much time was needed for all this activity, and our brothers reported 4,215,406 hours. The Memorial was attended by 45,337 persons, and 15,341 public lectures were given during the year.

In addition to the field activity, the branch servant reports: "Our printing presses are running all day long printing for Bolivia, Chile, Paraguay, Uruguay and Argentina. We will soon have to expand in the printery as well, adding a new press to our present printing equipment."

Another very evident sign of Kingdom expansion here in Argentina is the construction of many fine Kingdom Halls. Frequently brothers have donated lots for such buildings, or a portion of a home has been given over for remodeling into a Kingdom Hall. In other instances interested persons have felt the desire to help the brothers have suitable places to meet.

SHARING OUR BLESSINGS WITH OTHERS

The organization of Jehovah's people in Argentina has had the happy privilege, not only of receiving helpers in the form of devoted missionaries, but also of sharing the consequent prosperity with other branches. Back in the year 1963 in a zone servant visit to Chile made by Brother Eisenhower, it was appreciated that more qualified brothers were needed in that land, so recommendation was made to the Society's headquarters that some of our Argentine brothers be transferred to Chile. This was approved and Brother Ernesto Ots and his wife went to Chile to serve in the circuit work. Later Brothers Pedro Lovato and Fernando Fanin, both Gilead graduates, and their wives were assigned to Chile. Also, in 1965, an Argentine Gilead graduate, Raúl Vazquez, and his wife were assigned to Spain as missionaries.

By 1970 it was appreciated that more help was needed in Paraguay, so the President's office authorized the

sending of ten special pioneers from Argentina to help our brothers there. These brothers are doing an excellent work in finding and helping the interested ones in that land, so the Paraguayan branch has asked that we send them six more special pioneers.

Another neighboring branch, Bolivia, requested ten special pioneers from Argentina; three are already working there and two more are on their way. So by the end of the year we will be able to complete the quota of special pioneers requested for Bolivia and Paraguay. Brother Eisenhower is pleased to say that "the Argentine brothers feel very happy over being able to go to other countries to help in the preaching work, helping the sincere ones to free themselves from Babylon the Great."

One of the instruments that has contributed toward bringing many more persons into active association with Jehovah's organization is the book *The Truth That Leads to Eternal Life*. "We have received and shipped out of the branch 490,611 of these books," Brother Eisenhower tells us, "and most of these have been placed in the hands of the people. This wonderful instrument, called by many '*la bomba azul*' ('the blue bomb'), has aided immeasurably in getting the good news of the Kingdom to the people. And through regular Bible studies conducted in this publication, genuine Bible truth has been sounded down into the hearts of thousands, and as a result they have come to love Jehovah with a desire to serve him."

According to Brother Eisenhower, "another fine witness is being given by our brothers who are serving terms of three years in military prisons because of maintaining their neutral position in regard to involving themselves in the things of this world and military service. There are some thirty-five brothers currently serving out sentences and they rejoice that they have had the opportunity to give and be a testimony to the military officials."

So as we review the work done over the past forty-seven years by our brothers and by the theocratic organization now in operation, there is no doubt that Jehovah has richly blessed the work of the hands of His faithful integrity-keeping servants. We would especially like to make mention of the many Gilead graduates who have served here—both native Argentine brothers and sisters as well as others who have been assigned to work in Argentina. Many of these faithful ones are still busy in the full-time ministry here and in other countries. Others, due to poor health, or the full-time job of being parents and fulfilling other Bible

obligations, have left. We feel like Paul when he tells of the faithful men of old in Hebrews, chapter 11, and 'time fails us to tell about the activities of all who have served in Argentina.'

Looking at the map of Argentina, we can now appreciate in retrospect that what had seemed a staggering task and almost a formidable challenge to that small handful of dedicated servants in the early 1920's is now a pulsating reality. Run your eyes again from north to south as you realize that scattered throughout all of the twenty-two provinces and the Federal Capital, from the far northern reaches to the southernmost tip of South America in the territory of Tierra del Fuego, are to be found 361 congregations and 110 isolated groups of Jehovah's witnesses. Zealously working with these are over 400 special pioneers, not to mention the circuit and district servants. Again in this decade our pioneers are working the railroad lines in three provinces of the North: Salta, Formosa and Chaco. But this time it is completely different—this time our brothers are not just going out to place literature; they are returning to conduct studies with interested ones and bring sheeplike ones into Jehovah's congregation!

Yes, wherever one might go in Argentina today, Jehovah's Christian witnesses are to be found spreading spiritual sustenance and joy as they actively follow Jesus' command registered in Acts, chapter 1, verse 8: "... you will be witnesses of me ... to the most distant part of the earth."

CZECHOSLOVAKIA

"THE HEART OF EUROPE" is what Czechoslovakia has often been called. And if one took the trouble to determine the middle of Europe from a geometrical point of view, he would undoubtedly place it somewhere in this landlocked state.

Czechoslovakia consists of three historic parts: Bohemia in the west with the capital, Prague; Moravia, directly east of it; and still farther east, Slovakia. The entire state extends some 500 miles in an east-west direction, while the southern and northern boundaries are, on the average, about 150 miles apart. Besides the Czech, or Bohemian language, and the Slovak language, there are other languages spoken by minority groups, namely, German, Polish and Hungarian.

The visitor to Czechoslovakia would find a refreshing variety of landscape, including the Tatra Mountains climbing to 8,000 feet, the heavily wooded slopes of the Bohemian Forest, and the fruitful plains in south-

ern Slovakia where tobacco and grapes are grown. It would also be discovered that this is an industrial land where coal is mined and steel is smelted and the famous Czech cut glass and artificial jewelry are made.

It was to this region that the Slavs came from the east sometime in the sixth century C.E., settling and populating even the westernmost areas of Bohemia. They were farmers, cattle and sheep raisers and collectors of wild honey. They worshiped the sun-god Svarog, the thunder-god Perun, as well as Radegast and Svantovit, and they believed in life after death.

A notable turning point in the lives of those settlers came in 863 C.E. when two men, Constantine and Method, arrived in Moravia from distant Thessalonica preaching the religious thoughts of Christendom. In Slovakia the first Catholic church had been built in 833 C.E., as a result of the activities of German-speaking proselytizers. But these newcomers were speaking a Slavonic language, one that the common people could understand. Soon the entire territory accepted the teaching of Christendom and became an integral part of the European community of nations.

In the fifteenth century the Reformation, with John Huss as its spokesman in Bohemia, challenged the authority of the Roman Catholic Church. When he was executed by burning at the stake, at the instigation of the vengeful minions of Rome, this shocked multitudes, even in those barbarous times. The Reformation in Czechoslovakia was totally defeated in 1620, and in that same year the kingdom of the Czechs lost its independence, becoming then a part of the Austro-Hungarian monarchy. By violence the population was converted to the Roman Catholic faith. Those were indeed "the dark times."

BEGINNINGS OF THE PREACHING WORK

In 1912, the first seeds of accurate knowledge about the Bible were sown in the eastern part of the country. There a considerable number of the population speaks Hungarian. A short time earlier two Hungarian Bible Students (later known as Jehovah's witnesses), Jozef Kiss and Karol Szabó, had been sent by the Watch Tower Bible and Tract Society from the United States to Erdel, Hungary, to undertake the preaching of the Kingdom. C. T. Russell, then president of the Society, commissioned them to make arrangements for printing there in the Hungarian language.

Brother Kiss was eventually expelled from Erdel and ended up in Oborín, inside the territory of modern Czechoslovakia. Here he preached throughout an ex-

tensive region for some eight months. At Oborín and Ladmovce, groups of interested ones gathered weekly to study the Bible with him, and that without the aid of other publications. Thus the preaching work got under way in this land as early as 1912.

Though Brother Kiss returned to Hungary in 1913, he kept in contact with the interested ones in Oborín by correspondence. Four brothers were later sent from Erdel to carry on the ministry in Oborín and neighboring villages. However, they met with severe opposition, having to hide during the day and meet with interested ones for Bible study only in the evenings. Chief among the opposers were the Roman Catholic priest and the local magistrate, who sought to have them arrested and thrown out of the country.

The brothers in Erdel continued to take a deep interest in the welfare of the Kingdom work at Oborín. In 1914 Brother Karol Szabó was sent, this time bearing with him a supply of literature in the Hungarian language. This served to strengthen the faith of the little group. Eventually, he baptized five sisters in the Ondava River.

That little flock of sheeplike ones at Oborín had to withstand the attacks of religious opposers from the very start, even as Jesus had said of his followers at Matthew 24:9. During one evening meeting, conducted by Brother Szabó, gendarmes broke into the room. The five baptized sisters and two interested persons were summoned to the district court at Michalovce. The judge, after examining the facts, found nothing objectionable in the activity of the Bible Students and rejected the accusations of the local priest who had instigated the whole proceedings. Furthermore, those summoned to court were reimbursed for their loss of that day's earnings. This was a most unexpected victory.

The priest then turned to lawless methods of interference with the Kingdom work. He would instigate others to commit violence against the Christian preachers. When he noted that some stranger entered the house of one of the Bible Students, he would post a man with a pitchfork to cut off escape and send a second man to fetch the gendarmes. His efforts to keep the people in his church were of no avail. Rather, more persons had their eyes opened to his evil attitude and came to enjoy freedom from fear in God's congregation.

In 1914 *The Watchtower* appeared for the first time in the Hungarian language, published at Maros-Vásárhely and then later at Kolozsvár, Hungary. What a boon this was to the small group at Oborín!

Then came World War I exactly at the foretold season

in the fall of 1914. Since 1879 the Bible Students had been telling about disasters that would engulf the earth in that year. The little group at Oborin shared in this warning proclamation, using the Bible, the book *The Divine Plan of the Ages* and *The Watchtower*. In 1915 Brother Jakab came to resume the group study with the sisters and interested ones and to spread some more seeds of Kingdom truth. At this time five more sisters were baptized in the Ondava River. Others besides Brother Jakab came, visiting and encouraging small study groups at other places such as Sirnek, Hraň, Ladmovce and Malčice.

When the war ended, the soldiers began returning home. Some, after having experienced firsthand the horrors and injustices of warfare, were glad to hear the hope offered by the Bible. Those sisters who had dedicated their lives to Jehovah God used all their Bible learning and experience to get new study groups started. When Brother Jakab came in 1921 to perform another baptism, this time at Hraň, what joy to find fifteen candidates awaiting him, and almost half of them men! In course of time some of those very men came to be the main supporters of a greatly expanded preaching activity. Indeed, three of them started out in the full-time preaching work one year later. Brother Lantos, baptized on that occasion, still lives and serves Jehovah in Oborin until this year 1971.

In those days Brother Kocis, who served in the Hungarian department of the Society's office in Brooklyn, managed to have about 300 kilograms or some 660 pounds of Hungarian literature delivered to the brothers in Oborin. This 1923 shipment included the booklets *Can the Living Talk with the Dead?*, *Millions Now Living Will Never Die*, and other publications. The shipment was supplied free with the understanding that they would use the contributions received for the literature to further the Lord's work. Following acceptance of that shipment from the Society's headquarters, a literature depot was established in Oborin.

In nearby Carpatho-Ukraine or Ruthenia the seed of Kingdom truth was also sprouting healthily. A number of small groups took form—Russian, Hungarian and at least three Rumanian.

WITNESSING TO THE SLOVAK POPULATION

We have seen how the Kingdom work got under way among the Hungarian-speaking people of Czechoslovakia. Now, in 1922, several brothers returned to eastern Slovakia from America for the purpose of undertaking the preaching work among the Slovak-

speaking population. Brother Michal Šalata was sent by the Brooklyn office of the Society to take the lead in this service. He settled in 1923 at Sečovce and worked as a colporteur. Later he also visited the western part of Slovakia, sowing the word of truth at Krajné, Kuchyňa and other places.

PREACHING IN BOHEMIA AND MORAVIA

Bohemia and Moravia occupy approximately two-thirds of the territory of Czechoslovakia and contain about 70 percent of the total population. Early traces of the preaching work here could be detected during the first world war. Brothers from Germany would visit friends and relatives in the boundary regions where the German-speaking population predominates, and there they talked the Kingdom message and distributed Watch Tower literature. In 1916 there were already regular study meetings being conducted in Most, not far from Bohemia's northwest frontier. One of those baptized there in May 1916 was Sister Anna Riedler, who is now seventy-three and lives in Steinerkirchen, Austria. She relates that even in 1907, in the time of the old Austro-Hungarian monarchy, Brother Erler used to visit Bohemia, where he distributed the fourth volume of Brother Russell's writings and warned about approaching catastrophe in 1914.

In 1923 Brother and Sister Gleissner were sent out from Magdeburg as full-time ministers to give special care to the spread of the work among Czech-speaking



people. A literature depot was established at Most with Brother Gleissner in charge. From there Czech and German literature was widely distributed.

District and one-day assemblies were held regularly from 1923 onward. Older brothers remember some of them: One at the home of Brother Petrik in Krasnovce with about thirty in attendance. There was one in 1924 in Sečovice, where fifty persons of Slovak and Hungarian nationality joyfully shared. Another such assembly was held in Zahor in 1925. That same year assemblies were held in Garaň and Sečovice. Inhabitants of the latter town were invited to hear the special talk "Consolation for the Jews" delivered by Brother M. Harbeck from Switzerland. Still another assembly was organized in May 1926 at Velké Lúčky, attracting interested ones to the number of 150. Twenty persons were baptized here. Two hundred persons attended an assembly arranged in 1927 at Užhorod (now in the Soviet Union). Many other locations had assemblies also, not excepting Prague and Brno.

ORGANIZATION GETS UNDER WAY

Until 1927, though there had been assemblies, conducting of study groups and considerable distribution of literature, there had been little organization. The brothers in various parts of the land were working quite independently of one another. Service reports were not collected and records were not kept. But in 1927 the groups were reorganized. Publishers began to work systematically from house to house. Literature was obtained from the depot that had been transferred from Oborin to Pincosorska Street, Užhorod. That same year the Society purchased a house in Brno-Julianov, and the depot at Most, Bohemia, was transferred there, with Brother Gleissner still in charge.

Improvement in the organization of the work came in 1928 when J. F. Rutherford, president of the Society at that time, arranged for the activities in Czechoslovakia to be supervised by the Magdeburg, Germany, branch. Pioneers or full-time ministers and groups were allotted specific territory that could be covered once in six months. There were six pioneers in all, and 25 small groups having a total of some 106 publishers. In 1928 there was a distribution of 64,484 books and booklets and about 25,000 magazines.

At an assembly in Prague in 1930 two corporations were organized to assume the legal responsibilities relative to the Kingdom-preaching work. Both corporations, Watch Tower Bible and Tract Society and International Bible Students Association, Czechoslovak

branch, had their headquarters in Prague. Brother Balzereit, the German branch servant, and Brother Karel Kopetzky of Prague were officers in both of these corporations. At the same time three subbranches of the International Bible Students Association were founded, these to take responsibility for the Kingdom activities in relation to the local divisions of the land: one for Moravia and Silesia with its office in Brno; one in Slovakia with an office in Košice; and one for Carpatho-Ukraine (Ruthenia).

GROWTH IN THE EARLY THIRTIES

In full harmony with their brothers in other lands the brothers in Czechoslovakia joyfully accepted the new name "Jehovah's witnesses" and the obligations accompanying that name. In August 1931 this matter was featured at an assembly in Berehove (now in the Soviet Union) with 300 persons present, and the following year at an assembly attended by 100 persons at Pozdišovce.

A high point came in 1932 when an international convention was arranged in Prague, using the Variete-Theatre in Karlín. The theme of the public lecture "Europe Before Destruction" caught the attention of the people, and about 1,500 attended the assembly. There were 6,174 bound books and 15,597 booklets put in the hands of Prague citizens.

Meantime the number of pioneers kept increasing. From 32 in 1931 it rose to 84 in 1932; 34 of them from Germany. But the clergy, taking advantage of their foreign citizenship and using false accusations, managed to have some of our brothers arrested and expelled from the country.

The Photo-Drama of Creation proved to be a marvelous aid in the preaching of the good news. It had been first introduced here in 1927 and 1928, when it was shown to crowds in Prague, Brno and other district towns such as Most and Chomutov. But now in 1931-35 it truly fulfilled its mission. It took time to translate its message into the main languages used in this country, but by 1934 the Drama was traversing the whole land, with showings in all the larger towns.

The enthusiasm of the brothers participating in distribution of the invitation leaflets, in the organizing of the meetings and in other auxiliary services was amazing. Here are some records of that Photo-Drama activity that have been preserved:

SERVICE YEAR	NO. OF PERFORMANCES	NO. OF VIEWERS	BOOKS DISTRIB.	BOOKLETS DISTRIB.	ADDRESSES HANDED IN
1932	13	59,480	2,872	4,390	
1934	41	25,305		10,664	4,738

The magazine *The Golden Age* (now *Awake!*) was another effective means of increasing the witness to the public. It was first published in the Czech language in 1932, and that year 71,200 copies were placed in the hands of the people.

BRANCH OFFICE ESTABLISHED

Most of our literature for distribution in those days was printed in Magdeburg, and the branch there continued to supervise the work in all Czechoslovakia. But in 1933 Hitler grabbed power in Germany, and severe persecution and confiscation of the branch printing facilities soon followed. It therefore became necessary to open a branch office in Prague. Brother Edgar Merk from Magdeburg was appointed branch servant and Brother Karel Kopetzky served as Bethel servant. The new branch proved to be a boon to the pioneers and groups all over the country. Also, many pioneers, driven out of Germany by the worsening conditions, came to help us.

In 1934 tightening regulations came into force in Czechoslovakia, and the majority of the brothers with foreign citizenship were forced to leave the country. Since then the work has been carried mainly by native residents. The whole country was divided into 124 territories, assigned either to congregations or pioneers. That year 110 of those territories were witnessed to in whole or in part, some of them twice during the year.

In the spring of 1934 the Society moved to more spacious premises, on Tylova Street 16, Smíchov, Prague. From Magdeburg we received considerable equipment for printing, so that we were able during the following years to print our own leaflets, monthly editions of *The Watchtower* and *The Golden Age* both in Czech and Hungarian, as well as booklets in Czech, Slovak, German, Hungarian, Polish and Rumanian.

The growth of the Kingdom work in this period is revealed by the following figures, representing the results from international service periods:

	BOOKS	BOOKLETS	WORKERS	HOURS	TESTIMONIES
KINGDOM PERIOD 9/30-10/8	745	26,464	655	8,130	75,393
THANKSGIVING PERIOD 3/24-4/2	673	32,961	1,019	11,713	95,605

As was to be expected, the expansion of the Kingdom activities roused opposition and a fierce resistance on the part of the clergy to the spread of Bible truth. The 1935 *Yearbook* (in German) tells what followed:

"At the start of the service year a great persecution of Jehovah's witnesses commenced in this country. The Witnesses were accused of espionage, the Society's office was searched and the greater number of the pioneers were taken into custody. Eventually all the accusations brought against the Society and instigated by the clergy were proved false, and when the government was convinced about this state of affairs the persecution was stopped during the second half of the service year. The work may continue now with no legal obstructions. However, the pioneers had to fight against the resistance and persecution of the clergymen in the whole country. At the start of the year there were 281 trials involving the Witnesses under way. In the course of the year 109 more trials turned up. Of these, 182 were settled so that by the close of the service year 208 open cases remained. In 142 settled cases the defendants were acquitted of the charges."

UNDER THE CENTRAL EUROPEAN OFFICE

In the spring of 1936 Brother Rutherford decided to place the branch at Prague under the supervision of the Central European Office of the Society in Bern, Switzerland. Brother M. Harbeck was in charge of that office. This came because of persistent dissension among certain responsible brothers. A new branch servant was appointed, Brother Heinerich Dwenger, who had formerly served in the Magdeburg branch and since 1933 had served as a traveling representative of the Society in other countries.

Meantime the Society had arranged for an international convention in Lucerne, Switzerland, in August of that year 1936. Ninety persons from Czechoslovakia enjoyed that wonderful occasion. However, the Roman Catholic bishop of Lucerne did his very best to prevent the public from hearing Brother Rutherford's lecture on "Armageddon." Despite this and the fact that the police surrounded the assembly site and prevented those who could not show a convention badge from entering, Brother Rutherford gave his timely lecture.

One year later, August 28 to 30, another international convention was arranged, this time in Prague. In the main hall the program was presented in the Czech and German languages, while in two other halls the Hungarian and Polish brothers could hear it in their respective languages. The main feature was the public lecture on "Intolerance," presented in English by Brother M. Harbeck and rendered in Czech by Brother Bahner. There were delegates from Austria, Poland, Denmark and Switzerland in the audience, which topped

1,500. For the first time in this country's history the radio broadcast on shortwave the speeches of the Society's representatives, including that given in English by Brother W. Dey from the Denmark branch.

The Kingdom work was truly prospering now despite problems that began to arise for the brothers in connection with military service. There were fourteen brothers and sisters serving in the branch office and its printing department, but space was very limited, so the Society rented another house, at Podvinní Street 89, Vysočany, Prague, and all the branch operations were moved to it. The preaching activity was penetrating the whole country, large cities, hamlets, even isolated homes in the mountains. The 1938 *Yearbook* (German) had this to say about the effective spread of the good news: "In a Hungarian village, Serna, with approximately 2,000 inhabitants, there were about fifty Witnesses and their influence on the people was so strong that they did not attend church. Since he could not cope with the situation the clergyman left the village. The magistrate was reluctant to accept a replacement for the vacancy; he himself had not been going to church, and he declared that he would rather go to Jehovah's witnesses in case he wanted to learn more about the Bible."

NAZI PRESSURE

But clouds of oncoming trouble were massing. Germany had resigned from the League of Nations and was totally militarized. For the majority of the German inhabitants in the Czech and Moravian boundary regions the Nazi system was attractive. Most of them were Roman Catholic and their Church was no obstacle to national socialism. In this area the brothers had to meet the sharp opposition and political influence of Henlein's Party, mouthpiece for Nazi Germany.

It was only the Czech regions that offered a comparatively undisturbed field for the activity of the Witnesses. The Czechs were not unduly influenced by Roman Catholic propaganda. They felt greater liberty to read and examine the Kingdom message for themselves. Thus the first part of 1938 passed. Then in the summer Hitler declared his territorial demands as to Czechoslovakia. The rapid succession of political events brought grave difficulties. Already in August that year all meetings were prohibited, so the brothers were assembling in small groups for studies and service meetings.

Soon after, Hitler's forces occupied the boundary regions of Bohemia and Moravia, with the approval

of the Roman Catholic Church. The houses of Jehovah's witnesses were closely watched, many brothers were beaten and held in prisons and some were sent to German concentration camps, not excepting some very elderly persons. The Kingdom work in the area was completely paralyzed.

THE OCCUPATION AND THE WAR

In the first half of the 1939 service year only a small remnant of publishers, those living outside the zone of German influence, reported to the Prague branch. But these continued on loyally.

Hitler lost no time in carrying out his expansionist aims. On March 15, 1939, his armies crossed the frontier and marched on Prague. Bohemia and Moravia, not merely the German-populated areas, were declared a protectorate of the German Reich. Hungary meantime occupied a large part of Slovakia, and the remainder became an independent state under the Roman Catholic prelate, Tiso. Immediately the Society's branch office was directed to dismantle all printing machinery and get it out of the country. Within two weeks all machines were ready for exportation to the Netherlands, and in the following days all typesetting materials followed. The Czech authorities issued permission for the exportation and waived all formalities.

On March 30 Gestapo agents visited the Prague office for the first time and seized a small quantity of German literature and Bibles. One brother who had earlier been arrested in Germany was again arrested on this occasion. Since brothers of Czech nationality were not yet being disturbed, it was possible for three brothers, František Kapinus, Bohumil Müller and Vojtech Matějka, to stay and wind up things at the branch.

Brother Müller recalls some of the experiences of that spring: "At that time the Gestapo knew only of Brother Kapinus. Early in April Brother Kapinus suggested that it would be best for me not to be seen by them at all. He advised that the main entrance to Bethel should be permanently locked, so that when the Gestapo would come they would have to ring the bell. Brother Kapinus would then lean out of the window on the second floor, and in case of need give me a warning signal to run across the Bethel courtyard and hide in a large garden adjacent to our property. Thus when the Gestapo visited, as they often did thereafter, I was always hidden in the shrubs. Concerning the Czech literature on hand, the Gestapo on their first visit had remarked, 'You may give the Czechs whatever you wish.' However, when they came in April and found not one

booklet left they were surprised and angry. All of the stock had been taken to the vacant flat of an elderly sister for storage, but it was soon distributed to the homes of publishers throughout the city."

In May 1939 the three brothers determined to leave the branch and go underground. Brother Müller would continue in Prague to reorganize matters, Brother Kapinus would go to his hometown in Moravia and give some time to translation work, and Brother Matejka would return to Slovakia, with which area there were already difficulties of communication. This decision soon proved to be the wise one, for in the years 1940-1945 the brothers in Bohemia and Moravia were the objects of bitter persecution by the Gestapo, some of them even suffering death for their faith. In Slovakia, after surviving the initial difficulties, the work proceeded smoothly, though underground. Brother Kapinus was eventually arrested in 1940 and Brother Müller in 1941, both suffering in several Nazi prisons and concentration camps before the war's end. From 1943 on, the arrests increased, and soon half of Jehovah's witnesses in Bohemia and Moravia were imprisoned.

Those who still were free did not cease witnessing for Jehovah and his kingdom, despite the lack of literature. With Bible in hand they went to the people to teach them about God's will. Some persons came to know Jehovah God and his way of salvation even under these trying conditions. Others learned the truth about God's Word while in the concentration camps, and after the war they returned home utterly changed. They left home as political prisoners and came back as witnesses of the Supreme God. Those of the faithful who survived the horrors of the Nazi camps came back, weakened perhaps in body, but strengthened by the trials they had undergone. The enemy had been unable to shatter their faith and loyalty to God.

POSTWAR RECONSTRUCTION

After capitulation of the Nazi armies in May 1945, the survivors of concentration camp imprisonment gradually came home. There was a joyful welcome for many as they began again to meet with their congregations and study groups. But there was also heartache. Homes had been destroyed; dear ones were no more. In some instances families still awaited the return of some member. Perhaps they had been notified that he had perished, but they still hoped against hope.

The first stage in theocratic reconstruction was to find all the congregations and isolated groups and publishers and put them in contact with the branch

office that was once again operating. This was no easy task, for many addresses were now useless; people had died or moved or the homes had been demolished. The work was more successful in the region of the former Slovak State where there was not such bitter persecution and where the organization had functioned and grown even during the war. Then there were many of our brothers and sisters of the German-speaking population of Bohemia and Moravia who had suffered much persecution, and though they had never committed any offense against the Czechoslovak Republic, they were forced to leave their homes and emigrate to Germany with the general German-speaking population.

Due to the fact that the war conditions had disrupted most of the means of communication and transport, it was very difficult at first to get in touch with other branches of the Society or with the Brooklyn office. But as soon as contact was resumed, Brother Bohumil Müller was appointed branch servant. That was in the fall of 1945. Already, however, the Ministry of Interior Affairs was notified of the resumption of activity by our legal corporations. The Ministry acknowledged this notice. Also, steps were taken to revive the subbranch of the International Bible Students Association in Bratislava, Slovakia.

The shortage of housing in Prague rendered it almost impossible for a time to obtain suitable branch headquarters. But finally in early 1946 two and a half rooms were rented for an office, and a salesroom on Mladoňovicova Street, at Žižkov, was hired and converted into a literature depot. At the year's end we were happy to be able to buy and move into a rather new house with three stories in Suchbát near Prague.

In the face of postwar problems, including the rationing of paper and control by the Ministry of Information, it was possible for us to print large quantities of booklets as well as *The Watchtower* in the Czech language, tracts, invitation leaflets for use in our public meeting campaign and other printed material. We also received gift shipments of literature from Brooklyn, one consignment alone representing a whole carload.

Something that touched the hearts of the brothers and sisters in Czechoslovakia was the material help extended to them by the brothers in the United States and Canada. Two large shipments of clothing and footwear and another large shipment of foodstuffs were distributed to needy ones among the pioneers and in our congregations. During the reconstruction period those wonderful gifts were priceless and most timely.

In 1946 an average of 974 publishers were active each

month, the peak reaching as high as 1,209. There were 159 congregations, mostly quite small. A number of brothers were brought to Bethel for training for several months and then sent out to visit the congregations and strengthen them. The prospering work of Jehovah's people was well known to the opposers of God and righteousness. Not atheists, but leaders in the Roman Catholic and Protestant religions, were the ones who hated the spread of Bible truth. Attempts were made to put the Witnesses in a bad light through prejudiced statements in the press. In the Catholic regions of Slovakia the clergy went farther. Their favorite method was to arouse fanatical parishioners and use them to vent their hatred violently on Jehovah's people.

In one community in eastern Slovakia a few Witnesses were busy preaching the Kingdom from house to house. When the Greek Catholic priest learned about it he got very angry and set men and women on the peaceful preachers. Not content with that, he went to the local school and urged the teacher to instruct about 300 schoolchildren to go and throw stones at the Witnesses. The publishers were taken to the police station and questioned. The police, however, treated them kindly, accepted literature, shook hands with them and released them. But the mob, now more infuriated, chased them out of the village with sticks and stones.

In Klenová, again in eastern Slovakia, a priest instigated the population against the Witnesses. The riotous mob maltreated the Witnesses until they were rescued by a frontier patrol. How hypocritical those clergymen were! In the war years they tried to convince the Nazi rulers that the Witnesses were Communists, and now they were accusing the same Witnesses of opposition to the Communist regime and to the liberty of the Republic!

There were many evidences of Jehovah's loving care for his people here during that period 1945-48. The Theocratic Ministry School was a wonderful provision for improving our field ministry and preparing public speakers. A vigorous public meeting campaign was conducted, so much so that during those three years 1,885 public lectures were given. Pioneers and special pioneers served in the field in increasing numbers. Large conventions also were held. Some 1,400 participated in the one held in Brno in 1946. Almost 1,700 persons listened to the public lecture on "The Prince of Peace" and 131 new publishers symbolized their dedication to God.

Then in 1947 Brothers Knorr and Henschel came from Brooklyn headquarters to share in another grand

assembly in Brno. This time some 2,300 persons listened attentively and appreciatively to the featured lecture by Brother Knorr on "The Joy of All the People." There were 173 candidates for baptism this time. Those were surely three unforgettable days of happy association.

Our best convention, however, was held in the beautiful Lucerna Hall in Prague, September 10 to 12, 1948. There can be no doubt that the whole program was designed to prepare the brothers for trials ahead. The high point was the public lecture on "The Kingdom Hope of All Mankind" delivered by Brother Müller and attentively heard by an audience of 2,862. Other features of the assembly were the baptism of 254 new brothers and sisters and the passage of a Resolution, unanimously adopted by all 2,135 present, expressing determination to remain faithful to our commission as Jehovah's witnesses whether in favorable season or in troublesome season.

Within the short space of eleven weeks many of Jehovah's people throughout Czechoslovakia had to prove the strength of that determination expressed in their Resolution.

ONCE MORE UNDERGROUND

Early Monday morning, November 29, 1948, secret police bore down upon the branch office and the Bethel home as well as the homes of many congregation overseers and other servants throughout the country. The branch was sealed up and much literature in the congregations was confiscated. Three days later all ten members of the Bethel family and three servants of the Prague congregation were arrested. Following two weeks of interrogation they were handed over to the State Lawcourt in Prague for further investigation. In April the notice of ban on the activities and confiscation of all property of the Society was served on Brother Kapinus. However, since he was already in prison at Pankrác, there was little he could do.

In July 1949, when the activities of the Society and its officials were fully investigated and nothing objectionable was found, the trial against them was stopped due to lack of evidence. However, none of the imprisoned brothers and sisters were set at liberty. Instead, on July 22 they were transferred to various camps for hard labor, the brothers to work in coal mines and stone pits and the sisters to work in agriculture. Not until much later did they receive notification of their sentences to two years at hard labor.

The brothers who were at liberty continued underground in the preaching work. *The Watchtower* and

the *Informant* were once more cyclostyled in the Czech, Slovak, German and Hungarian languages. The circuit service was adjusted so that it might be conducted part time, for otherwise the brothers would be in constant danger of arrest. Small private meetings for study of *The Watchtower* were conducted in the homes of the brothers.

Early in 1950, quite at variance with the sentences and contrary to all expectations, the brothers in hard-labor camps were gradually set at liberty. Since there was no Bethel home to go back to, they joined in the underground work, encouraging their fellow publishers and helping wherever necessary in the organization. The effect of their imprisonment at first was adverse, so that in the service year 1949 the number of publishers decreased by some 17 percent. But the following years were abundant with Jehovah's blessing so that the decrease of 1949 was wiped out. The year 1950 witnessed an increase of 86 percent in the Kingdom activity, and in 1951 followed an increase of 38 percent.

Catholic and non-Catholic religionists kept trying hard to instigate further harsh measures against the Witnesses. Religious dignitaries were accusing Jehovah's people both by letter and by personal interviews of subversive activities, slandering God's servants in their magazines. *The Evangelic Messenger* from Tatra Mountains backed the assault on the Witnesses by a series of abusive and defamatory articles. The Synod of the Lutheran Church in Slovakia recommended that all its clergy speak out against the Witnesses from their pulpits at every opportunity in the course of several weeks. "Babylon the Great," of Bible infamy, was surely fighting hard to maintain her position.

On February 4, 1952, the branch servant and other brothers were again arrested and their homes searched. During the following months 104 brothers and five sisters were arrested and held for many months in detention by the State Security. After thirteen months' detention some of the responsible servants of the organization at last were brought to court in Prague. The sessions lasted three days and then, on March 31, 1953, sentence was handed down: the branch servant to eighteen years, and other servants to ten to fifteen years' imprisonment, with confiscation of property and loss of civil rights.

Naturally, less experienced men were then left to carry on the work. They did their best to advance the Kingdom interests, and there is no doubt that Jehovah aided their earnest efforts. It is true that in 1952 and 1953 the Kingdom work in the country fell off sharply,

but though there was a decrease of 23 percent in 1953, that was offset by an increase of 23 percent in 1954. Brother Konstantin Paukert was appointed in charge of the work in 1952, and then, when he was arrested in 1954, he was replaced by Vladimir Matejka. At the close of 1957 a committee was organized to have overall responsibility for the Kingdom activities in the country.

Considerable improvement in conditions came about in 1960 when a general amnesty brought liberation to most of the brothers who had been in prison. Since that time there has been action by the police against single publishers here and there, but, though the ban is still in force, no serious difficulties have been experienced up to this year 1971. Of course, the brothers have to be always conscious of the fine counsel offered by Christ Jesus, our Leader, when he said: "Prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16) The outlawing of the work of the Society has not stopped the proclamation of the good news!

During the past ten years there has been opportunity to help congregations to grow and individual publishers to gain maturity. Efforts have been made to improve the field ministry through more effective home Bible studies. Increasing numbers of interested ones are acquiring a better understanding of Jehovah's purposes and principles. Since the spring of 1961 the Kingdom Ministry School has been aiding overseers to realize more fully their obligations and to discharge them faithfully and with Christian mildness. Altogether, thus far some 574 servants have received training, some for a period of four weeks and others for twelve days.

In 1969 Brother Müller had the great joy of visiting the Society's headquarters in Brooklyn, New York, and while there he participated in a special training course for branch servants. On that occasion, too, he attended the "Peace on Earth" Assembly at Yankee Stadium. Other brothers from Czechoslovakia were happy to attend the Nuremberg assembly.

Looking back over all the way that Jehovah has led us, we cannot but be grateful to him for his protecting care over his loyal servants. In spite of attacks motivated by religious hatred, and all the multiplying difficulties that accompanied the ban, it is truly encouraging to note that from 1948 to 1960 the number of publishers increased by 261 percent. During the past ten years, 1960 to 1970, we have had an increase of 76 percent. All of us in Czechoslovakia are thankful to Jehovah for the many evidences of his loving-kindness, and pray that he will continue to use us in his service forever.

DOMINICAN REPUBLIC

A LAND rich in natural resources such as gold, iron, bauxite, marble and amber; a well-watered land that can sustain its population with its agricultural produce; a land that varies in climate from the hot, humid coastal region to the refreshing coolness of the mountains; a land of palm trees and blue skies; this is the Dominican Republic. Its area of 19,129 square miles constitutes two-thirds of the second-largest island of the Antilles group, a necklace of islands that spreads in an arc from the tip of the Florida Peninsula to Venezuela. Its highest mountain, Pico Duarte, rises 10,714 feet, like a sentinel guarding the outer perimeter of the Caribbean Sea.

The earliest known inhabitants, Indian hunters, fishermen, farmers, have long since vanished from the scene, victims of the greed, the cruelty and the religious fanaticism of the Catholic "conquistadores" from Spain. Columbus came in 1492 and renamed this island of Quisqueya, as it was known, "La Española." The capital, Santo Domingo, founded by his brother, Bartholomew, is said to be the oldest city in America, apart, that is, from the cities of the aboriginal inhabitants.

The barbarities, hatreds, jealousies and violations of every Christian principle, which brought about the extinction of the Indians, long survived among a people kept in ignorance by the Roman Catholic Church, denied every opportunity to gain knowledge from God's Word, the Bible. For over four hundred years the history of the territory has been a succession of intrigues, revolutions and wars. Even in more recent times little improvement could be noted. In the period between 1844 and 1916, for instance, fifty-six civil wars occurred. "To maintain domestic tranquillity" there was an American intervention in 1916 that lasted until 1924. Next came six years of confusion under what was known as "the third republic," and then the long period of dictatorship styled "the Era of Trujillo."

Influence of the Roman Catholic Church has always been strong. Up until 1950 the country was said to be 98 percent Catholic. Members of religious orders have served as governors. Bishops and lesser clergy have been embroiled in almost every political movement. Of Bishop Meriño, who was deported because of seditious activities and later returned and became president of the republic, the present president, Joaquín Balaguer, wrote that 'he did not hesitate to drown the rebels in blood just as those of the Holy Office [Inquisition] did

not hesitate to lead suspected heretics to the stake.' He was later made an archbishop.

Trujilloism, absolute personal despotism, was imposed upon the people of the Dominican Republic on August 16, 1930. For thirty years Rafael Leonidas Trujillo was to hold the nation in his iron grip. What Trujillo liked prospered. What he disliked had to be eliminated. He was a Catholic, and so during most of his regime the Church was favored, granted schools, political positions, administration of institutions. The Church's close ties with the dictator and its heartless disregard of the plight of the ordinary citizen opened the eyes of many. For example, more than one priest told the people that the great 1930 hurricane that left a trail of 4,000 dead and 20,000 wounded was a punishment from God for failing to attend church and contribute enough funds. One survivor, who lost a sister, a nephew, a sweetheart, and saw nine members of his family severely wounded, and only survived because he was in another town drinking with his friends, declared: "I began to hate that God who would assassinate people like that and who was interested in money, a God who would destroy a whole family and leave unhurt a shameless drunk. I made a bonfire in the yard of our ruined house with the images that were on the wall of my dead sister's room."

FIRST WATCH TOWER MISSIONARIES

The first missionaries of the Watch Tower Society arrived at the General Andrews airport in Ciudad Trujillo, now Santo Domingo, on April 1, 1945. "What would it be like to carry on their God-given ministry under a Catholic dictatorship?" those missionaries were doubtless wondering. Here is the story of Lennart and Virginia Johnson about those memorable days:

"The car driver took us to the Victoria Hotel on 19 de Marzo Street, just off El Conde. Rooms for the two of us cost five dollars a day, good meals included. Once settled, we were anxious to get in touch with local people. Two Dominican women with whom we had studied in Brooklyn had given us the names of their relatives and acquaintances in the Dominican Republic. First, we went to a street called Luis C. de Castillo to look for a Dr. Green. Not knowing where this might be, we took a car, and how happy we were to find him at home, and also his neighbor, Moses Rollins!

"We were promptly invited to enter the neat, clean-cut wooden home. The living room, perhaps ten by fourteen feet, was furnished with mahogany chairs, with very cool reed backs and seats. Both Dr. Green,

about forty, and Moses Rollins, somewhat older, gave us their undivided attention. Virginia and I explained how we got their names and addresses and why we had come to the Dominican Republic. In fact, we had arrived that very day. That afternoon we started a study in the book *'The Truth Shall Make You Free.'*

Moses Rollins became the first local Kingdom publisher and later proved very helpful in supplying the correct "Dominicanisms" for translating the English *Informant* (later known as *Kingdom Ministry*) into Spanish. He served as a pioneer from April 1961 until his death in October 1970. Dr. Green was finally baptized in 1963, shortly before his death. Three daughters and a son are dedicated servants of Jehovah, the son, Francisco Green, now serving as an overseer of one of the congregations that meet in the present Santo Domingo branch building.

Brother Johnson continues: "After that first study, Dr. Green took us house-hunting from the upper deck of a two-story bus. We rode the full bus route, finally renting a small concrete home at the west end of the city and arranging for a few items of furniture.

"Our shipment of literature and personal effects arrived and so did the rain. It rained and rained and rained, torrentially, every day. We wrote in about it, and the Society said that if that was the kind of weather we had, we should get used to preaching in it. There was scant fruitage for our work in this area.

"In June we were joined by missionaries Zene and Meryl Caryk, Rhudelle Baxley and Rachel Bippus, and we began pushing out to additional territory."

"SHEEP" RESPOND

"The 'sheep' recognize the sound of truth, just as Palé did. Pablo Bruzard, known to all as Palé, was a healthy, vigorous man, about fifty-five years of age, who operated a bus line between Santiago and Ciudad Trujillo (now Santo Domingo), a 175-kilometer run. He had to make frequent trips to the capital to see the rationing board for tires for his buses. Visiting friends one day, he wept as he listened to a phonograph recording being played by missionary sisters Johnson and Caryk. He accepted the book *'The Truth Shall Make You Free,'* and arrangements were made for him to study daily while he was in the city. As yet there were no missionaries in Santiago, and there Palé lived in a sprawling wooden home not far from the center of town, with children and children and more children, 108 in all. No, they were not his own. They were orphans and children whose parents were too poor to provide them

with good food and housing. The arrangement was financed by the bus line and the children were mothered by Palé's kindly and friendly wife."

Palé accompanied Brother Johnson on a trip from Ciudad Trujillo to Santiago and on over the mountains to the northern seacoast town of Puerto Plata to find a group of interested persons. These had written to the Society in Brooklyn for information. Besides helping them by correspondence, the Society had referred them to the nearest congregation. However, this was of little help since the congregation was a French-speaking one in Port-au-Prince, Haiti. How happy they were to receive this visit from the Society's representatives!

In October 1945, the second floor of Padre Billini No. 87 became a missionary home and Kingdom Hall. As many as forty persons attended the meetings, some out of curiosity, but others in search of truth. Meeting programs were arranged locally to care for the needs of the new ones. The *Kingdom Ministry* and other material were translated from English. It was some three years later that the Spanish-language *Kingdom Ministry* was first received from Cuba.

This location on Padre Billini was soon attracting people from far and near. They came to see a sign, sixteen feet above the street, that was the talk of the town. Ten-inch-high letters, painted black, standing out against a brilliant white background spelled out "Salón del Reino" (Kingdom Hall). Reaching out below and in front of the ten-inch letters were smaller ones reading "Los Testigos de Jehová" (Jehovah's witnesses). Among those whose attention was attracted by this sign in 1945 was Luis Eduardo Montás, pharmacist, dentist, member of the Central Directive Committee and Treasurer of the Dominican Party, the only political party in the Republic. He stopped and stared at it, thinking about what these strange words could mean.

PLANS FOR EXPANSION

The dining room and adjoining sitting room of the missionary home had to be rearranged to make a larger hall for the night of March 22, 1946. This marked the occasion of the first visit to the Dominican Republic by N. H. Knorr and F. W. Franz, president and vice-president of the Watch Tower Bible and Tract Society. At this meeting, Brother Knorr emphasized the need of activity in the field according to organization instructions. Arrangements were made to enlarge the work through the establishment of a branch office. Brother Caryk was to be in charge until the appointment of a branch servant.

In keeping with this planned expansion, a second missionary home was opened. This was in Santiago, the second-largest city in the country, and an additional group of missionaries, graduates of the Watchtower Bible School of Gilead—the Drogues, Messicks and Alma Parsons—moved into this new home that also had space for a Kingdom Hall. More missionaries arrived to add their voices to the witness being given. First Maxine Boyd, Edith Morgan and Lorraine Marquardt, and then Helen Miller and, still later, Vera Stewart and Kathleen Graham.

For efficient and organized coverage of territory, maps of the city were needed. And so it was that many evenings would find the missionaries working on maps of the city, and gradually other interested ones joined in. Some of the interested were not known, and these tended to disappear when pressed for their addresses so that Bible studies might be started with them. They turned out to be government spies who had come to see what was going on.

Expansion called for another move. The Trujillo government had closed down the newspaper "El Listín Diario," and the second floor of their building became a Kingdom Hall. Next door was the building occupied by the Dominican Senate. Across the street slept the priests who officiated in the Cathedral of Santo Domingo, and just around the corner were the principal military offices, adjoining an ancient fort and prison. Quite a neighborhood! At first only one-quarter of the floor space was needed for the Kingdom Hall. The missionaries moved into a separate and larger home at Estrelleta 37. By the end of the service year, there was a peak of twenty-eight publishers.

PROGRESS, THOUGH SLOW

Inculcated fear and suspicion are not easily overcome. But those with right hearts do manifest themselves and, with Jehovah's help, make progress. Missionaries Hugh George and Raymond Johnson arrived in September 1946, the former to serve as branch servant. On the evening of his arrival, Brother George attended a study with Lennart Johnson at the home of Manuel and Consuelo Arcas. This couple were baptized in May 1947. Brother Arcas died the following year, but Sister Arcas is still enjoying the full-time ministry as a special pioneer.

Brother George recalls another study that bore good fruit. He says: "I looked forward every Sunday afternoon to a walk from Estrelleta 37 to the Ozama River, a rowboat trip across, a climb up the hill to where John

Gilbert lived, and a study out in the yard under a shade tree, and each time a piece of cake and a glass of 'Pepsi' to top it off." This man, John Gilbert, was a native of St. Kitts who had come to the Dominican Republic in 1916 looking for work. As a blacksmith he found employment on sugar estates, but at the same time he was looking for something else. Association with various religious groups led him to think that all were hypocritical. He wanted the truth. In 1946 he accepted a copy of "The Truth Shall Make You Free" from two missionaries, only to discover later that it was in Spanish, which he could not read. He did not know where to find the missionaries, but he wanted to know what was in that book. He prayed about the matter, and almost immediately he met the same two girls on the street. Not only was he able to get the book in English, but a study was arranged, and soon he was accompanying Brother George in the field service. He was baptized and started in the full-time preaching work as a pioneer about that same year.

At about the same time a series of events led the man who had stared at the curious sign in 1945 to hunt for it again. He became more and more discontented with politics, and thoroughly disgusted with churches whose interest was in politics, money and superstition rather than in the knowledge of God and the spiritual well-being of the people. With the idea of avenging the political assassination of his two brothers, Mr. Montás visited spiritists. On a table in a house that served as a center for the practice of spiritism, he saw a book entitled "The Truth Shall Make You Free." He began to read it and was so interested that he asked to borrow it. They gave it to him, having only bought it at the insistence of a publisher and not out of interest.

Later a political meeting left Mr. Montás disgusted, sad, frustrated and feeling out of place. He left the meeting and dropped in at a friend's. He noticed on the table a copy of *Selecciones* (Reader's Digest). It was the issue that contained the article *Agentes Viajeros de Jehová* (Jehovah's Traveling Salesmen) describing the Cleveland assembly. Says Montás, "I read it and said to myself, 'This is the religion I'm looking for.'" This called for a trip to Santo Domingo; a search for the strange sign; a meeting; reading until dawn the books and magazines obtained at the hall; and another visit to the Kingdom Hall to ask for a Bible study. This was April 1947, and on October 5, 1947, he was baptized.

Further expansion of the preaching work was facilitated in 1947 when Edith Morgan purchased a car. Now in groups of four or five, the missionaries, along with

some local publishers, visited Andrés, Boca Chica, Guerra, Bayaguana, Monte Plata, Los Llanos and other towns outside the capital. Many Bible studies were started, with the use of "*The Truth Shall Make You Free*."

In the north, in the Cibao, Pablo González had started reading the Bible about 1935. He associated briefly with a Protestant group but soon saw a difference between their teaching and conduct and what he read in the Bible. He disliked the distinction made between rich and poor, and the adulation of the clergy. He spent much time now studying the Bible and preaching what he learned, first to family and neighbors and then extending out to other communities. By 1942 he was holding regular meetings. On a trip to visit an interested family in 1948, he passed through Santiago and obtained a *Watchtower* magazine from someone offering the magazines on the street. Later he took the books *Salvation* and "*The Kingdom Is at Hand*" and was invited to the Memorial. Attendance at this meeting convinced him that he had found the truth and he wasted no time in telling those to whom he had been preaching. He turned in to the Society the names of 150 interested persons. He and a number of his group were baptized in 1950.

Two interesting experiences brought the nature of the work to the attention of the authorities and demonstrated the efficiency of the spy system then in operation. Brother L. Johnson was taken in a government jeep to the Police Palace and questioned about his purpose in visiting a certain address, where a man 'undesirable' to the Trujillo government lived. The Bible study work was explained. Brother Johnson had seen the man in question briefly only once, as the study was conducted with another member of the family.

Shortly afterward, Brother and Sister Johnson were invited to visit Army General Federico Fiallo near the Kingdom Hall. They were questioned as to what they were doing at another address. Again the nature of the home Bible study work was explained. As politics were never discussed, they would have no way of knowing that the address was questionable. The interrogation continued. Did they not know that leaflets against the government were being printed at that address? Did they not hear the presses? Sometimes they heard a rumbling noise in the background. It could have been a printing press or baking machinery. It could have been from that house, from another apartment in the same building or from the house behind. Finally General Fiallo was satisfied that they were ignorant of any clandestine printing activity and soon after that, per-

mission, which had been held up for some time, was granted for the entry of more missionaries.

The next group of missionaries to arrive included Roy and Juanita Brandt, Jetha Adams, Mary Aniol, Sophie Soviak and Rose Billings. These were followed by Dorothy Lawrence and Wanda Mazur. All of these were experienced missionaries who had served in Cuba.

Roy Brandt was appointed branch servant and the Johnsons, Maxine Boyd and Lorraine Marquardt moved to a new missionary home in Puerto Plata, in 1949. Another home was opened in San Francisco de Macoris, and Edith Morgan, Sophie Soviak, Jetha Adams and Mary Aniol were assigned there. The three Messicks went to a home in La Romana.

The work in these smaller towns proved very effective. For instance, Jerry and Mary Stolfi, who arrived January 3, 1948, were assigned to San Pedro de Macoris, a small town east of the capital. Here they experienced the thrill of being invited into every home to present the "good news" in their limited Spanish. Because San Pedro is a small town, the people could observe the activities of the missionaries, seeing them go about their preaching work in all kinds of weather. As a result, they came to respect and trust them, often coming to the home for literature or to ask Bible questions.

They enjoyed working on the sugar estates like Consuelo. The management kindly arranged for the Witnesses to travel on the repair car of the narrow-gauge railway to the end of the line. Then down the river they would go by rowboat to the next train line, there to board another repair car to their destination. With several cartons of books to aid them, they had the privilege of preaching in truly virgin territory.

To provide the brothers with better contact with the organization, and in harmony with theocratic arrangements in other places, circuit work was initiated in 1950. Brother Stolfi was sent as circuit servant to visit eight existing congregations and to make contact with various isolated groups. One such group was located near Santiago. To reach it, the Stolfis took a bus to the end of the road, then on foot as far as a mountain stream that could be crossed only on horseback. Even then one had to be very careful not to fall off and be carried away by the swift current. Once across, they continued on foot and arrived at a small village where some fifty people were awaiting them. These people were poor materially. Their homes were four walls and a thatched roof, no floor and little if any furniture, but what they lacked materially they made up for spiritually.

Wherever the Stolfis went in the circuit they were followed by spies. This was true of most of the brothers through all of "the Trujillo era." It was said that "there were spies to follow the spies who were following the spies."

"TRUJILLO DOES NOT LIKE THIS"

In the meantime, Brother Montás talked so much about what he was learning that in the San Cristobal area the truth became known as the religion of Luis Eduardo, and very soon he was holding meetings alongside the pharmacy, duplicating what he saw and heard at the meetings in the capital. In 1948, called before the president of the political party to explain this new religion, he was told, "Trujillo isn't going to like this." When public talks attracted attendances of a hundred or more, and much literature was distributed, again the president called him and said, "Dr. Montás, more people attend the meetings of Jehovah's witnesses that you organize than attend the meetings of the Party." Brother Montás explained that this was not his fault since he was not the one in charge of promoting party meetings. If the party members had the same motives, they would obtain the same results. He was told that Trujillo did not like this religion, that he should stop the meetings and collect all the literature that had been distributed. Brother Montás answered that this is the true religion, and so he could not leave it, that it was in no way inimical to the government or the people. As for the literature, it would not be possible to collect it.

A few days later there was a meeting in the Provincial Palace attended by the governor, Dr. José Benjamín Uribe, the senator, deputies, president of the local party and others. Persons who had been studying the Bible in their homes and those who had been attending meetings were questioned. They denied being Witnesses. Brother Montás relates: "I was accused of directing a seditious movement. Finally I spoke to explain the work of Jehovah's witnesses. They had heard that no one was a witness for Jehovah in San Cristobal, since all had denied it. However, there was one, and I was not going to stop being one. By now it was dark, and they saw I was not going to stop talking so they left the lights off. I offered to study the Bible in their homes or in mine whenever they desired."

Catholic priest Marcos, who had been extremely agitated by the public meetings, warned from the pulpit that the people should not go to the pharmacy, because the secret police were noting the names of all who did.

People started avoiding both the pharmacy and the dental clinic.

Continues Brother Montás: "In this crucial moment of my life, Lennart Johnson, who had studied with me in the capital, arrived at our house. He came with his Bible and book to give me a study as usual. It was a lifesaving rope thrown to a drowning man, a powerful tonic to a fainting heart. It put me on my feet."

Warned by Colonel Alberto Mota against going to Santiago to give the Memorial discourse, Brother Montás explained that he was obligated to go. He went, and stayed for six months—in jail. Released, Brother Montás was constantly spied upon and various attempts were made on his life. However, he was able to get meetings reorganized, although clandestinely. "Father" Marcos continued his attacks. Brother Montás was returned to jail for another three months, this time accused of preaching in the streets of San Cristobal. He tells us: "I fought like a lion defending my faith and I still recall it with joy. In the Appellate Court, some said afterward that I seemed to be the judge and the five judges the accused. I warned the judges to be careful because I was being judged for being a witness of Jehovah, and that Jehovah had said that he who touches one of his witnesses was as one touching the pupil of his eye. Not long after, the president of the court died of cancer."

Pursued again, Brother Montás remained hidden nine days between the ceiling and the tin roof of his home. His wife was on the verge of a nervous collapse. The house was surrounded by guards. He prayed incessantly to Jehovah. A torrential rain began. He continued praying. The guards all entered the pharmacy for protection from the rain. This was the moment Brother Montás had been waiting for. He went out and signaled a passing public car. Two guards appeared. Montás' older daughter slipped into the car and sat by his side. The guards stared, fascinated by her, without a glance at Brother Montás, who was continuing his prayer to Jehovah God. At checkpoints, guards noted the license number and the name of the driver. No one noticed Montás. He arrived safely at the home of Raymond Johnson in the capital, where he stayed for some months. Returning to his house, he fell into the hands of two officials and spent the next two years and nine months in La Victoria Prison.

OPPOSITION MOUNTS

The very first circuit assembly ever held in the Dominican Republic was a joyful occasion. This was

celebrated in September 1949 in a big tobacco warehouse in Santiago. Even though the lights went out on the first night and the program was presented without light or sound, the brothers were thrilled with their first assembly. The public talk on Sunday was attended by 260 persons. Twenty-eight were baptized.

The second assembly was held in the capital in December. J. M. Steelman, who had made a number of previous trips to the island, attended this assembly as the Society's traveling representative. John Gilbert remembers brothers being questioned by secret police at this assembly with regard to their attitudes toward the government, paying taxes and military service.

This was an indication of what was to follow and a time of real difficulties began for our dedicated brothers. The Invasion of Luperón, first major attempt to put an end to the rule of Trujillo, had been quickly crushed, but now Trujillo's government began clapping in jail those who refused military service and anyone considered out of line with the regime. As their trials came up, they were given prison sentences. Here is an example of what happened.

León Glass and Francisco Madera were employed at work administered by a brother-in-law of Trujillo, Ramón Savinón Llubes. As Jehovah's witnesses, they began committing the "grave sin" of missing political meetings. After the abortive Invasion of Luperón, government employees were obliged to send telegrams proclaiming their loyalty to Trujillo. Savinón Llubes ordered all working under him to do likewise. The brothers refused to sign. The auditor, Rafael Chávez, said, "*Aquí el que manda es Trujillo y hasta Jehová que baje del cielo se tiene que someter.*" (Here, he who commands is Trujillo, and even if Jehovah should come down from heaven he would have to submit.) Brother Glass replied, "If I should sign, I would be saying that this blasphemy that you have just spoken is true."

The following Tuesday both of these brothers were arrested and interrogated by Colonel Ludovino Fernández, Commander of the Post (Ozama Fort), and García Oliva, chief of the Intelligence service. They were interested in knowing how many Witnesses there were, why the *Awake!* and *Watchtower* magazines were distributed, and the names of men of age for military service. Information given led to the arrests of Enrique Glass, Demetrio Basset and Santiago Piña. They were released and then called up directly for military service, though selection was normally made by lottery. A five-day sentence was stretched to eight days

to include a weekend, so that the names of Sunday visitors could be noted. Arrested again the day after being released, they were sentenced to a year and a half. This time Rafael Glass was included in the group. Prisoners and guards taunted them day and night as proof of their loyalty to Trujillo. Colonel Fernández said, "Jehovah's witnesses, when you become witnesses of the Devil, advise me, so as to let you out." Others taunted, "Let Jehovah get you out!"

One month and twenty days after completing their sentence, they were arrested again and charged with abstaining from military service in a period of emergency, slandering a public official, belonging to a dissolved sect called Jehovah's witnesses and preaching in violation of the ban on the work. This time the sentence was five years.

Reports León Glass: "We always had strength from Jehovah to endure and we could see even in little details His intervention in our favor. Even when we were beaten with sticks, whips and rifles, we bore it well, since Jehovah provided the strength of endurance, sufficient for these tests and more." The conduct of the brothers in prison in time gained for them the respect and trust of the guards and prison officials. Roy Brandt, branch servant at the time, reports that these brothers in prison were later trusted with jobs on which even soldiers were not used. For example, the Witness prisoners were allowed to enter the communications center where Trujillo had radio equipment and recorders for monitoring other Latin-American radio stations so that he could see what other nations thought of him and his government. León and Enrique Glass, Francisco Madera and Demetrio Basset were some of the brothers used on this work.

In the spring of 1950 the Secretary of the Interior and Police asked Brother Brandt to submit an official letter stating the position of the Witnesses on military service, flag saluting and the paying of taxes. The information in the book "*Let God Be True*" was sent in letter form. A month or so passed, during which time the Catholic Church intensified its campaign against the organization. Priests wrote lengthy articles denouncing Jehovah's witnesses, linking them with communism. These were published in the local press. Newscasts over the official radio station *La Voz Dominicana* helped in the campaign against Jehovah's witnesses. Local writers such as Ramón Emilio Jiménez, Marrero Arísty and Horacio Ortiz Alvarez contributed to the verbal campaign against Jehovah's people. "Father" Robles Toledano added his voice, speaking against

"the badly named Jehovah's witnesses" and "the members of Jehovaism."

On June 21, 1950, a messenger came to the missionary home to inform Brother Brandt that he was wanted by the Secretary of the Interior and Police. He went immediately, and here is his report of what happened: "When I arrived I saw the newspaper jeep with photographers there and thought that someone important was arriving or leaving. However, very soon I was to know what the excitement meant. I saw two Jesuit Catholic priests in their white robes go in and out of the Secretary's office while I was waiting to enter. After being called, I entered and identified myself as one of Jehovah's witnesses. I was told to listen to the decree as it was read by a very nervous Secretary of Interior and Police, Mr. Antonio Hungria. After the reading of the resolution prohibiting the activity of Jehovah's witnesses in the country, I asked if it meant that we, the missionaries, would have to leave. He assured me that we could stay here as long as we wanted to if we obeyed the laws and did not preach or talk to the people about our religion, and that the Chief of Police, Ludovino Fernández, would see to it that we obeyed this decree. The next day the newspapers came out with my picture as I was handed the decree prohibiting the activity of Jehovah's witnesses in the Dominican Republic."

The reason for the ban, according to the decree, was that Jehovah's witnesses prohibited their proselytes from participating in politics and ordered them to honor the law only if it is in harmony with righteous principles, thus opening the way to anarchy and disorder. Followers were said to be prohibited from joining the armed forces and rendering veneration to the flag. It mentioned that the existence of other religions in the country for many years demonstrates that one can maintain religious faith with due respect for the laws, and can thus function without impediment or difficulties with the government.

What could be done now? According to government decree the preaching work was to cease, but according to God's decree the preaching of the "good news" was to continue, whether appreciated by men or not. Bible students were told they would be jailed if they permitted the Witnesses to visit their homes. Kingdom Halls were closed. The brothers were told that all activities must cease, and a constant watch was kept on the missionary homes. Whenever they went out they were followed, and anyone approaching the house was warned off.

At the end of 1950, when Brothers Knorr and Henschel visited the country, some of the missionaries were reassigned to Puerto Rico, Guatemala and Argentina. Others obtained secular work teaching English, and some were employed by the Electric company. There, for instance, Roy Brandt worked as timekeeper, with access to all the generators, switches and boilers, so apparently the government was not too concerned about his alleged Communist connections! With this secular work, the brothers were able to help finance homes that could be used as places to meet. Yes, meetings were held despite the circumstances. At one of these homes the furniture in the back bedroom was on wheels and could easily be rolled into the next room and replaced with fifteen to twenty chairs so that a combination *Watchtower* study, service meeting and Theocratic Ministry School could be held.

Memorial was celebrated in small groups, with one speaker often giving three talks at three different locations on one night. Very often there were heavy rains this night, showers of blessings, since these would keep the spies off the streets. As we have already seen, it was such a rain that helped Brother Luis Montás to escape from San Cristobal. Brother Raymond Johnson had similar experiences when he was closely watched in his Santiago assignment. When he would leave the house for a study he would be followed. He would just start walking and take many turns, go back and forth and around blocks until his spy follower would tire out and stop. But, often enough, a quick shower would fall and, while the spy would stop in somewhere out of the rain, Brother Johnson would continue to his back-call.

Brother Julio Ditren was baptized in 1955 and so came into association with the organization at the time when persecution was heavy. His home was used as a meeting place, and never did he have any serious trouble. It so happens that he had a friend who was not a Witness, but really was a friend, and who worked for the government, closely connected with the police department. On occasions this friend would say to Brother Ditren, "Don't have your meeting this week." And sure enough, that week some spies would be hanging around or even come into the house. Then sometime later the friend would say, "It is all right now. You can have your meetings again." Evidently the officials had decided that the house was not a meeting place.

OPERATING UNDER BAN

Regular supply of spiritual sustenance was a vital consideration in those days. And it is wonderfully in-

dicative of Jehovah's loving provision that *The Watchtower* used to reach us by mail, by personal messenger and in other ways. As censorship tightened, the only sure way was by personal carrier. One of these messengers tells what might be involved:

"At the airport in Ciudad Trujillo (Santo Domingo) when a traveler was going through the Customs the officials would have him stand in a certain place and read a sign on the wall there. This was a ruse, there being a fluoroscope machine behind the wall used for examining the traveler, checking for weapons. I often wondered what the staples in the magazines looked like on the machine. But, over the years, no literature was ever discovered. At times it appeared that Jehovah blinded them in the way the men of Sodom evidently were blinded, as also those of the Syrian army who sought to take the prophet Elisha captive. (Gen. 19:4-11; 2 Ki. 6:15, 18-20) Once in the hands of the brothers, the study articles in the magazines could be mimeographed and distributed throughout the country."

Field service was done with caution. Books were taken apart so that one could carry a few folded pages in a shirt pocket or in a bag of groceries without attracting undue attention. Study books were left at the home of the student so that one could walk on the street without any publications. Report slips were made out, but they looked like market lists, the publishers reported *lechosa*, *frijoles*, *huevos*, *repollo* and *espinaca* (papaya, beans, eggs, cabbage and spinach) for books, booklets, hours, and so forth. Mimeographed copies of *La Atalaya* (*The Watchtower*) were called *yucca*, a starchy, edible root.

Of course, it was not necessary to be found with literature in order to be arrested, as may be noted in the case of Lucía Pozo. It was after attending the 1950 New York assembly that she was approached by the police and arrested. She was carrying a handbag that contained soap, a towel and cosmetics. By some transformation these became *Watchtower* magazines and a Bible by the time of her trial. Arriving at the station, the police chief berated her, calling her a Communist, a shameless woman, a tramp and an enemy of the government. She was put in the Women's Prison and then moved to San Cristobal. Interrogated, she was asked if she did not know that the work of Jehovah's witnesses was banned. Lucía answered, "My worship of Jehovah is not proscribed." She was reminded, "In this country, Trujillo must be obeyed."

Sister Pozo was transferred in the back of a truck, as she says, 'like a sack of potatoes,' to Pedernales,

near the Haitian border. At Pedernales she was treated well by most of the guards. They would leave her cell open and let her wash clothes in a stream under the trees, warning her to hurry inside whenever Captain Almanzar was around, as all lived in fear of this man. When one of the guards made sexual advances, the doctor overheard and intervened in her favor. Sister Pozo was determined to prove the police chief, who had called her so many insulting names, a liar, and to do nothing that would dishonor Jehovah. Since her release she has continued faithful and at this time is in the special pioneer service in Santo Domingo.

An important part of the lives of the brothers during this time was the weekly visit to the prisons, with food and other necessities for the imprisoned brothers. Visitors lined up in the street outside before 2 p.m. on Sunday, men and women in separate lines. The name and *Cédula* (identification card) number of each and whom he wished to visit were noted by a soldier. Male visitors were frisked. Not only was regular food supplied but the brothers received spiritual food. Their visitors were allowed to take in food in various forms. At times one could put one paper bag inside another, with a few sheets of the magazines or booklets in between, then fill the inside bag with fruit. While the guard would examine the fruit thoroughly, he often would not think of looking between the bags, presuming that the two were to add force so that juices from the fruit would not burst the bags. Sisters would secrete a few sheets of literature in their clothing. So our brothers in prison were kept spiritually strong.

Within these precincts the prisoners had privileges of service. León Glass recounts that as prisoners they were assigned to work around military enclosures in the capital and in the interior, and to all they met they carried the "good news." Some of the military personnel showed themselves friendly and even helped them to get literature. For several months they were assigned to cut grass along the highway to Mella. Writes one of these prisoners: "We worked forty-seven kilometers of the highway from house to house, in the company of the guards. What pleasant days!"

Inside the prison they worked from cell to cell and from bed to bed. Some of those witnessed to now hold servant positions in the congregations, such as Manuel Tamayo and Manuel Rincon. Two who became Witnesses in prison were assassinated, one, Guarionex Vargas, because his nephew participated in a plot against Trujillo. After acknowledging the cruel treatment meted out to Jehovah's witnesses, Ramón Alberto

Ferreras, a political prisoner, in his book "*Preso*" (*Prisoner*) on page 140 states: "The Armageddon of final judgment, the excellent things which the righteous hope for in the beyond, the catastrophes that await humanity according to the revelation, and other Biblical or theological themes were heard in the cells of sections A and B while the group of witnesses headed by a man named Montás of San Cristobal, were there." While Mr. Ferreras, according to his book, seemed to think that Jehovah's witnesses were completely done away with during this time, actually they increased in numbers. The preaching to which he referred was the arrangement made by the brothers in prison for a "public talk" every day right from the cell. The prison being dungeonlike, one's voice would carry to several cell blocks, even being heard in the women's section from which, at times, would come the inquiry, "Is there not to be a sermon today?"

A BREAK—AND THEN MORE CLOUDS

On June 16, 1954, Trujillo signed a concordat with Rome promising special treatment for the Roman Catholic clergy. In 1955 he became "Padre de la Patria Nueva" (Father of the New Fatherland) and the Exhibition of Peace and Confraternity of the Free World was celebrated in Ciudad Trujillo. In this "free world" the ban had been in force for five years. As the 1956 *Yearbook of Jehovah's Witnesses* points out, the majority of the publishers had never seen an original *Watchtower* magazine nor an *Informant* (now *Kingdom Ministry*). Many had never offered literature from door to door. The average publisher had never been to a public meeting nor an assembly. He did not sing or know the Kingdom songs, but they had Jehovah's spirit and that was and is the secret of their strength.

Raymond Franz, a missionary in Puerto Rico, was now asked to deliver a petition personally to Dictator Trujillo, asking for the removal of the ban. Making contact with the brothers, he was advised that the best way to get in to see Trujillo was to send a telegram requesting an interview. "Respectfully request privilege of brief interview with Your Excellency. An American educator on 7,000-mile tour. Have information of great importance for you and your country." This was the text of the telegram sent and here is Brother Franz' account of what happened:

"The following day a telephone message at the hotel advised me to be at the National Palace at eight o'clock the next morning. That morning I went to the Palace gates and, after having to wait while the band played

the National Anthem, with all the government personnel standing on the Palace's many balconies, I was allowed to go past the sentry box at the gate, up the many broad steps into the Palace.

"After being placed in different sitting rooms by myself over a period of nearly an hour, and then being conversed with briefly by a Dominican general, I was led down a hallway, through a room where four officers stood, then motioned to pass through a fairly narrow passageway opening into a large room. Only on reaching the large room did I see the dictator standing to one side by a large desk. I had hardly expected to reach him so easily.

"After exchanging greetings and making a few favorable comments on the country, I explained in Spanish my mission: to represent an international organization as its emissary to present him a petition. First giving him a letter of introduction, I then handed over the petition. Trujillo had said nothing after the initial greeting, giving the impression of being nervous due to not knowing what to expect. He began reading the petition but soon stopped and simply looked at me. I then told him that it was the wish of our Society to convey to him our regret that ours should be the only religious organization to come under ban in his land and that Jehovah's witnesses were known world wide as peaceful, respectful, hardworking citizens. This was the first time the name 'Jehovah's witnesses' had been used and evidently he had not seen the name as yet on the petition. He now 'exploded,' saying that the Witnesses refused military service, nor would they salute the national emblem. I pointed out that the petition explained why, and that no political motives were involved, solely matters of religion and conscience. After a few more brief exchanges, he stood up, indicating that the interview was closed. To my surprise he extended his hand. I shook it, assured him of my willingness to answer any questions he might have after reading the petition, and left."

In 1956 the ban was lifted. It seemed almost too good to be true. The Secretary of Cults was called and he assured the brothers, "Yes, you are free, absolutely free to practice your religion just as you did before." One brother dusted off his book bag, stuffed in a Bible and books and, with the paper in one hand, jumped on his bicycle and rode through the little town where he lived, saying, "The work of Jehovah's witnesses is free, the work is free!" His wife ran out the back door shouting the same thing to the neighbors. There was great rejoicing.

Reorganization began immediately. Kingdom Halls were located, territory maps and congregation files were remade. Orders were sent in for literature and magazines, and these were received without further problems. Before the ban 261 publishers had reported. When the ban was lifted in August there were 522, and by November 612 had reported!

About seven months after the removal of the ban, the magazines stopped coming and editorials began appearing in the press calling the Witnesses "Communists." The branch servant, Roy Brandt, went to see the postmaster about the magazines and the situation. This man, an army colonel, questioned him about the beliefs of Jehovah's witnesses, including the point of who are the "princes" that are going to rule in the New Order. The blessings of the Kingdom rule were discussed for more than an hour. The Colonel said that he had a whole roomful of magazines but had orders from Trujillo not to release them. They were sent to the Puerto Rican branch at the expense of the Dominican government.

On June 30, 1957, Jesuit priest Vásquez Sanz, in a radio address, showed clearly the position of the Catholic Church with respect to the renewed activities of Jehovah's people. He called Jehovah's witnesses Communists, haters of all order, and made other false accusations, all of which were repeated in the public press. Similar articles followed daily. Roman Catholic priest Robles Toledano said that Jehovah's witnesses were a cancerous growth and had to be eradicated from the Dominican Republic. On July 3, *El Caribe* (a local newspaper), under the title "Witnesses of Moscow," said, "By the very essence of their principles of doctrine Jehovah's witnesses resemble a crafty vanguard of communism." On July 8, the same paper said, "There is not the least doubt that the Jehovahistic movement is a dangerous spearhead preparing the way for a communistic disaster." Attacks continued. Jehovah's witnesses were labeled lawbreakers, insulters of the flag and the national anthem, and a wave of terrible persecution broke out.

In the Salcedo area, the entire congregations of Los Cacaos, Blanco Arriba and Monte Adentro were arrested and the brothers were asked to sign a statement renouncing their faith and promising to return to the Roman Catholic Church. The brothers were beaten, kicked and had rifle butts smashed into their faces and then were thrown into a crowded cell. The sisters, in a separate cell, could hear their groans all through the night.

The next morning, one by one the servants of these congregations were taken into an office. José Jiménez (65) was dragged out bleeding and unconscious. Pedro German (35) came out bleeding. Angel Angel (60) was unconscious and bleeding from the mouth and nose. Pedro González (60) emerged with eyes swollen shut and his son Porfirio (25) was unconscious and bleeding from the ear. His eardrum had been broken.

In Santiago, Miguel Angel Fernández and Maximo López were given twenty-one lashes each with a whip. In La Victoria Prison, in the capital, some were imprisoned eight days on cornmeal and water. At another prison, a brother survived three days on a little candy. Cordelia Marte, age fifteen, was brought before General Ludovino Fernández in Salcedo. He began speaking against Jehovah's witnesses, saying it was easy to see that they were from Moscow because they just wandered about and did not even have a church. The young girl asked him if he knew what the word "church" meant. He became angry, said he knew that they ought to "cut her up, smash her against the wall so that her brains would bounce out and then bury her someplace where she would not smell." He shouted to the soldiers, "Take her away and lock her up without any consideration." She was later transferred to the Fort at Santiago and then to the Women's Reformatory in the capital. Here she shared a cell with Ramonita, a twelve-year-old Witness.

In all, some 150 brothers were arrested, many of these before the official ban was announced on July 24. This ban had a more serious aspect in that it was by presidential decree and ratified by a Law of Congress, whereas the first one had been by order of the Secretary of the Interior. This second ban was at the instance of Senator Monsignor Sanabria and another deputy who was also a priest. It stated that the doctrines of Jehovah's witnesses implied a violation of the principles on which the Dominican Republic had been organized. At the time of the Senate's favorable consideration of this law Monsignor Pérez Sánchez, also a senator, said that it was a "happy occasion" for the Senate to do this.

Colonel Arturo Espaillat of the Military Police called Brother Brandt and told him that the missionaries were to prepare to leave the country in thirty days. They began selling their furniture, and the mimeograph machine was taken to another location where Donald Nowills and León Glass were instructed in its use. Continues Brother Brandt: "About ten days before we were to leave the ten missionaries were all called down to the Military Intelligence Office and questioned about

our move. Colonel Espallat had the idea that we would buy our tickets and just leave without any trouble to him. But I explained to him that our leave date was up to him because we were not buying tickets to leave since we wanted to stay here. He then understood that we would have to be deported and said, 'All right, if you want to be martyrs we will send you out.' I told him to send someone official to take us out to the airport. He sent two taxis with a well-known government 'trigger-man,' Cholo Villeta, and another officer, and the ten of us piled into the two taxis with our suitcases and went to the airport, where they bought tickets to Puerto Rico for us. One sister came to see us off, but a friendly policeman told Sister Johnson to tell her to leave quickly because they had orders to kill anyone that befriended us.

"We arrived in Puerto Rico and were met by cameramen and newspaper reporters. The papers of Puerto Rico carried our pictures, the ten of us, and the story of our deportation. It gave a wide witness." This occurred August 3, 1957.

In the Dominican Republic the work was left in the hands of a young brother twenty years of age, who had been baptized only four years previously. When Donald Nowills was appointed assistant congregation servant in 1956, it was the first he had heard of such a position. Next he was named congregation servant. Then, in March 1957, he was appointed as circuit servant. During this time he always seemed to be just one congregation ahead of where the authorities were looking for him. On one occasion he had returned to the little village of Monte Adentro to pick up some of his personal belongings. Gabriel Almanzar offered to return with him the four kilometers to Salcedo. Brother Nowills said that would not be necessary, that he could easily find his way, and he went off alone. That same afternoon when Brother Almanzar went to the town he was quickly recognized and a mob formed around him, with the people shouting, "A Witness! He is a Witness!" The guards appeared and took him away. He was the first of the group in the Salcedo area to be arrested and beaten. Had Brother Nowills been with him, he would undoubtedly have shared the same treatment.

In looking after the branch after the deportation of the missionaries, Brother Nowills found everything new, everything to be learned. He greatly appreciated the visits of Brother Bivens as zone servant and of Raymond Franz in helping him to solve the many organizational problems and the difficulties created by persons ambitious of position in the organization. Grad-

ually the work became better organized. The brothers were shown how house-to-house work could be done in spite of the ban. In some rural areas, after the wave of heavy persecution, the brothers had not dared to hold meetings. Then some began studying together in isolated coffee patches. For two years they were sure that a circuit servant could not reach them without being arrested, but finally an attempt was made. Felix Marte, guided by another brother, entered the area after dark. Twenty-one persons attended the first meeting, all of whom had previously renounced the work because of the persecution. On the second night he met with another group of thirty. The following night Brother Marte and his companion walked seven miles, at times knee-deep in mud, to meet another group. It took three hours to get to the meeting place. When seventeen brothers ran out to welcome and embrace them they forgot how weary they were, and the meeting got under way at 10:15 p.m. On this trip Brother Marte was able to give help and counsel to some sixty brothers.

WHEN THIEVES FALL OUT

Partners in crime usually find that they have no strong binding tie. Selfish interest drives them apart. So it was in the Dominican Republic. Now it was becoming apparent that opposers of the regime were becoming bolder and Trujillo began to have worrisome moments. While his troops had decimated the 14th of June, 1957, invasion of Constanza, Maimon and Ester Hondo, the attack left the enemies of the government with the feeling that the regime was not invulnerable.

The decade of the sixties opened spectacularly with the reading of a pastoral letter at mass in all Catholic churches. This stated that the Church could not remain insensible to the profound grief that afflicted so many Dominican homes. It set forth certain rights that all should enjoy and then said, "We have directed an official letter to the highest authority in the country to avoid excesses that only will do harm to those who commit them." In reply the clergy were told to refrain from political activity or anything that would alter public order. This led the way for government hostilities against the Church. One of the reprisals taken was the removal of the ban on Jehovah's witnesses in the spring of 1960.

Brother Anton Koerber checked with the Dominican Embassy in Washington and was told that now the work was free and the missionaries could again be sent in. It was certainly a blessing from Jehovah that

some of the very ones who had been expelled from the country were sent back in as missionaries. On July 7, 1960, Brother and Sister Roy Brandt were welcomed back. They began to work as missionaries, leaving the branch organization as it then stood. Meetings were held, but in small groups. No one knew just how far-reaching the liberation would be.

In the meantime, Trujillo's problems were mounting. On June 24, 1960, an attempt had been made on the life of President Betancourt of Venezuela, and the Trujillo regime was accused of the plot. This brought sanctions by the Organization of American States. The brutal political assassination of the three Mirabal sisters who had been active in the 14th of June movement raised public indignation throughout the country.

In January 1961, Brother Milton Henschel from the President's office visited the branch. He helped the brothers to map out their territory and to begin the reorganization work. Groups were soon being visited regularly by two circuit servants. This restored contact of the organization with the brothers showed love and helped to keep them spiritually healthy. Enthusiasm was high and the brothers began offering the magazines on the street. But this was cautioned against by Brother Knorr since it would antagonize opposers and the work could be done without it. The important thing was to get the "good news" told, quietly if necessary, by visiting the people in their homes and conducting studies with the interested ones.

In the spring of 1961 more help was provided. Brother and Sister Salvino Ferrari, with many years of missionary experience in Cuba, arrived. And the work was growing. To care for the twenty congregations and many isolated groups, three circuit servants were used—Brothers E. Glass, D. Nowills and H. Nicholas.

On May 30, 1961, Trujillo was assassinated and the secret police launched an intensive search for all who were implicated. Only two men succeeded in escaping, hiding until they were granted amnesty. A number of missionaries were transferred from Puerto Rico to the Dominican Republic, including Brother and Sister Raymond Franz. Brother Franz reports: "Though the work was now open, Kingdom Halls being used, the people generally were still quite fearful, reticent about speaking with us in the door-to-door work. Trujillo's name and picture still appeared in most every home, factories still bearing huge slogans, 'God and Trujillo,' 'Praise to Trujillo,' and similar slogans appeared even on the little boxes carried by the shoeshine boys in the public plazas."

Now came a political crisis. Members of the Trujillo family attempted to seize power but, under pressure of popular resistance, were forced to flee the country. There were strikes, violence, gunshots, explosions and soldiers everywhere. People who just a few months previously were worshiping Trujillo now began a fanatical destruction of all his statues and pictures. Homes and farms of the Trujillo family and associates were looted. Political exiles were granted amnesty. A council of state was formed to rule the country. Joaquín Balaguer, who had been president under Trujillo, was named president of the council. Following the machine-gunning of several persons, a military junta seized power. Balaguer sought asylum in the office of the papal nuncio and was permitted safe conduct to Puerto Rico. Army chief Echavarría was sent into exile over a storm of protests from those who felt he should have stood trial for political murders.

In those days of political upheaval and confusion, the spirit of Jehovah continued with his faithful ones, so that by the end of the service year thirty-three were serving as special pioneers. It was in that same year that Brother Nowills had the privilege of attending the ten-month course at Gilead School, in Brooklyn, New York. With some background in branch work gained during the period of the ban, he appreciated the opportunity of studying at the Society's headquarters and grew in spiritual stature. He returned in December and by his visits to the congregations aided much in stabilizing the work.

PROSPERING IN TROUBLOUS TIMES

Brother Knorr visited the Dominican Republic in April 1962, providing the stimulus needed for increased activity. While the work was going well, it was chiefly by a continuation of the home Bible study work that had been the activity emphasized during the ban. More house-to-house work was now desirable. Another circuit was formed and circuit servants were instructed to give special attention to the house-to-house work. Attitudes were changing rapidly. To "strike while the iron was hot," Brother Knorr raised the allotted number of special pioneers to 100. Jehovah's people felt the urgency of the times. The people, held down so long, should now have a chance to hear the Kingdom good news. With only 790 publishers as an average in 1962, Memorial attendance soared to 2,315. Obviously there was much work ahead. Brothers Ferrari and Dingman were assigned to circuit work, in which both were experienced, to help the young congregations and small

special pioneer groups to organize and tie in more closely with the organization. Raymond Franz was appointed as branch servant. Missionaries with experience in Mexico, Bolivia and other places were transferred to the Dominican Republic, and the construction of a new branch and missionary home got under way toward the end of the year.

With Jehovah's help, the work continued growing—1,035, including 75 special pioneers, preaching on an average each month during 1963. The year began with a very helpful visit by Brother Bivens, zone servant appointed by the president of the Society. Brother Duffield, with experience in the Cuban branch, arrived to take over responsibility while Brother Franz attended the ten-month course of training at Gilead. Meantime, Brother R. Wallen, from the President's office, visited the branch and aided in the organization of the reading and writing classes. Those who could not read met during the latter part of the Theocratic Ministry School sessions to be trained in reading and thus be able to build on their faith. After graduating from Gilead, Brother Franz served as zone servant and then continued as branch servant in the Dominican Republic. December saw an 18-percent increase in publishers, the total reaching 1,540. Twenty-eight congregations and over twenty-five groups were being visited regularly by traveling ministers of the Society. Memorial attendance in 1964 was 4,064. Prospects for growth were amazing.

In the political field during this same period of time, anarchy had prevailed. In December of 1962 Juan Bosch was elected President. He was shortly ousted and replaced by a military junta that ruled from 1963 to 1965. Taxation and austerity instigated a popular revolution in April 1965. Many claim that American intervention prevented the success of that revolution. Now Santo Domingo became a battlefield as revolutionist and government forces strove for power. War sounds, sounds of rifle and machine-gun fire and the zooming of planes strafing their targets, filled the air. Electric power service, telephone and postal service, and public transportation failed. It was soon discovered that the shooting lessened between 5 and 11 a.m., so this time was used to look for provisions and to preach. Lives were risked not only to obtain material necessities but to attend meetings. The island was cut off from the rest of the world, but not from the love of Jehovah's organization. On May 19, Brother Knorr sent a telegram: "HOW IS EVERYONE? PLEASE REPLY BY CABLE." Brooklyn was advised both by cable and by letter, the latter sent through diplomatic sources, the only way mail could be

sent or received. The President's office advised the families of all the missionaries that all were well, and so unnecessary worry was avoided.

The branch servant, Raymond Franz, describes what it was like to live in the midst of a revolution: "The capital was the center of the conflict. We slept on the floor for months due to the danger of sleeping at window level. Very few bullets hit the branch premises, however. The electricity in the capital was knocked out almost immediately, which meant that we could not use our electric stove or refrigerator, nor count on our electric pump to get water up to the second floor of the building. I made a couple of charcoal burners out of some large cans. At night we read by candlelight (later modernizing by getting some kerosine lanterns), but since the eyestrain was considerable and the shooting always got bad at night, after a spell of study we missionaries would often play Chinese checkers or other games to take our minds off the fighting outside and to relieve some of the strain. After a while we got so that the shooting did not keep us from sleeping more or less normally. Often at noon some shooting would break out while we were eating lunch and we would slip onto the floor and move our plates down to the chairs and continue eating. I found that going through such experiences made us missionaries appreciate one another all the more. So, too, with all the brothers. Seeing them come to meetings (now held in small groups) in the face of obstacles and risks made them seem all the more precious."

In the city lawlessness and disorder prevailed. Issues arose that put the Christian conscience to the test. Neutrality had to be maintained. Oppression and injustices could influence a person to lean one way or another. It was a time to remember that both sides were part of this system of things and that both had Jehovah's disapproval. American Marines occupied certain homes, or set up machine guns on roofs or balconies. At least one brother had to go to the American officials to request the removal of the marines and their weapons from his premises. Taking advantage of the absence of law, poor people took possession of vacant lots and built on them. Would our Christian brothers do that? Partially burned warehouses were opened by the revolutionaries and people were permitted to loot them, even being invited to do so. The test was on. Would the brothers join the people in doing these things? How far would they be guided by Christian neutrality?

Soon the capital was divided into three sectors. The Dominican army controlled the north and west; the

United States Marines a corridor that contained the branch office; and the southern sector, including the main business section, docks and post office, was in the hands of the revolutionaries. Because of the recognized neutrality of the Witnesses, Brother Franz was allowed to go from one section to the other unmolested. Circuit assemblies were held outside the city, with special arrangements being made for the city brothers to be back in their homes by curfew time.

Raymond Franz comments: "So, while the war brought hardships and dangers, especially of a spiritual kind, we all felt that we learned much from it and appreciated even more the rightness of God's Word and the wisdom of following its principles. We felt enriched by the experience and with strong bonds of love for those who had undergone these experiences with us, in faithfulness."

Brother Franz was invited to serve at the Brooklyn headquarters of the Society, so arrangements were made for Brother Keith Stebbins, who had been serving as branch servant in Hawaii and had just completed the ten-month course at Gilead, to come to the Dominican Republic, learn Spanish and continue as branch servant. Brother and Sister Stebbins arrived on June 11, 1965, and a few months later, experienced missionaries, Sisters Juryne Schock and Edith White, were brought in from Jamaica. Effort was also made to teach some native Dominicans English, so as to prepare them as possible candidates for Gilead training.

Although the revolution had been suppressed, and Balaguer was elected President, violence and terrorism continued. At any time and place, shooting would break out in the streets. Nights were always disturbed with a bomb explosion or shots. Uncontrolled destructive mobs kept people in fear of going into the streets. Such conditions caused the brothers many inconveniences, but with the direction of Jehovah's spirit through his organization, advancement was made. Stress was placed on spiritual growth. This was very much needed to prepare the brothers to face similar problems and others that would arise in the future.

Visits by Brother Henschel in 1966, Greenlees in 1967, Wallen in 1968 and Tracy in 1969, all helped in strengthening the branch organization and the service given to the brothers throughout the country. In 1966 the number of publishers grew to an average of 2,040 in five circuits, with seventy-eight special pioneers. That year 6,156 attended the Memorial.

Efforts to tie in the Dominican Republic with the international "God's Sons of Liberty" assemblies proved

fruitless. Transportation and accommodations could not be arranged. Neither airlines nor hotels would cooperate in guaranteeing space for the foreign delegates. It seemed it was not Jehovah's will to bring visitors to this turbulent land at that time. However, a national assembly was held in January of 1967 so that the brothers did receive the benefit of the same program. The presence, too, of members of the Board of Directors of the Society assured the local brothers that they were part of the great family of the New Order society. A number of brothers were able to come from Puerto Rico, and an extensive advertising campaign invited the attendance of the local population. A fifteen-minute telecast by Brothers Knorr, Stebbins and González, the district servant, highlighted the purpose of our work and of the assembly. Attendance reached 5,154.

Blessings continued in 1967 and resulted in more growth. Publishers to the number of 2,453 reported regularly through 47 congregations in 5 circuits. There were 6,939 who attended the Memorial, and special pioneers grew to 142. Further loving aid was given: The Spanish *Kingdom Ministry* was now sent early to the branch. Here it was revised to fit the needs of the brothers in the Dominican Republic. The brothers appreciated this and responded by a greatly stepped-up ministry. There were 2,715 publishers on the average monthly, with 9,843 attending the Memorial, in 1968. How wonderful all this was in our eyes!

As a fine shepherding work was done by the 141 special pioneers, 254 regular pioneers and 2,156 congregation publishers during 1969, the organization continued to expand. A peak of 3,144 publishers was reached this year, and more groups were formed into congregations so that these reached a total of 58. During the year, 106,633 pieces of literature were placed. The branch servant was called to a special meeting in Brooklyn. Everything pointed to the fact that there was still much to be done in this part of the field.

Strikes, hunger and discontent increased in the land, but Jehovah's people continued to prosper spiritually. It was necessary to build an extension on the branch building for literature storage and shipping. More and more people found their refuge in Jehovah and his organization. By 1970 there were 3,378 publishers in 63 congregations, more than half the brothers having entered the organization during the previous five years. And Jehovah provides what is needed. They came from all walks of life: Auto mechanics, farmers, public car drivers, accountants, builders, carpenters, lawyers, dentists, yes, and ex-politicians; all drawn together by love

of truth and love of Jehovah. They are now one family and free from the strife of the old system.

In the latter part of 1969 and early 1970 Satan tried to cause some problems in this fast-growing organization by promoting disagreements among some of the prominent servants. But, as always, Jehovah's spirit was more than adequate to deal with the situation. In fact, many publishers hardly realized that a problem had arisen. Others, recognizing the theocratic arrangement, moved ahead and did not let personalities interrupt their service to Jehovah. At the end of February 1970, Brother and Sister Jesse Cantwell arrived from Colombia, and Brother Cantwell was appointed branch servant. Five Kingdom Ministry School courses were held at the branch for the purpose of equipping overseers to improve their shepherding service. Special meetings were held with all circuit and district servants. The branch servant visited all the circuit assemblies and the four district assemblies in an effort to bring publishers and branch office closer together. Meetings were also held with regular and special pioneers. A "Bethel Speaker" schedule was put into effect by which the branch servant or another brother from the office would visit congregations over the weekends, giving a service talk on Saturday night and joining in the preaching work Sunday, then giving the public talk that afternoon. All of this helped to knit the publishers and the branch together in closer bonds of love.

Spiritual growth has been the principal objective of all mature brothers throughout the country during the year. Maturity is needed to face Satan's present tactics. A few years ago he tried harsh persecution and failed. The work grew. Now he attacks by trying to sow discord, through immorality and materialism. It became necessary to disfellowship fifty-four persons during the year 1971. In one city there were 350 publishers at the start of the year. During the year over 4 percent were disfellowshipped. Sad as this may seem, it brought faith in the organization and opened the way for the free flow of Jehovah's spirit. During the same period the publishers in that city increased 18.3 percent, despite the 4-percent loss.

When violent methods fail, Satan tries other methods. Besides the aforementioned trouble between brothers, which Jehovah brought to an end through the quick action of His organization, there is always the attraction of fleshly desires. Materialism and immorality continue to raise their ugly heads, each contributing to the fall of some of the brothers who stood so faithfully through times of persecution. Three who spent

many long months in prison had to be disfellowshipped. One of these is still disfellowshipped. In fact, in one city eighteen persons had to be disfellowshipped during the last year. Jehovah's congregation must be kept clean so that his spirit may flow without impediment.

The continued operation of Jehovah's spirit, though, brought great blessings to the faithful brothers so that the end of the 1971 service year showed 4,106 publishers reporting. Jehovah's love and Christian love for one another kept the publishers moving ahead joyfully, working in the field throughout the country, and 13,778 attended the Memorial.

Over the years the attitude of the people has undergone a marked change. The Church is no longer looked to as the power it once was. Priests are no longer held in deep respect. Discontent is manifested in the student unrest, protest demonstrations, frequent outbreaks of terrorism and presence of armed patrols in the streets. On the other hand, the operation of Jehovah's spirit has been manifest, and toward Jehovah's witnesses there is an attitude of respect. More and more people are accepting the invitation to come and prove that Jehovah is good. This can be seen by the fact that 6,596 home Bible studies are conducted each week and that in 1971 there were 105,916 Bibles, books and booklets distributed, along with 830,340 *Watchtower* and *Awake!* magazines throughout the country. Over 1,125,000 hours were devoted to preaching the good news.

Despite the fact that there seems to be a "theme" of troubles and violence through the experiences of Jehovah's people in the Dominican Republic, the brothers have a positive outlook. They are happy and freely give of themselves. They respond to Jehovah's invitation. They are saying, "Here we are! Send us!" And we are sure that Jehovah will continue to send them to all parts of the country preaching and teaching until He says that it is enough.

NICARAGUA

NICARAGUA is situated in the very heartland of Central America; it is the largest of the five Central American republics. Most of its population live in the southwestern portion of the country, roughly paralleling the Pacific coast. The major part of this area consists of coastal and lake plains, with some low mountains and spectacular volcanoes. The volcanic soil is very fertile, and the climate is tropical. As for seasons, there are two: the warm dry season from November to April, and the warm rainy season from May to October.

The Spanish conquest, early in the sixteenth century, implanted the Roman Catholic religion and the Spanish language here. The inhabitants are therefore mainly descendants of the Indians and the Spanish conquerors. They are, in general, of friendly disposition and have a deep reverence for the Bible and for God. They are good listeners. Though a happy, jocular people, they are not disposed to make fun of religion. Even those who are at first opposed will respond to kindness and enter into a discussion. In a word, they are warmhearted.

ARRIVAL OF FIRST

WATCH TOWER MISSIONARIES

It was on June 28, 1945, that Francis Wallace and his brother Fred arrived at Las Mercedes airport. It was a warm morning when the wheels of the twin-motor DC-3 touched down on the black asphalt runway. These two young men, both over six feet tall, noted the intense green of the grass that carpeted the surrounding fields, and the pleasant smell of the light breeze. Within a day or two they located an apartment for rent, settled in and began their missionary work. Thus the first missionary home was established in Managua, which has been the capital of the country since 1855.

Would you have enjoyed that work in a territory where not one publisher was reporting? It is true that a pioneer sister had visited Nicaragua about two years before and had placed literature in different parts of the country. Also, a man in the mining zone of the country had ordered a carton of *Children* books to distribute. However, most of the people of Managua had never heard of Jehovah's witnesses.

These brothers had brought along a portable phonograph and a few records. So, for about two months, or until the records were worn out, they used this instrument in their ministry. It was quite novel to the people. Practically everyone would listen—705 heard the message by phonograph the first month—and they took whatever literature was offered. At first the brothers could only show a copy of *"The Truth Shall Make You Free"* and take orders, or place a few booklets they had brought with them. Workmen at the construction site of a new theater gathered around and listened to the record, and most of them ordered the book. It was very easy to place books; the difficulty was maintaining sufficient stock. In July that year one missionary placed 98 books and 164 booklets; in August, 53 books (the supply ran out on August 13) and 621 booklets; the record was 34 books in one day.

Home Bible studies, using *"The Truth Shall Make You Free"* as a textbook, were arranged in many households. Honest persons recognized the ring of truth in the publications of the Watch Tower Society. One lady, formerly Adventist, told a missionary that her conscience was never easy as an Adventist; she knew she was not keeping the sabbath properly, and she knew that other Adventists were not keeping it either; she was tired of being a hypocrite. A young tailor needed only a few studies to convince him that his Evangelist religion had not taught him the whole truth. This man, Juan Beteta, later became a special pioneer. Dolores Abaunza, a young girl who sold shoes at the Central Market, heard with appreciation and accepted a study. She eventually became a pioneer and is still serving happily in that full-time ministry.

In October 1945, more missionaries arrived, bringing to full occupancy the apartment that the original missionaries had rented over a downtown business establishment. In this second group of missionaries were two married couples and four single sisters, including Jane Wallace, the fleshly sister of the first missionaries. Suitable territories were mapped out and an intensive campaign of house-to-house witnessing got under way.

Managua at that time was a small city of about 120,000 (today, 1971, it has grown to 400,000). Only the center of the city, a section about twelve blocks square, was paved. The rest of the streets were deep dust in the dry season, or filled with water during the torrential downpours of the rainy season. After a rain the children would make money by placing planks across the streets and charging each person having to cross a fee. The hot sun and blowing dust carried by the trade winds of the dry season were a severe ordeal. Malaria, typhoid, hepatitis and other tropical diseases were common.

Though nominally Roman Catholics, large numbers were by no means practicing Catholics. There were the great processions of "Holy Week" and the "bringing in of the saint" on August 1, when thousands of persons from all over Nicaragua would go to a small town about five miles out of Managua, spend the night in revelry, drinking and gambling, and the following day bring into Managua the small image of "Saint" Dominic, the patron saint of Managua. Another great festival for them was on December 8, supposed date of the "immaculate conception" of Mary, when many people would sing songs to the "Virgin" around an altar, and the streets were filled with thousands of persons shooting off firecrackers and rockets, and shouting. This Catholic custom peculiar to Nicaragua has become

known as the *gritería*, which, literally, means "shouting." Other than participating on these special occasions, many persons paid little attention to the Catholic Church.

Hence the work progressed well. Persons who had never had the Bible in their hands began to learn from it and to love it. The weekly *Watchtower* study and service meeting were organized at the missionary home in Managua soon after the arrival of the second group of missionaries. By April of 1946 there were thirty-four attending the service meeting on Thursdays and forty-five at the *Watchtower* study on Sundays. One of the earliest to attend regularly was a young carpenter, Arnaldo Castro, and two friends. When it was announced that there would be an international assembly in Cleveland, Ohio, in August 1946, Arnaldo decided to attend. He states: "Now I realize how Jehovah blessed my effort, because the money I got together was in no way sufficient for a trip of six or seven thousand miles. Jehovah's guidance put me in contact with persons who, though they gave me no financial help, showed me how to realize my purpose. The aid of these kind persons, all dedicated witnesses of Jehovah, made me even more sure that I had found Jehovah's true organization. So at the 'Glad Nations' Theocratic Assembly I was baptized in the waters of Lake Erie." He was the first Nicaraguan to attend an international assembly outside the country. Now he and one of his sons are special pioneers.

The year 1946 was a very happy time for the missionaries and the new publishers who were beginning to participate in the work of witnessing. Brothers Knorr and Franz, president and vice-president respectively of the Watch Tower Society, visited Nicaragua in April. Arriving on Thursday, the visitors attended the service meeting and then, through Brother Franz as interpreter, Brother Knorr spoke to an audience of thirty-four, including the missionaries. Missionary William E. Call, recently transferred from Costa Rica, was among them. On Sunday afternoon Brother Knorr spoke at a public meeting on the theme "Be Glad, You Nations!" A total of 158 persons filled the roof garden of one of the tallest buildings in Managua to hear this message of hope.

Before his departure Brother Knorr established a branch of the Watch Tower Society in Nicaragua, naming Brother Call as branch servant. At that time he was a young man of twenty-six, his black hair prematurely graying at the temples. Two years later a special representative of the Society, J. M. Steelman, visited the Nicaragua branch—something in the nature

of a zone servant visit. This gave further impetus to the work.

In May 1946, the Wallace brothers went to León to try to locate a brother who was known to have participated in the work with the pioneer sister who visited Nicaragua two years before the missionaries arrived. This man accompanied the two missionaries in the house-to-house ministry in León and several neighboring towns. He was later assigned to witness in the city of Chinandega—our first special pioneer!

In February 1948, the branch servant, Brother Call, and two other missionaries made a trip by plane to the Caribbean coast of Nicaragua, to determine if there was need for missionaries there. Much interest was observed and thousands of pieces of literature were left with the people in their week-long trip that took them to Bluefields, Puerto Cabezas and Siuna, a gold-mining city in the mountains.

Hearing reports of interest in the Rivas area, on the southern shores of the Great Lake of Nicaragua, a group of missionaries went to investigate. They found that in the town of San Jorge many persons were willing to listen. It was decided that the nearby city of Rivas would be a good place for special pioneers when available.

In July 1948, a basis was laid for Kingdom work in Granada, the third-largest city of Nicaragua, when special pioneer José Estrada was sent there. Granada was the principal port of the Great Lake, a city of about 30,000.

THEOCRATIC EXPANSION

Meantime, in December 1946 the missionaries moved into a new rented home. A two-story structure with all-tile floors, it had an excellent large room for a Kingdom Hall, and facilities for the Society's office. This house became the center of the theocratic work in Nicaragua for five years.

Early in 1947 Francis Wallace was appointed part-time circuit servant. At that time there was a congregation in Managua and, also, there were interested persons in Chinandega and the Pacific port city of Corinto. There was no highway to these western cities of Nicaragua, but a narrow-gauge railroad tied them to the capital. He recalls one of his train rides to serve a week in Chinandega:

"The train was to leave Managua at 5 a.m. There was no possibility of getting a taxi at that hour, nor a *coche* (horse-drawn taxi, then very common in Managua). So I walked the ten blocks to the railroad

station, carrying my heavy suitcase. The train was a local, mixed freight and passengers, with third-class cars, open to the wind, many of the passengers being market women with their baskets of produce. It was nice to sit and watch calm Lake Xolotlán (Managua) as the train rattled along its shores and the dawn dyed the sky with a rosy light. But when we left the lake-shore and the sun got hot and dust stirred up by the train rose, it was not so pleasant. Due to the heat we had to keep the windows open most of the time. At stations along the way people would enter the train selling fried fish and *quesillo*, a delicacy made from cheese and served on a banana leaf.

"On the trip I was reading the new book '*Let God Be True*' and some of my seat companions took interest in it. I placed a copy with a friendly lady and got her name and address for a back-call. The train reached Chinandega at noon. I was hot, tired and dusty, so I engaged a *coche*, went to a *pensión* and had a refreshing shower. Then after lunch and a short nap I went to the house of the brother, and we called on interested persons. Some of them were members of the Pentecostal Church, and they wanted me to give a talk in the church that night. This place was on the last street and there were no street lights. Ox carts with their very heavy wooden wheels had been using this street and the dust was inches thick. I hit a hole in the dark and went sprawling. Soon I came to the church, lit by a carbide lamp that sputtered and flickered in the breeze. About fifty persons listened intently, punctuating the talk occasionally with *Amens*! Then there were some questions and answers and they asked me to pray. The brother and other interested persons walked back with me to the *pensión* and we continued the conversation until nearly midnight. I just knew that those interested persons would soon be brothers."

The water in the small towns was often contaminated, and flies and mosquitoes invaded the hotels, so circuit servants often returned from such trips with malaria or dysentery. But medicines were available and when they recovered they were ready to go again.

In July 1947 the first circuit assembly was held in Managua, with an attendance of fifty; three persons were baptized. The sessions were held at the missionary home, and the public talk was given at the Trebol (Clover) Theater, a large open-air theater about two blocks away.

The year 1949 witnessed the first circuit assembly to be held outside Managua. This was arranged at Corinto, where a fine audience listened to the public talk

around the bandstand of the central park. That year, too, Brother Knorr and Robert Morgan visited in December, and that was the occasion for the largest assembly until then. Six large cloth banners advertising the public talk were stretched across the principal streets and 50,000 handbills, plus information and store cards, were used. The speech, "Liberty to the Captives," with its thrilling exposé of the Inquisition, brought much comment. Brother Knorr's visit is remembered especially for his counsel to the brothers on "Preach the Word." He was pleased that the work was reaching out to other parts of Nicaragua, there being at the time four congregations and five isolated groups. He made arrangements for further expansion of the work in the form of missionary homes.

MORE MISSIONARY HOMES

In July 1949 Brother Sydney Porter and his wife Phyllis and two single sisters were assigned to a missionary home at Jinotepe, located in the center of the coffee-growing zone thirty miles south of Managua. Although much effort was expended to give a thorough witness, it appeared that the literal soil was more productive than the spiritual. Five years passed and only a handful of publishers were reporting. It appeared to be more practical to transfer the home to a more productive area, so the Jinotepe home was closed. However, the fine seed had been sown. In 1969 the spark of interest ignited into flame and by April 1971 the congregation was reporting forty-four publishers and three special pioneers. Property was later purchased and the brothers have now finished building their own Kingdom Hall.

León, the second-largest city in Nicaragua, about fifty miles west of the capital, is an agricultural and university center. It is a very ancient city, founded in 1523 by Francisco Hernández de Córdoba. Its Roman Catholic cathedral, begun seven years later, reportedly cost five million dollars. West of the city fertile plains extend to the Pacific coast. To the east, mountains and jungle shelter a chain of active volcanoes. Cotton is king throughout this area. But crops have suffered much damage from several recent volcanic eruptions. In December 1968 Cerro Negro (Black Peak) erupted, covering the fields, already white for the cotton harvest, with black sand and volcanic ash. Then in February 1971, a more severe eruption belched forth millions of tons of sand and ash upon León and the surrounding area. Many roofs collapsed from the weight before the sand could be cleared off.

Upon the arrival of more Gilead graduates, the third missionary home was opened, in León, on September 1, 1952. León was a Catholic stronghold and it became difficult for the six sisters to locate a home to rent. The work had been misrepresented as being communistic and landlords were threatened with reprisals if they rented to us. The missionaries had to show much patience to overcome the widely circulated falsehood that 'Jehovah's witnesses are Communists and receive a check from Russia every month.' But a home was eventually located and the work continued. Five years later a congregation of fifteen publishers was formed. By April 1971 there were two units, with a total of 120 publishers active in and around León.

A generous contribution had made it possible for the congregation to purchase property in 1963 and construct their own Kingdom Hall. A few years later a missionary home was added at the back of the property. Although the original six missionary sisters are no longer in the home, others have taken their place, but now there is no concern over having to move due to pressures brought to bear against landlords. However, there are other problems to overcome, with Jehovah's help. León is an area plagued by malaria, and few missionaries have escaped this scourge. But steps to eradicate malaria and medicines to combat it have improved, so it is no longer as great a problem.

The repeated eruptions of Cerro Negro also have been a great burden. One missionary reports: "For days on end during the eruption we felt unclean, gritty. On Bible studies, even when the wind blew gently, the volcanic ash and sand would sift down from the tiled roofs all over our necks and backs and over our literature so that we would have to blow everything off and start again . . . until the next breeze. The brothers found it very trying to keep their homes clean. Even sweeping four and five times a day was not sufficient to remove the grit and the crunch, crunch under your feet. But during all this time the brothers did not forsake the assembling of themselves together or participating in the service. They endured and delighted in the ministry."

Rain, too, can add to the difficulties in this land. In November 1960 heavy rains for ten days produced flood conditions throughout the area. Water supplies were contaminated. Homes in the rural areas were washed away. Some of the brothers lost everything and were in urgent need of assistance. Missionaries and other brothers went into the flooded sections, crossing rivers by holding tight to ropes so they would not be

swept away downstream. They treated brothers sick with malaria and helped them to move to higher ground. Spiritual encouragement was given, and then in January material assistance arrived from generous brothers in the United States who had contributed clothing to meet their needs. More than 1,300 articles of clothing were distributed from eleven different Kingdom Halls to over 535 publishers and others studying the Bible with them.

A fourth missionary home was established when the missionaries were transferred from Jinotepe to Granada, thirty miles southeast of Managua. The home here was opened in January 1955. Granada is the third-largest city and dates back to 1523, having been founded by Francisco Hernández de Córdoba, who also founded León. A lake port, it is located on the west shore of Lake Nicaragua, one of the ten largest lakes in the world. Granada boasted of being solidly Catholic, but now due to internal disunity, clergy corruption and hypocrisy church influence is on the wane.

Three sisters were assigned to this home. They had a difficult assignment. It was here that organized mob action took place at the beginning of a public talk in a park in January 1951. Fear of neighbors saturated the city. It was difficult to start home Bible studies. But regular friendly visits and the placing of the magazines softened up the territory and located interested persons. A congregation had been formed in 1949 before the missionary home was established, but it was rather weak. There was no phenomenal growth, just a slow trickle of interest was evident throughout the years. Perhaps this was due in part to the fact that for eleven years the home and Kingdom Hall were located in the literal shadow of a Catholic church and school just across the street. The brothers determined to build their own hall, and in September 1966 the project was finally realized. Now a large, spacious hall, along with living quarters for pioneers, was erected. Local brothers have proved themselves capable of caring for the work. In April 1971, forty-four publishers rejoiced to see 174 attend the Memorial—nearly four times their own number!

Midway between the cities of Managua and Granada lies Masaya. Located beside a large, deep lagoon or crater lake, it could well be called the "souvenir" city, as it is the center for small articles manufactured for tourists—articles made from seashells, turtle shells, various woods, straws, bamboo, cotton and leather. Brother Francis Wallace, one of the two original missionaries, had married a missionary sister. It was decided to assign them to Masaya and open a home there,

as there appeared to be good interest and prospects for a congregation. In August 1952 the home was established. For two years missionary work was carried on in the city. Like León and Granada, it was Catholic-dominated. Much seed was sown and good work done but with very little response. So the home was closed. Still a foundation had been laid, and in February 1965 two local publishers, a fleshly brother and sister, were assigned as special pioneers directly from the publisher ranks. The territory proved to be ripe and the small congregation grew. Four years later it became necessary to form a second unit due to the increasing meeting attendances. To prepare for this new unit a Kingdom Hall was constructed on donated property. Now, just six years after special pioneers were assigned to Masaya, there are over eighty publishers in each unit.

The cool city of Matagalpa, nestled in the mountainous coffee section of northern Nicaragua, became the site of our sixth missionary home, in September 1957. A married couple and two sisters were assigned here. The people here are socially inclined and very conscious of social levels. The missionaries worked hard for five years and gave a good witness, but ended up with only one publisher reporting field service. As in the case of Masaya, it was decided to discontinue the home and to use local special pioneers. Perhaps they would be better received than North Americans. Four specials were assigned after the missionary home was closed. From 1963 to 1971 the special pioneers have worked industriously, but so far only six publishers are reporting and it has not seemed advisable to form a congregation. But the witness is being given and we are well known throughout the entire area.

WORK ON THE EAST COAST

Jungles and forests laced with rivers blanket the eastern section of Nicaragua. Zelaya, one of the sixteen departments of Nicaragua, extends from near the Costa Rican border on the south almost to the border of Honduras on the north, and not only is the largest but is equal in area to the other fifteen departments combined. In this vast region, sprinkled with a few gold and silver mines, only 6 percent of the population of Nicaragua live, the majority on the Caribbean coast.

Many of the small settlements bear strange-sounding names, due to the influence of the Miskito Indians that inhabit this part of the country. They are not fierce and the majority profess to be Christians due to the work of Moravian missionaries who located in this area more than a hundred years ago. So the religion

here is predominantly Moravian. Later, the Roman Catholic and other religions established themselves.

The two principal towns are Bluefields and Puerto Cabezas, at one time called Bragman's Bluff. This section of the coast between the two cities, under British control since 1655, is sometimes referred to as the "Mosquito Coast." In 1860 a treaty was signed by which England relinquished all its claims in Nicaragua, but it was not until 1893 that Nicaragua took over complete control. The name Bragman's Bluff was then changed to Puerto Cabezas. The Bluefields area has become famous for its heavy tropical rains; in fact, it is not uncommon for 200 inches of rain to fall during a year.

Most of the people here are dark-skinned, many having originally migrated from the West Indies, Jamaica, Cayman Islands and Barbados to work in the banana plantations. Lumber mills were also constructed to cut and export the abundant mahogany, pine and cedar that grew in the forests. But gradually the forests became depleted or too distant from the coastal areas for profitable exploitation. The banana plantations were struck with plagues and blights, so much so that today no bananas are exported from the east coast. Attention was next turned to growing rice and beans and also to the riches of the sea. A large fleet of shrimp and lobster boats now operates out of Bluefields and this has become the principal industry, tons of seafood being shipped out annually.

As previously mentioned, some missionaries had made exploratory visits to the east coast as early as October 1946. Travel was very primitive by land but the national airline did furnish a connection. Reports brought back indicated a great amount of interest. Cartons of books were placed even on the street corners. In a letter to the branch dated September 22, 1947, Brother Knorr suggested that two missionaries might be assigned to Bluefields, but it was not until five years later that two brothers became available to go there and open a missionary home. At the time Casimir Garbinski and Edwin Statland little realized that they would be objects of the wrath of the Catholic clergy, resulting in a temporary ban on our work.

In six years a small congregation was formed, but the brothers needed more training. However, as one of the missionaries married and left, it was felt that special pioneers could care for the work in Bluefields, so the home was closed in July 1958. Some special pioneer sisters were assigned to work with the congregation but were unable to take the lead in organizational matters. Later a brother was appointed as overseer and

special pioneer, but the work was almost at a standstill. However, it is interesting to note that in practically every home the people have a Bible and many of our books. They take the magazines regularly. It appears that the brothers were just not experienced enough themselves to bring others on to maturity. The work really gained impetus when a family from the United States moved in to serve where the need was greater. Later others came and now the congregation is growing and meetings are being conducted in both Spanish and English. Almost thirty publishers are reporting, and on May 15, 1971, what a joy to see 107 persons attend the dedication program for their new Kingdom Hall!

The second major east coast city, Puerto Cabezas, is located some 140 miles up the coast. This town of 8,000 likewise became the center for a missionary home in November 1957. Casimir Garbinski was transferred to this home when the Bluefields home was closed in 1958. He was instrumental in starting a congregation and became known all over the east coast and especially in Puerto Cabezas where he traveled around by bicycle. In April 1961 he became partially paralyzed due to contact with DDT, and almost died. As he was unable to walk and even to feed himself, he was brought to the branch in Managua, where the missionaries cared for him and where he was able to receive medical attention. When it became evident that his condition would prevent him from carrying on missionary work, he was taken to New York Bethel. There he improved and became a cheerful asset to the Bethel family. He worked whole-souled at his assignments until his death in August 1970. Many persons at Puerto Cabezas still inquire about him and speak fondly of "Brother Charlie," as they called him.

Literally tons of literature have been placed in this area. Everyone will stop to listen and talk about the Bible. But the Moravian religion still has a strong influence on the people; although it is not so much a fear of leaving the Church that makes it difficult to bring new ones into Jehovah's organization as it is the social affairs that the people are accustomed to and governed by. Many Bible studies can be started, and it is not uncommon to place 1,000 magazines in a month, but most persons will not separate from their false religion. Everybody knows everybody else, and they find it difficult to separate from persons close to them. But the work has made progress, and a congregation was formed in November 1959. Since the closing of the home in December 1963, the local brothers have carried the responsibility of the preaching work. Due to the

local economic conditions some of the brothers have moved away, so there are fewer publishers now than ten years ago. But many may yet respond if they are taught properly. We hope a family or two will be available to serve here and help our humble brothers who beg for more training so they can assist others.

Other areas of this vast department have been almost untouched. In January 1966 six missionaries did visit a region where the message had never been heard before. They traveled by panel truck and riverboat through dense jungle, the home of boa constrictors, monkeys and alligators, to Bluefields on the Atlantic coast. There they were able to connect with various boats going northward along the "Mosquito Coast." At Prinzapolca, at the mouth of the river of the same name, they transferred to an ore barge for the upriver trip through more wild territory to Siuna. There they could get a flight back to Managua. During the trip they presented at least one showing of the Society's film and placed 823 bound books and Bibles as well as vast quantities of magazines and small booklets. They found many who were truly interested in the Bible in this territory that is predominantly Moravian as to religion. (See "When Preaching Becomes an Adventure," August 8, 1966, *Awake!*) But to date we have been unable to concentrate on these areas as they are so scattered.

PREACHING ALONG THE GREAT LAKE

Early in 1950 a very colorful person visited the branch in Managua. This was Abraham Downs, son of an Adventist pastor, then living at San Carlos at the south-east end of Lake Nicaragua. Because he wore a full beard, Mr. Downs was called "Father Abraham" by some. Having received some of our literature, he found that it made clear things that his father's religion could never answer. As no Witness lived at or visited San Carlos, he determined to visit us at Managua and get a clearer understanding of the truth. Come he did! We all enjoyed his manner of speech, which sounded like the English language of King James' time, and his seemingly endless fund of information about the Great Lake. Mr. Downs was convinced that Jehovah's witnesses had the truth, and asked to be baptized.

In March 1950 the circuit servant visited this brother and the group of persons that he had interested in the truth. The trip led by bus to Rivas, *coche* to San Jorge on the coast, then by the old double-decked lake-boat "Victoria" to San Carlos, a sixteen-hour boat trip.

CLEANING UP THE ORGANIZATION

In Nicaragua morals in general are low. Many men and women live openly in concubinage; and many men have mistresses besides their legal wife. About 53 percent of the children born are illegitimate. It is observed that many persons marry young and later separate; as a divorce is hard to get and expensive, they drift into loose consensual arrangements. Some of such persons respond to the Bible message and study with Jehovah's witnesses.

From 1945 to August 1951 some persons who had not arranged their marriage affairs were attending the meetings of Jehovah's witnesses and some were participating in the field service. One tailor, irregularly active, was living with a woman not his wife. Later he left her and took up with another. As the second arrangement did not prosper, he came back to the first woman. Another baptized brother who was pioneering invited a woman to come live with him without marrying her. By August 1951 it was estimated that of 133 publishers the marriage status of thirty-five or forty was not in conformity with the Biblical standard. The work had shown an increase in publishers every year, but what about those publishers who were practicing immorality? Neither their dedication nor their service could be acceptable to Jehovah, who says: "And you must prove yourselves holy to me, because I Jehovah am holy." Nor would Jehovah continue to bring his "sheep" into an unclean organization.

On October 31, 1951, Brother Knorr gave instructions to straighten out all irregularities and clean up the organization in Nicaragua. He stated that we were not just trying to build up numbers; the important thing is a clean organization. Then the following January a special representative of the Society, T. H. Siebenlist, spoke to the brothers in assembly and explained the Bible's standard on morals and marriage. He explained to them that those who were not willing to clean up would be disfellowshipped and that no more reports would be received from newly interested persons until their lives conformed to the Bible's standard.

This cleanup was not accomplished in a day, of course, or even in a few months. One difficulty at first was that some thought it was only talk and no action would be taken to remove wrongdoers. But they found that, though they were treated kindly, if they would not clean up their lives they would be put out. As a result, the number of publishers decreased 7 percent in 1951, 7 percent in 1952 and 4 percent in 1953. Then, with a clean, strengthened organization and renewed

evidence of Jehovah's blessing, the work went forward in 1954 with a 20-percent increase in publishers. As for individual reactions, the publishers found that a clean conscience brought joy. One reported that he was having many difficulties, financial and otherwise, and decided that the cause was his living in fornication. After marriage things went much better for him. Others who legalized their marriages were happy over it.

The low standard of morals continues to exist in Nicaragua; in fact, it has worsened, as is true world wide. But among Jehovah's people a good spiritual condition exists, and many persons are aware of this. One young man stated to a missionary: "I could never be a Jehovah's witness; I am too worldly." But within a month a study was started with him and now, about four years later, he is a very active congregation servant.

OPPOSITION

From the beginning of our work in Nicaragua the majority of the people, although nominally Catholic, displayed tolerance. Many government officials were sympathetic toward our work and were magazine subscribers. José Frixione, Minister of the *Distrito Nacional*, gave us a permit to use the city parks to give public talks, and several Sunday afternoon lectures were given in the Central Park of Managua, located in front of the National Palace and the Roman Catholic cathedral, with no opposition. But when public talks, well advertised, were given in the principal theaters of the city, threats of a Catholic boycott caused one owner to refuse further use of his theater by Jehovah's witnesses.

Missionaries who graduate from the School of Gilead are trained to speak under trying conditions, and this training was put to a severe test on election day, February 2, 1947, when several hundred persons, for unknown reasons, picked on the street where the Kingdom Hall is to demonstrate against the government. Truckloads of armed guards came to disperse the demonstrators, and all during the public talk there was rioting and shooting just outside the door, but the ones inside listened attentively to the Bible truth. There was talk of armed revolt the following week, and coincidentally the Witnesses were distributing invitations to a talk on the theme "Arm for Defense." Many persons came to hear this, but the "arms" they learned about were spiritual.

Our zealous activity and the steady growth of the work began to rouse the hatred of the clergy. They

published several booklets and leaflets slandering our work. Then in January 1951 came an outright attack on the work and the brothers. This happened during a circuit assembly held in Granada. As the concluding feature a public talk was to be given in Columbus Park. Permits were requested and received from the Mayor and the local military Commander. All was calm as the brothers began to arrive at the park, but as soon as the speaker uttered a few introductory words cars all around the park began to sound their horns, and several Catholic processions, led by priests and carrying images, converged on the group of Witnesses and listeners. The noise increased to bedlam, with cries and shrieks from the Catholic fanatics. Rocks began to fly and the speaker was covered with spittle. The Witnesses found it prudent to retreat.

La Noticia of January 30, 1951, carried the headline: "Catholics Unleashed Religious War Against Protestants in Granada." The article said: "This city was plenty upset yesterday . . . the origin was the public talk that Mr. W. E. Call was to give in the Columbus Park at 4 p.m. The Catholics, . . . arriving at Columbus Park when the speaker began, did not allow him to give his talk due to the great racket, insults, threats, mockery, and even the horns of the cars that the Catholics brought cut loose against the speaker. The Protestants protested . . . but happily everything calmed down. The authorities arrived when everything was over."

Flecha of February 6, 1951, printed verbatim a long letter from Jehovah's witnesses presenting the facts, which letter concluded: "Sincere and honest persons are shocked by this happening just when freedom and culture should be at their peak. Jehovah's witnesses are jailed, beaten and killed in Communist-dominated countries . . . but in a Christian city whose inhabitants are outspoken opponents of godless Communism, why do they suffer the same wicked and cruel treatment?"

Perhaps the Catholic Church had not counted on the many voices of shocked protest. At any rate, Jehovah's witnesses were not molested again in Granada. On the other hand, official opposition was growing. Thus it came about that, when the branch servant Brother Call was transferred to the Costa Rican branch, and Brother D. R. Munsterman took his place in Nicaragua, the new branch servant was faced with a big problem.

KINGDOM WORK UNDER BAN

The first hint of trouble came from Bluefields. The missionaries, Casimir Garbinski and Edwin Statland,

had been assigned to this city and had been well received by the people. Then at the end of September 1952 they were called into the office of Major Carlos Silva M., Political Chief (corresponding to governor) of Zelaya Department. Major Silva told the missionaries that they were in the country illegally and gave them three days to get their papers in order or get out. The branch servant took the matter to Captain Arnaldo García, head of the Immigration Department, who stated that the papers of the brothers were in order. At Captain García's request for information, Major Silva sent a long telegram that Captain García showed to Munsterman. The telegram said that Jehovah's witnesses attacked the Catholic Church unmercifully and that he, Major Silva, had received many complaints from the ecclesiastical bodies of Bluefields. At that time Catholic missionaries from the United States were active in Bluefields.

The branch servant was told that he must have permission for the work from the Minister of Government and Religions, Dr. Modesto Salmerón. Dr. Salmerón considered the matter and rejected the application for permission to carry on our work. As a result, on October 17, 1952, an order was issued prohibiting all activity of the ministers of Jehovah's witnesses in Nicaragua. This order was signed by Captain García of the Immigration Department and sent to the military commanders of all the departments of Nicaragua. Missionaries in Bluefields, León, Jinotepe and Managua were notified of the ban.

The branch servant, after unfruitful appeals to the Ministry of Government and Religions and to President Anastasio Somoza García, took some emergency steps. He expected the missionaries to be deported any day and the local publishers to be arrested and jailed. As a reasonable precaution the Kingdom Hall, a rented building, was closed and the brothers began to meet in smaller groups. Street magazine work was discontinued and the branch literature was distributed to various safe locations. A lawyer was engaged and the decision made to appeal the matter to the Supreme Court of Justice of Nicaragua. The lawyer, Dr. Eduardo Conrado Vado, was then a member of Congress, belonging to the opposition or Conservative Party. For the purpose of the appeal he made a thorough study of our literature, and liked what he read. As he stated: "You know, it wouldn't take much for me to be one of you."

A Petition for Injunction was presented to the Supreme Court on December 2, 1952. After presenting a short history of the Witnesses and a résumé of their

beliefs, the Petition stated the facts that led up to the ban, as follows: "Catholics of the Nicaraguan Diocese have unleashed a systematic campaign against . . . Jehovah's witnesses. Such campaign has reverberated and found an echo in the criterion of some officials and authorities of the Nicaraguan government . . . in such a manner that they have endangered freedom of worship with a flagrant violation of the constitutional principle which guarantees it." After stating the seven articles of the Constitution that guarantee freedom of religion and belief, the Petition called on the Court to annul the unconstitutional order against the activity of Jehovah's witnesses.

The ban on the activity of the Witnesses and the Petition for Injunction against it resulted in a flood of newspaper publicity. As an example, *El Gran Diario*, Managua, December 6, 1952, carried this headline in large type: "Nicaragua the same as Nazi Germany, Fascist Italy and Soviet Russia." The article said, in part: "Would Nicaragua like to be listed in the rolls of the anti-democratic countries of America which trample the universally consecrated principle of Freedom of Religion? Such is the question the missionaries of Jehovah's witnesses set put in an extensive document presented to the Supreme Court of Justice in a Petition for Injunction . . . In another part of the document and under the title, 'Where are they persecuted?' they say: 'It is very worthy of notice, Honorable Magistrates, that Jehovah's witnesses are only persecuted or their rights restricted in anti-democratic and totalitarian countries, as in all countries behind the Iron Curtain, in the Fascist Italy of Mussolini, and in Nazi Germany. On the other hand, they enjoy all freedom in democratic lands.'"

Newspapers also hinted at the source of the pressure on the government that resulted in the ban. For example, *La Prensa* quoted Nicaraguan Catholic Archbishop Gonzales y Robleto as saying that Jehovah's witnesses were Communists. At the time, our work was banned in the Dominican Republic under Dictator Trujillo, and the Nicaraguan ambassador to the Dominican Republic sent information against us, as stated in *Flecha*. The ambassador "sent a clipping from the (Dominican) newspaper *El Nacional*, making public that said sect is political, of Communist origin . . ." Our religious enemies wanted to bring about the same condition in Nicaragua as existed in the Dominican Republic.

The ban and the resultant publicity certainly brought Jehovah's witnesses into the limelight. What would be

their reaction? Would they boldly uphold Jehovah's great name and continue to preach? The majority of the brothers did. But the reports reveal that some failed to strengthen themselves by regular meeting attendance and personal study and became fearful. If Bible truth or the Kingdom work were mentioned, they spoke in whispers. The number of publishers dropped 4 percent. The missionaries, due to their maturity and fearlessness, were a tower of strength to the local brothers.

Early in January 1953, during the ban, missionaries began to work from door to door using only the tracts "What Do Jehovah's Witnesses Believe?" and "Jehovah's Witnesses—Communists or Christians?" as an answer to the charges against our work. The newspapers heard about this activity and *La Prensa* as well as *El Gran Diario* brought it to the attention of their readers. *El Gran Diario* of January 5, 1953, carried the headline: "Jehovah's Witnesses will continue their preaching in the accustomed manner." Also, on January 17, it compared our work under the ban to the activity of the first-century Christians and their meetings in the catacombs. As the local brothers had not been molested in their preaching, and work with the tracts had not brought any reprisals from the authorities, the missionaries started using literature from house to house again on February 1, 1953, with no difficulties.

Then on May 17, 1953, the lies and misrepresentations leveled against Jehovah and his people were publicly exposed and swept away when all five justices of the Supreme Court of Justice voted unanimously in favor of Jehovah's witnesses, reaffirming their constitutional rights of freedom of religion and of speech. The decision, as officially released on June 9, 1953, states, in part: "It is a well-known fact that the persons who belong to the sect called Jehovah's witnesses, appellants, have done nothing more than emit and publish in the nation their own thoughts and beliefs that in the intimacy of their conscience they believe to be better and more beneficial for the welfare of the spirits of men, without the authorities against whom this appeal has been directly directed having proved, or attempted to prove, that in the exercise of the freedom that Jehovah's witnesses have exercised, they committed or intended to commit acts that the laws punish or forbid . . . Consequently it is evident that the constitutional precepts cited by the appellants have been violated, and that therefore the Injunction should be granted."

The unanimous decision of the Supreme Court was the signal for more newspaper comment. *El Gran*

Diario of May 19, 1953, said that as a result of the decision, "Jehovah's witnesses can preach their religion free from fear." It also stated that the decision had "surprised the public, as they supposed that the case would remain pigeon-holed. One of those surprised was the Archbishop of Nicaragua." *El Gran Diario* declared that in the opinion of the archbishop all of Jehovah's witnesses should be excommunicated; also that the bishop of León stated that the Witnesses were Communists and that therefore they would soon be excommunicated. As Jehovah's witnesses are not Roman Catholic, and those of their number that were Catholics in the past have voluntarily left their communion with Catholicism, it is obvious that his statement displayed no real understanding of the position.

The evidence is plain that the conspiracy against freedom of worship failed. Why? Because Jehovah's witnesses continued in their preaching work; and because many sincere persons of Nicaragua, notably the five justices of the Supreme Court, stood up for freedom. Thereafter our relations with the government returned to their former status and have, in fact, improved. Officials have been friendly and cooperative. Our missionaries have been granted free entry to the country and the work has suffered no interference. Jehovah has opened a door for service, and his witnesses have entered it. From just over 100 publishers of the good news in December 1952, under the ban, the 1971 annual report revealed that 1,654 are now carrying the truth to the people.—1 Cor. 16:9.

IMPROVED ORGANIZATION SPEEDS PROGRESS

On March 1, 1962, Brother L. E. Witherspoon replaced Brother Munsterman as branch servant. Brother Witherspoon and his wife had served as missionaries in Guatemala since September 1960. Shortly prior to his arrival arrangements had been made for the first two classes of the Kingdom Ministry School. This training provision has proved to be a major factor in aiding the servants in the congregations. Missionaries, special pioneers and overseers were invited to these classes. Brother A. Bivens, the branch servant of Costa Rica, was assigned by the Society as instructor. During April and May of 1962, thirty-nine brothers and sisters took the course. Then in October 1967 the course was reopened and thirty-one brothers in two classes received the many fine benefits of this training. This time the branch servant, Brother Witherspoon, was assigned as instructor. This proved very advantageous, as many questions and local problems could be worked in to

coordinate the work between the branch office and the congregations.

The final class to date of the Kingdom Ministry School was conducted during November 1970, with seventeen servants receiving this special training. So during an eight-year period eighty-seven ministers have attended the school. The results of this training have been very evident. Not only is there a smoother working organization in the circuits and congregations themselves, but also the assistance that the branch office can render has improved due to the improved coordination between brothers in the field and the branch office.

CONSTRUCTION OF BRANCH HOME AND OFFICE

From the beginning of the work the Society has rented various buildings in Managua for missionary homes and Kingdom Halls. However, really adequate buildings for our purposes did not exist. How joyful we were, then, when, in March 1961, Brother Knorr authorized the building of a branch building and Kingdom Hall. Property was purchased in April and the actual construction began in February 1962. Surprisingly, this concrete and steel structure was built without the use of power tools. Even the thick concrete roof was poured by the use of a bucket brigade, brothers forming a chain and handing the cement-filled buckets from one to another until they reached the top. The foundations were dug by hand, wood was planed by hand, and all holes were drilled by hand. Almost one year later to the day, this earthquake-resistant home was finished and dedicated February 16, 1963, bringing rejoicing to over 300 who packed out the new Kingdom Hall for the program.

Six dormitories comprise the second floor, where the missionaries live, while the first floor contains the Kingdom Hall, branch office and literature storage, and kitchen. A large patio in the back and on the side separates the garage from the main building. The city code stipulates that 30 to 40 percent of the area of any building site must be open patio. When the home was built the total space allowed by law was used. But as the work grew, more space was needed for literature storage. The patio space between the kitchen and garage was ideally suited for the construction of a 350-square-foot addition. But would the city officials grant permission? Brother Witherspoon took the plans down to the Minister of Urbanization, explained our problem and asked for his suggestions. The Minister asked several questions about the nature of our work

and then granted us a special exemption from the Code and permission for the addition immediately. He initialed the plans and said that this would constitute a building permit, thus relieving us from having to file blueprints and pay for a building permit. The much-needed structure for literature storage was finished after two months, in January 1970.

1966 INTERNATIONAL ASSEMBLY

The 1966 international assembly in Latin America, "God's Sons of Liberty" District Assembly, was scheduled for December of 1966 and January of 1967. The assembly in Managua was held on December 17-21 at the Exposition Fairgrounds. A highlight of the assembly was the visit of foreign delegates who were on a special tour. These brothers began arriving on December 16; in all, about 320 arriving in six plane loads.

Nicaragua put on its best face for the visitors, earning its appellation, "the land of eternal summer." Many of the visitors came from ice and snow to find warm, sunny days, blue skies without a cloud and cool pleasant nights. Some of the foreign delegates decided that they could enjoy this climate indefinitely, and have since come here to serve where the need is greater.

As most of the foreign delegates spoke no Spanish, a special program was arranged for them in English on three of the assembly days. At the very spacious Fairgrounds the visitors seated themselves on the concrete tiers that rose from both sides of the wide arena. Behind the flower-decked platform rose a huge relief map of Nicaragua, flanked by banana palms. At the other end of the arena stood a typical Nicaraguan rural house with cane walls and straw thatched roof, which housed many departments of the assembly. High above rose the roof of the arena. Open at both ends, the arena was cooled by a constant northeast trade wind that at times became quite strong.

Some of the missionaries presented the history of the work in Nicaragua. Then another, using the relief map, pointed out where the work was established and where there was still isolated territory. Finally, a musical program, featuring accordions played by missionary sisters and a choral rendition of some of the songs in the new songbook, was presented. The visitors were very pleased with the program. Brother Knorr stated that tears came to his eyes at the beauty of the song "God's Loyal Love."

The assembly, which began with 575 in attendance, swelled to 1,654 for Brother Knorr's public talk on Sunday. This talk, "Mankind's Millennium Under God's

Kingdom," was translated into Spanish by Brother Witherspoon. The local brothers greatly appreciated having with them the Society's president and vice-president and members of the board of directors, and receiving their counsel.

A feature enjoyed by most of the visiting foreign delegates was the "Venice of the Tropics" tour to the islets of Lake Nicaragua. A motor launch took them through some of the 300 or more little islands formed when an eruption of the massive volcano Mombacho poured a river of lava into the lake. The pounding waves have cut channels through the lava islands, which are now covered with tropical trees, creeping vines and multihued flowers.

All too soon the assembly ended and we were waving to the hundreds of visiting delegates as they took off for the next assembly in Costa Rica. But the effects of that assembly are still being noted as year after year new increases in our ministry are registered.

OTHER DISTRICT ASSEMBLIES

Our district assemblies for 1967, 1968 and 1969, which were really national assemblies, were held in Cranshaw Soccer Stadium in Managua. This stadium is open to the sun, so the brothers put a large cloth sun-break over a large section of the stands. As the assemblies were held in the dry season, there was very little danger of showers. The Cranshaw Stadium is near the center of the city, and the ease of reaching it is reflected in the excellent attendance at these assemblies as follows: 1967 . . . 1,407; 1968 . . . 1,657; 1969 . . . 2,020.

The next national assembly was scheduled for January 1-3, 1971. It was decided to hold the assembly in the Hippodrome at León, our second-largest city. So this assembly had the distinction of being the first large assembly to be held outside of Managua. Would our attendance be lower? On the contrary, 2,513 attended the public talk, our best attendance ever. In all these assemblies the well-presented dramas added intense interest and educational value to the programs.

SERVING WHERE THE NEED IS GREATER

A four-page article in the June 15, 1968, *Watchtower* invited persons who could do so to "let down their nets" in more productive areas in the work of "fishing for men." About Nicaragua, with its many lakes, the article said: "Sounds like a place where 'fishing for men' would be rewarding. And it is." Hundreds of inquiries were received, and in 1969 some families began to arrive. Most of the arrivals bent their first efforts to

learning some Spanish; then, as they were able to present the message, they began to participate in the field work. Publishers that for some time had been unable to obtain or keep a study going in Canada and the United States had more than enough studies here.

At the present time (May 1971) nineteen families with sixty-one members are serving with ten congregations in Nicaragua. For many families with small children it took a great deal of faith to uproot themselves and come several thousand miles to a completely new environment. One Canadian congregation servant consulted with his family, and they decided that there were two principal things they wanted to do before Armageddon: serve where the need was greater and pioneer. Now they are happily doing both. There is still room for many more to enjoy these privileges.

How would you like to work in a territory where two priests on separate occasions encouraged their members to study with us, as they feel we are doing an excellent work? In one village, a distraught widow sought comfort and hope from her priest shortly after the death of her husband. And hope he did, indeed, give her! He handed her a *Paradise* book along with a New World Translation Bible, stating that these books contained the real hope she needed.

Or, have you heard of someone learning the truth by lifting up and looking under a man's robe? One sister reports how she received a shock that led her to the truth. One day while cleaning in the church she lifted up the robe of the image called Jesus the Nazarene to clean underneath. To her horror he had no body, just a few slats nailed together. This started her thinking. She had had her curiosity aroused now and went from church to church looking under the skirts and gowns of the "saints" to see what was there. The misshapen plaster-of-Paris bodies and the dusty, cockroach-infested slats reduced her faith in the "saints" to a pile of rubble. She puzzled over this until, shortly thereafter, a Witness called at her home. Needless to say, a study resulted and she is now a sister whose faith does not rest on slats any longer.

TWENTY-FIVE YEARS OF EXPANSION

The following chart illustrates graphically our expansion during the past twenty-five years plus one. Note the results of the cleansing of the organization from 1950 to 1955. Although there was no increase in publishers in that period, the publishers were growing spiritually, for the hours increased by almost 100 percent. The increase since then to 1971 has been steady.

YEAR	PEAK PUBS.	TOTAL HOURS	CONGRE-GATIONS	GILEAD GRADUATES
1945	3	2,571	0	2
1950	190	27,245	4	8
1955	190	50,034	9	19
1960	388	92,910	12	23
1965	692	154,075	18	16
1971	1,654	371,681	31	22

While the final figures for the April 1971 Census have not been released, it is calculated that Nicaragua has about 2,000,000 inhabitants. Is the good news being preached to them? Publishers to the number of 1,654 made a determined effort to reach as many as possible in 1971 and in this one year they placed 30,847 Bibles and bound books, 10,328 booklets, 262,103 *Watchtower* and *Awake!* magazines, as well as getting 1,472 new subscriptions. They were also teaching 1,913 households weekly, on the average, through home Bible studies. But many towns, villages and extensive rural areas have not had a witness. More special pioneers will be needed to reach these areas, and we have approval for eighty special pioneers—we have only fifty-seven at present.

The fact that there are still a great many persons who want to hear and to follow the Bible, if we can reach them by home Bible studies, is shown by the fact that 4,710 persons, almost triple our peak of publishers, attended the Memorial on April 9, 1971.

So twenty-five years plus one of theocratic expansion have ended, but we know that this is just the beginning of greater things for Jehovah's faithful servants, because "to the abundance of the princely rule and to peace there will be no end."—Isa. 9:7.

PAKISTAN AND AFGHANISTAN

PAKISTAN'S population of 130 million—of which 88 percent profess the religion of Islam—constitutes the world's largest Moslem state. It is the only country in the world with over a thousand miles of foreign territory separating its two parts, West Pakistan and East Pakistan. Bounded by Iran and Afghanistan to the west, China in the north, and the Arabian Sea to the south, West Pakistan has India as its eastern neighbor. East Pakistan, for the most part, is surrounded by Indian territory.

How did this unusual division come about? Before 1947 the more than 360,000 square miles of Pakistan was all part of predominantly Hindu India. For many years the Moslem minority had striven for an independent government based on the principles of Islam. Their opportunity came at the time when India was

granted independence from Britain in 1947. On August of that year the new nation of Pakistan came into being—made up of two areas of heavy Moslem concentration that were not continuous, but rather widely separated one from the other.

Urdu is the principal language of the West, while Bengali is spoken in the East. Pakistan, for the most part, is an agricultural land. The comparatively small percentage of the population that is literate is to be found mainly in the cities and small towns. It is to this class of people that the major part of the preaching of the "good news" of the Kingdom has been directed in recent years.

Although Pakistan had its political inception in 1947, the proclaimers of Jehovah's kingdom were active in the territory even earlier than 1926, when the Watch Tower Society's branch in India was opened up. Some of the Society's literature had found its way into the northern province of Punjab and its capital, Lahore. This was because of the zealous activity of an Anglo-Indian, Frank Barrett, a telegraphist with the Indian telegraphs department, who continued active in the Lord's service till his death and spent many hours preaching in what is now West Pakistan.

Brother Barrett had a co-worker in Lahore who had shown much interest in the Kingdom message, a man named Harvey. To visit this man the newly appointed branch servant for India, F. E. Skinner, made the trip to Lahore. At that time there was a general sense of urgency among the Witnesses, so plans were made to cover as much territory as possible in a short time. Subscribers for *The Watchtower* were to be asked to undertake the distribution of literature. Hence the visit of Brother Skinner to Lahore to contact Harvey.

Seven hundred miles away to the west, in Quetta, in the province of Baluchistan, was another man to be contacted on this same trip—Walter Harding. Brother Skinner found him to be already a vigorous exponent of the things he was learning through the study of *The Watchtower*. As a guard on the railway he would often approach second- or first-class passengers and ask if they would like something to read, thus sharing effectively in the spread of the Kingdom message. Not until after Brother Harding's death in 1933 did his wife and family take their stand for true worship. Members of this family, in fact, were among the first publishers of the congregation in Karachi, to which town they had moved from Quetta.

After this fruitful visit, and the Harding family having loaded him with literal fruit for which Quetta

is famous, Brother Skinner set off by train on his 1,500-mile return trip to Bombay, via Karachi. This seaport city is very humid and tiring; however, Brother Skinner's week there was spent profitably in the distribution of the book *Deliverance*, mainly among nominal Christians. Thus a start was made in publishing the "good news" in what was later to become the first capital of Pakistan.

The preaching work was not confined to the large cities in those early years. Brother Skinner began making regular yearly visits to the small towns and villages of the Punjab. Here the majority of the nominal Christian population is to be found. It was to visit these in the winter months of December and January each year that Brother Skinner came with S. M. Shad, his interpreter, a newly interested schoolteacher from the Punjab.

Brother Skinner found these annual visits a thrilling experience. He would meet Shad at Lahore and then travel by train, on horseback or by horse-drawn vehicle over the dusty tracks between villages, living with the local people in their little mud houses along with the chickens, cows and goats. How stimulating he found it to talk to the simple peasants just in from the hard work of the cane fields, as they squatted on the mud floor or sat on their woven-rope beds, leafing through the pages of the Scriptures as newfound truths were explained to them!

PUBLISHERS COME TO STAY

In August 1929 two brothers who were to have a considerable share in the expansion of the preaching work under the India branch arrived in Bombay—Claude Goodman and Ron Tippen. These brothers had volunteered for service in India at the recent international convention in England, where they heard a brother home on leave from his secular employment in India giving his experience. They spoke to Brother Rutherford, then president of the Society, and then and there arrangements to send them to India were initiated. They set out confidently in the spirit of Matthew 6:33, since they had only ten dollars each and a one-way ticket to India. On their arrival they soon used up their money on tropical clothing and the bedding rolls so essential to travel in India. Two weeks later they were off on the two-day trip by sea to Karachi.

They proceeded to cover all areas where English might be known, for they had no literature in the local language. However, since India was then under British rule, English was the official language and they were

soon able to distribute the many cartons of literature they had brought along. Follow-up work was only incidental, for at that time the idea was to cover the territory and place as much literature as possible. After being in the city about a week, living in the cheapest place they could find, they had an experience that helped their faith as well as their financial standing. Brother Tippen witnessed to the proprietress of the largest and most expensive hotel in town. She took literature and inquired where he was staying. The upshot was that she invited them to be her guests at the hotel for as long as they would be in Karachi. Thus they were able to accumulate funds they would so much need in the months ahead.

Their next move was to Hyderabad, Sind Province, one hundred miles away by train. This was, they felt, real pioneering under Indian conditions. Indian trains had four classes, and these brothers, to the chagrin of Europeans, traveled usually in the lowest class, where they squeezed into a packed wooden-bench compartment amongst the peasantry. One week was spent in Hyderabad, and this time they were accommodated in a "dak" (post) bungalow. These are to be found all over the country, and for a small cost one can occupy a room with a crude table, two chairs and two wooden plank beds on which the bedding roll may be spread.

From Hyderabad Brother Tippen went to Quetta, and Brother Goodman to Ambala, expecting in due course to join forces in Lahore. The branch office had received many letters from villages around Lahore and there seemed to be much interest in these so-called Christian villages, so the brothers proceeded to the area. Between villages the mode of transport was largely by camel, which, according to Brother Goodman, after a few miles and a sore seat, was not so enchanting an experience. He recalls that on one occasion when they were both mounted on the same camel, the animal stopped to browse. Brother Goodman pulled the single string, whereupon the camel started to settle down on his four knees. Then he pulled the string in every other way he could think of, but the camel remained contentedly chewing. Only when Brother Tippen recalled hearing the driver make a whistling sound and imitated it did the beast arise and proceed. From then on Brother Goodman says he treated the string with deep respect.

Eventually, they located the writer of all those letters to the branch office, a free-lance clergyman! Since they could speak no Punjabi and they had no literature in that language, their only means of reaching the villagers was through this man as interpreter.

Large crowds came to hear them give a talk, but afterward the only question the people would ask was: "Will you establish your mission in our village and build us a school or a hospital?" They later discovered that the clergyman had instilled such a hope among the villagers, while he, in the meantime, got his rake-off from those simple, kindly people.

This idea that the purpose of Christian mission work was to bribe the people to accept Christianity by means of material benefits is still firmly believed by the majority of nominal Christians. The war conditions not many years after this proved disappointingly that many supposedly interested ones were more interested in any financial support they might receive from the Society. Even Brother Shad, who had been so helpful when Brother Skinner visited these areas, went back to teaching in a sectarian school and became apostate.

Two more brothers from England, Randall Hopley and Clarence Taylor, arrived in Karachi in 1932 to help in the gathering of the genuine "sheep" of the Lord. One of the cities visited by Brother Hopley was Dacca, later to become the capital of East Pakistan. However, the prospects at that time were not too encouraging. Meantime, the nucleus of a congregation had been formed in Karachi. With the outbreak of World War II in 1939 the work was more or less confined to Karachi and two or three other major cities. In Lahore, in 1942, a special pioneer, a Persian, was arrested and placed in custody under the Defence of India Rules. He was detained for three months, but later he was released without ever knowing what his offense was supposed to have been. In 1943 the British rulers of India banned the importation and printing of the Society's literature. This resulted in a great deal of harassment for the pioneers. Happily, however, that ban was lifted late in 1944.

COPING WITH DIFFICULTIES

An event that was outstandingly to affect the preaching activity here was, not World War II, but the fact that on August 15, 1947, India achieved independence, and the partitioning of the country into what is now India and Pakistan went into effect. Pakistan, in the Urdu language, means "holy land," and this is what many of the Moslems of India hoped it would prove to be when, separated from the Hindus and Sikhs of India, they would be able to put into effect the principles of Islam. The actual separation resulted in one of the bloodiest upheavals of history, as the Hindus fled to India and the Moslems fled to Pakistan. The Punjab

suffered most, since the partition split it in two, with Lahore just seventeen miles within the new Pakistan border and Amritsar about the same distance within Indian territory. Refugee trains arrived in both cities with all their passengers brutally murdered. Those who managed to escape told of dreadful experiences, and so reprisals began all over the two countries. An estimated eight million refugees, with more to come, had crossed the borders in both directions by early December 1947 and thousands more had lost their lives.

Less than twenty of India's proclaimers of the "good news" found themselves overnight in a new country. In Karachi there was a congregation of twelve, and there was one other congregation in Quetta, where two pioneers were helping. One lone pioneer minister was serving in the rural areas of the Punjab. Surely a time of small beginnings for the Kingdom work in Pakistan!

Karachi's population swelled suddenly from 450,000 to over 1,126,000 in 1951 as the refugees from India came streaming in. Unsanitary, disease-ridden colonies sprang up all over the city, with dwellings constructed of date-palm matting. Less fortunate ones simply had to sleep in the streets. The congregation enjoyed an increase, especially after the arrival of the first two graduates from Gilead School to reach Pakistan—Harry Forrest and Henry Finch. They found, as did the other brothers, that Bible studies were not so easy to start and the house-to-house work had its problems also. In a largely Moslem population this was to be expected. To the Moslem the Koran is the supreme authority, and he thinks that the Bible, though inspired, has been changed. Hence Bible study may not be appealing to him, and even if he does have some interest in it he may be afraid of fanatical relatives or neighbors. This latter difficulty has been overcome by some by coming to the Kingdom Hall for their studies.

Then there is the Islamic custom of "purdah" for the women, requiring them to be veiled in public. This makes it difficult for the brothers in the house-to-house ministry, since the women, for the most part, will not come to the door when a man is there. Then, too, the man of the house may be very orthodox and will not take kindly to the idea of men trying to see his women-folk. So those first missionaries in Karachi spent a lot of time visiting offices and business premises in order to reach people with the Kingdom message. The sisters in the congregation either worked together or with a brother, since it was considered out of taste for a respectable woman to be visiting houses alone. Over the years this problem has been overcome to some extent,

the missionary sisters setting the lead with good results. The brothers, however, still have a problem in many places, and find it more practical to take a sister along with them in the field ministry. It is still a common sight to see a brother patiently waiting outside while the sister witnesses within.

Despite these difficulties, the little Karachi congregation slowly grew, as did the organization throughout the country. In 1950 there was a 22-percent increase, with the total number of publishers reaching thirty-seven. Still more help was on the way.

Due to difficulties that developed between the two countries it became virtually impossible for the Indian branch to supervise the work in Pakistan. No money or literature could get through from one country to the other. So, in 1951, Pakistan was made a separate branch, and Brother Goodman, who was still serving faithfully, was appointed the first branch servant. When he received this assignment he was about to graduate from the fifteenth class of the Bible School of Gilead in America. Three fellow graduates were assigned with him, among them G. K. Young. Three months later two more graduates arrived in Karachi, including Brother Young's own brother.

In 1951 there were as yet no missionary homes in the country. Brothers Finch and Forrest had been living with a family of Witnesses, so when the new missionaries arrived they continued to eat their meals all together at the home of this family, but were housed in different places throughout the city. Two of the brothers found accommodation in a residential hotel having a minimum of facilities in anything but hygienic surroundings. Within five months, though, arrangements were made for a missionary home where all could live together comfortably, and from where the branch personnel could operate.

About this time all were saddened by the loss of one of their number—Lesley, the wife of Brother G. K. Young. Not strong in health, and weakened no doubt by illness aggravated by difficult living conditions, she died. Later the same year Brother Joe Oakley, owing to sickness not alleviated by Karachi's heat and humidity, was transferred to Quetta's more salutary climate. He was shortly to become the first circuit servant to operate under direction of the Pakistan branch. He was accompanied to Quetta by Allan Young, and later G. K. Young joined them and a missionary home was established there for the first time.

In Karachi in early January 1952 all the publishers of the "good news" received great encouragement from the

visit of Brothers Knorr and Henschel. An audience of 364 heard out the lecture "Will Religion Meet the World Crisis?" given by Brother Knorr in the city's then largest hall. Many others came, but at intervals they would leave the auditorium as the sonship of Christ or the ransom were mentioned, both of which teachings the Moslems firmly reject. Nevertheless, there was one Moslem at least who was encouraged by this visit of the Society's president to take a more open stand. Brother Shah, as he later became, although outwardly a Moslem, had from his youth rejected the teachings of Islam in his heart. When he received the book "*Let God Be True*" from a Witness, some three or four years before this, his interest was aroused. But the Witness never called back and it was not until sometime before the visit of the Society's president to Karachi that he had had the opportunity to develop his interest. This was when he observed a Witness passing out handbills near his shop. A study was soon started with him, and in 1952 he symbolized his dedication to God by baptism.

There was opposition, of course. He relates how one day his neighbor called and said: "I had a dream last night in which God told me that I must kill you, as you are becoming an infidel." To this Brother Shah responded: "If you think it is God's will for you to kill me, go ahead. I am not afraid. But what you do will be murder, pure and simple, for which you must account to the police. And do not think that you will go to paradise for doing it, as Islam teaches, for Jehovah God does not reward murderers, but destroys them." To this day the "infidel" still lives and, in fact, for many years he was the only one from the Islamic faith who remained associated with Jehovah's people here. A few others came along for a time and then fell away, even after baptism. It has been a great joy to this brother, therefore, to see others, including his own son, with the same background as himself, showing genuine determination to stick to Jehovah and serve him.

Thus much seed was being sown at this time, some of which was to bear fruit later. To illustrate this, we can tell of a nominal Christian woman who was contacted in Karachi by one of the missionaries. A Bible study was held with her for about eighteen months, but on account of the indifference of her husband and opposition from her mother and brothers, she canceled the study for a time. The missionaries kept in touch with her, however, and then in 1955 the sudden death of her oldest daughter moved her once more to seek the comfort from the Scriptures. Thus a very keen enthusiast for bingo be-

came a dedicated and zealous publisher of the "good news," and this Sister Davis has had the joy, over the years, of seeing all but one of her immediate family dedicate their lives to Jehovah. Her son Geoffrey has been serving for many years as a special pioneer. In 1971 he became the first Pakistani brother to qualify for the work of serving his brothers as a circuit servant.

THE "GOOD NEWS" IN EAST PAKISTAN

Very little has been said so far about the preaching of the Kingdom in East Pakistan. Despite the density of population—almost seven times that of the West—the greater part of the activity of Jehovah's witnesses has been in the West. Apart from a brief visit in 1932, as above-mentioned, no missionaries were assigned to East Pakistan until 1953, when Brother and Sister Howard Benesch were sent to Dacca and a missionary home was opened up. Due to lack of response, however, they were moved to Lahore after two and a half years, and it was to be another thirteen years before the work was again attempted in Dacca. Showing that there were sheeplike ones to be found in the area, though, a missionary sister was able to conduct a study by mail with one lady in the largest seaport of East Pakistan, Chittagong. Here there are a few nominal Christians, and this lady was one of them, Roman Catholic. On account of extreme poverty she had been given over to the nuns as a young child. She performed menial services for them in the convent until, at the age of eleven, the nuns married her off to a man much older than herself. This left her with little education and still less love for the Catholic Church. When her own family had increased to thirteen members, a seed of truth was sown in her heart by an aged, newly baptized sister who was herself contacted and studied with by mail. This person put the convent-reared woman in touch with the same missionary sister, who suggested that she too study by mail. Meantime, also, a brother on a business trip from West Pakistan left a *Paradise* book with her.

For three years after this initial contact nothing was heard from her. Then one day the missionary received a letter from her that said, in part: "I think you know that there are none of Jehovah's witnesses in Chittagong except me, so please help me by sending a Bible and magazines for guidance." It appears that due to severe floods caused by cyclones—a yearly occurrence in this coastal region—she was forced to leave her home and lost the address of the branch office in the process. In response to her letter a regular study by mail was

started, her oldest boy writing out the answers to the questions for her. Despite the withdrawal of all material aid by the Roman Catholic Church and her husband's being unemployed, she studied with her children and made efforts on her own to preach the "good news," even standing at the back of the Catholic church and approaching people as they came out. Then, just about the time a family of Witnesses and two special pioneers arrived in Dacca to help her, she became very ill and died of cancer. This was in 1968.

The father of that newly arrived family, Brother Mass Jivanandham, had been serving in the armed forces when he came to a knowledge of God's purposes several years previously. After one year of study in Karachi he took his stand, and was sentenced to six months' imprisonment and dismissed from service. On his release he symbolized his dedication by baptism and, along with his wife and three children, became active in the Karachi congregation. In 1968 he was offered an opportunity to work in Dacca for eighteen months. He accepted the offer only on condition that special pioneers Brother and Sister Porter, who had come in 1961 to serve where the need is great, would accompany him. He felt that such an arrangement would be needed to keep his family spiritually strong. So the group got to work in Dacca. Much literature was placed and many subscriptions for *The Watchtower* were obtained. Bible studies also were started, and one result was that a young man symbolized his dedication by baptism at the Karachi district assembly in 1970, while two others began publishing. Although Brother Jivanandham and his family eventually had to leave Dacca when his work contract was finished, the two special pioneers remained there until 1971 when they left amid a chaotic political situation.

EXPANSION REWARDS MISSIONARY EFFORTS

The records of the branch office show that by the end of the 1953 service year there were fourteen graduates of Gilead School in the country and a peak of fifty-seven publishers had been reached. The graduates were distributed among four missionary homes in four different cities. One of the new homes was in Lahore, Pakistan's second-largest city, where, over the years, many have had a share in preaching the Kingdom. Finally, in early 1954, the first congregation of five new publishers (only one eventually remained loyal to Jehovah) and four missionaries, was formed. In late July of the same year their number was increased by the arrival of Brothers Goodman and Forrest when, due to problems

of accommodations in Karachi, Lahore became the new location for the Society's branch office. They were forced to leave the Karachi home on short notice, and since Karachi was still wrestling with the vast refugee problem, there was nothing to do but move to Lahore. Adequate facilities, newly built, had been found there.

Lahore does not have the cosmopolitan population of Karachi and the people are therefore inclined to be somewhat narrow-minded. It is known as the city of universities and colleges, and many ancient monuments attract visitors. As in most cities of Asia the contrast between rich and poor is outstanding, with the affluent living in palatial bungalows and the poor, making up the vast majority, in squalid, unsanitary mud huts or in dark, equally unhealthy, narrow streets. Then there is another growing sector of the population that make up the middle class, and it is among these that the greatest amount of the witness work is done. This is not because of class distinction, but, rather, because of the problems created in visiting the poverty-stricken sections of the community.

Just the appearance of a foreigner or a well-dressed stranger is the signal for the narrow street to fill up with unwashed, unkempt children of all ages. They literally pour out of the homes, leaving no doubt in one's mind that overpopulation is the No. 1 problem in this part of the world. Shouting and hustling one another, they follow the publisher from house to house, often barging into the homes in the wake of the publisher, oblivious to any remonstrance. The older ones quickly grasp the identity of the newcomer and soon the whole street hears that they can buy a magazine for twenty-five paisas or that the stranger is making Christians. This often results in closed doors, but anyway the publisher by this time decides he must try another street where he will be able to hear himself speak.

At such a time a bicycle—the most common means of transport in Lahore—is an advantage for a quick getaway. When the Witness finally does depart, it is amid screams and hand-clapping and, in some instances, showers of stones. So the best way to work such sections is to emulate the example of the brothers in Communist lands, doing one house in each street at a time.

When the branch was first moved to Lahore, witnessing was largely confined to those who knew English. At that time there was no special two-month language course for newcomers. New missionaries learned Urdu as best they could, sometimes hiring a local tutor. Even then, if the tutor was more interested in pay than in teaching, progress was slow. There was one missionary,

however, who endeavored to make use of what knowledge of the language he had throughout the scattered villages of the Punjab, traveling on a pedal cycle.

This was Harry Forrest. After his transfer north from Karachi he became a well-known figure in the three years he covered the hundreds of miles of rural Punjab. He carried everything with him—literature, clothing, Bible and bedding. Loaded in front, behind and on both sides, he looked more like a world tourist. The common people greatly appreciated his efforts and gladly listened as he would say a few words in Urdu and they would read the scriptures from their Punjabi Bibles. They used to call him "Jungle sahib," for that is the literal meaning of his name in Urdu. Despite his being over fifty years of age and, at the time, slightly hard of hearing, he kept to his work in the extreme heat, sleeping wherever he could, be it house, barn, hut, bazaar or even out in the field under the stars. How often the Witnesses today get inquiries about him as they meet people who first received the Kingdom message through his zealous activities!

More preaching was now being done among the vast Moslem population throughout the country, and when the book *What Has Religion Done for Mankind?* with its chapter on "Islam" was released in 1951, it was hoped that many honest-hearted persons would get their eyes opened. Many copies were put in the hands of the people, but by 1955 some of the more fanatical began objecting to that specific chapter, and letters expressing the objection began to appear in the press. Moslems are so sensitive about the matter that anything said about Mohammed that could be construed as slightly detrimental in any way would be enough to cause a riot. Anyway, the government decided in August 1955 to ban this publication totally, the reason given being that it offended the religious susceptibilities of the local population. However, there were other publications available, so the preaching work continued unabated.

At the close of that year 1955 a new missionary home was established at Rawalpindi, 170 miles northwest of Lahore, situated at the foot of great mountain ranges. This brought to four the number of these homes, since Brother and Sister Benesch had now left Dacca for Lahore, where they were joined by the first two single missionary girls to arrive in the country. Brothers Muscat and Miller, originally from Australia, were at this time transferred from Lahore to Rawalpindi to help in opening up the work there.

While in Lahore, Brother Miller started a Bible study with a Mr. Lamuel, who turned out to be an eager

hearer of the Word of God and soon progressed to the point of baptism. Although at first his knowledge of English was very limited, over the years he developed ability in this direction and is now being used in the furtherance of the Kingdom interests by regularly translating the *Kingdom Ministry* into Urdu and serving as interpreter in the Lahore congregation.

BLESSINGS OF 1956

In January 1956 Pakistan received a new branch servant, R. T. Pope from New Zealand, who had come to Pakistan two years earlier after graduating from the Watchtower Bible School of Gilead. This was because of the departure of Claude Goodman, who was soon to be married to one of the daughters of the earlier-mentioned Brother Harding. Brother Goodman spoke of his twenty-six years of diligent service in these regions as the most thrilling and enjoyable chapter of his life. Though failing in health, he still serves as a pioneer and overseer in West Australia.

At the beginning of this year the very first Urdu-speaking congregation was formed in Karachi. Many of the brothers here had belonged to the same nominal Christian denomination, and Brother Sadiq Masih was the one who first brought the message to these humble folk. He himself had first learned something of God's purposes in 1947 in India when he bought a second-hand *Deliverance* book, coverless, tattered and without title page. The son of a clergyman, Sadiq had been keenly interested in God's Word from his youth. In 1948 he brought his family to Quetta and found a home opposite the church. The only prayer offered by this clergyman that he found admirable he found out was only read from a prayer book. And who told him this? Why, the clergyman's own son who, fifteen years later, was himself to become a dedicated servant of Jehovah God. Sadiq continued in a very unsatisfactory spiritual state until one cold, snowy Sunday morning when he and his family were keeping warm in bed at the time that a pioneer brother came to his door. He accepted the book "*Let God Be True*" and agreed to have a Bible study started in his home immediately.

Soon he was sharing in the preaching work, and then one day another privilege came his way. The circuit servant was scheduled to give a widely advertised talk in the local Town Hall—but the translator had not turned up. Sadiq Masih was asked to substitute for him, and that was but the first of many such opportunities to improve his serviceability. Not long after this he went to the Punjab, where, in his free time, he was

able to sow much seed, some of which later bore fruit in the form of other dedicated servants of Jehovah. Gradually he was coming to realize that his secular work was hampering and limiting his efforts, so, at great loss to himself financially, he decided to change his vocation.

Believing firmly in the promise at Matthew 6:33, he returned to his home district in the Punjab, Sialkot. Despite hard times and opposition, including two mobbings, he found one man who was willing to dedicate his life to Jehovah and who is still serving faithfully. In 1952, when Brother Knorr visited Karachi, Sadiq sold his only movable possession, a bicycle, in order to pay his way to the assembly in Karachi, some 250 miles away. In Karachi he managed to find suitable employment and decided to stay and share in the Kingdom work there.

Later, in this same congregation in Karachi, there were two fleshly brothers, Sattar and Sadiq, who progressed in knowledge and then returned to their native Punjab with their families and served there as special pioneers. This was in 1959, after Brother Forrest had returned to Canada. By reason of the training these two brothers received in the Karachi congregation, they were able soon to organize the first isolated group in rural Punjab. Unlearned in the eyes of the world (one of the brothers only learned to read after becoming a Witness), these brothers continued to preach to the well-educated and the illiterate alike in all the villages and towns around Daska, some sixty miles from Lahore. In 1970 the small group was formed into a congregation and the two brothers constructed a Kingdom Hall on the small piece of land where their home stands. This structure has the distinction of being the only Kingdom Hall in the country built and owned by the brothers.

Toward the close of 1956 the seventy-nine publishers throughout the land rejoiced at the prospect of once more meeting the Society's president, Brother Knorr. In the Lahore Town Hall 160 persons heard the public lecture given by the president, and on that occasion five persons were baptized. During his visit Brother Knorr recorded a brief interview that was later broadcast by the Lahore radio station, the first and only time that one of Jehovah's people has had the opportunity to speak the "good news" over the Pakistan radio.

The Society's vice-president, Brother Franz, was also supposed to be at that Lahore assembly with Brother Knorr, but due to some unexpected difficulty over a yellow-fever inoculation Brother Franz was detained in quarantine in Karachi with a whole planeload of pas-

sengers. When he was released, of course, the Lahore assembly was over. The brothers were quite disappointed, but found some consolation in the fact that the brothers in India and Burma would enjoy his visit. Shortly after that assembly, in February 1957, the three publishers and two missionaries in Rawalpindi became a congregation, thus bringing the number of congregations in the country to five.

THE "GOOD NEWS" COMES TO AFGHANISTAN

In September 1957 the Pakistan branch territory increased by some 250,000 square miles and more than twelve million inhabitants. How? It came about because the first witnesses of Jehovah had arrived in the rugged, neighboring country of Afghanistan. Philip Zimmerman, employed with an international airline, had moved from the United States to Kabul, the capital. With his wife, his mother and his young child, he had come to this city of 350,000 people.

As with its eastern and western neighbor countries Afghanistan is almost totally Islamic as to religion, and the preaching of Christianity to the Afghans has never been tolerated. Nothing may be said officially against the Koran or the Moslem religion because the king is a Moslem, and so anything derogatory to him is viewed as *lese majesty*—affording sufficient grounds for expelling a foreigner from the country. To this day Witnesses must confine their work to the transient foreign community, while relying on ingenuity to reach the local people with the Kingdom message. Most of the population are illiterate peasants who speak only Pushto (also spoken in the northwest frontier region of Pakistan) or Dari, the Afghan form of the Persian language. Well-educated Afghans usually speak at least one European language.

Due to Brother Zimmerman's type of occupation and his need to return to the United States at regular intervals, not very much consistent preaching was possible at this time; enough, though, for quite a few people to know of the family's departure for the New York international assembly in 1958, people who were interested in learning what went on there when the family got back to Kabul. The ninety-seven publishers in Pakistan were also represented at that great convention. Five missionaries and Brother Sadiq Masih from Karachi were grateful for the financial assistance they received from brothers all around the world so that they could attend that assembly and return spiritually strengthened and loaded with experiences to share with their brothers.

Since at first the whole country of Pakistan formed one circuit, it was necessary for some to travel anywhere from 500 to 900 miles one way at least twice a year in order to attend circuit and district assemblies. It was at one such circuit assembly in Rawalpindi held in April 1959 that the brothers were surprised by the arrival of a delegate shortly before the start of the Friday evening program. This was Brother Werner Schwarze. He had traveled the more than 300 miles from beyond Kabul, Afghanistan, on motorcycle. From the extreme cold of the mountains he had come through historic Khyber Pass to the hot dusty plains beyond. Even though he could not express himself easily in English, his happiness at being there was radiated to the conventioners. Just two months previously Brother Schwarze had come to Afghanistan from Germany to serve where the need is great.

His return trip to Afghanistan was not without problems. He was carrying with him on his cycle a suitcase full of literature, and was somewhat concerned about how the border officials would react. However, a few miles from the checkpoint a passing car stopped and the driver said: "That case on your cycle is too difficult for you. Give it to me and I will deliver it to your embassy in Kabul."

All along the way he tried, despite his limited knowledge of the language, to share the "good news" with the local inhabitants. This same tactful, incidental witnessing about Jehovah's purposes in such places is carried on by him to this day whenever he travels. At the next assembly, Brother Schwarze was accompanied by his wife and two daughters, recently arrived in Kabul. This had increased the proclaimers of the Kingdom in Afghanistan to seven. Soon three more publishers were to arrive from Germany to serve there where the need is so great.

A real milestone in the progress of the work in Afghanistan was reached in 1962 when Milton Henschel, from the President's office, visited Kabul. On that occasion the brothers there had their own small assembly, which certainly indicated some little easing of the restrictions. How very encouraged they all were! In 1964, after seven years of service there, the Zimmermans had to leave Afghanistan. For the next five years there were only five publishers to serve the country's millions—Brother Schwarze, his wife, his daughters and Brother Muecke, the husband of one of those daughters.

The brothers keep literature in some thirty languages, and in Brother Schwarze's home there is a display of the *Paradise* book in several languages, which serves

as a talking point whenever anyone visits. Brother Schwarze recalls that in 1959 they had up to seven policemen watching their meeting place, and if a local person wanted to study they would have to meet him on a corner somewhere and take him by car for a picnic in the hills. Now there are no police watching.

In the house-to-house work one must become expert at recognizing non-Afghan names on the gates. As to the homes in Kabul, they usually have high walls around them and when you knock on the gate an Afghan servant responds. You first ask him in Persian if a foreigner lives there. Should the reply be in the negative, then you apologize and try another house.

WILLING ONES CONTRIBUTE TO EXPANSION

Back in Pakistan there had been another change at the beginning of 1959. Brother Pope left to marry and continue his missionary service in India, so G. K. Young was appointed in his stead. By April 1960, when there was a peak of 112 publishers, there were only six graduates of Gilead remaining, and two of these were getting ready to leave because of illness. However, four more arrived from Canada during that month.

Pakistan has had a goodly share of brothers and sisters who have come to serve where the need is great, and these have always been a source of stimulation to the local publishers, such as Brother and Sister Pinchbeck from England, who stayed for a few years. This couple gave up going to the 1958 international assembly in New York in order to come to Karachi, and they stayed for four years, the brother eventually becoming an overseer of the Karachi English congregation, while his wife pioneered. They met and studied with a family that later moved to East Pakistan to serve where the need was greater.

A zealous, middle-aged sister from the United States also had a fine share in the distribution of the Urdu *Watchtower* in bazaars and other areas not often reached. She had come with her husband, who was employed by a well-drilling company. But how did she overcome the language problem? Since she had a chauffeur-driven car provided for her convenience, she used her Moslem driver as interpreter, through him making brief presentations of the magazines. Thus, with the help of brothers from various nations, we reached a peak of 129 publishers in May 1961—a 22-percent increase. There were then only three congregations, one in Lahore and two in Karachi.

The Pakistan assembly in 1962, when Brother Henschel was our welcome guest, proved to be most en-

couraging to the brothers. Later in the year eight more brothers and sisters, trained in the Kingdom Ministry Schools in the United States, England and Australia, came to join forces with the eight Gilead graduates already busy in this land. Some were assigned to open up the work again at Rawalpindi, but progress was slow even though the city's population had vastly increased due to its becoming the interim capital while the new capital, Islamabad, just eight miles away, was under construction. Despite many years of hard, patient work in this area the four missionaries who are still there have less than ten publishers working with them in both of these cities.

Another high point in our history was the international convention at Delhi, India, in 1963. It took a lot of hard work and painstaking preparation on the part of the Pakistan brothers to obtain passports and visas, seeing that relations between Pakistan and India have never been the most cordial. A few from Afghanistan were also able to get to this wonderful assembly.

In order to make it easier for all to attend the three assemblies each year, West Pakistan was split into two circuits in 1965, the two circuit servants working part time. During this same year the relations between India and Pakistan deteriorated, even resulting in war. However, this has not affected the Kingdom activity.

During the service years 1964-1968 there were forty-four persons who symbolized their dedication to Jehovah, an indication that there is an increasing number of persons responding to the Kingdom message in this land. True, our publisher figure does not show a large increase each year, but this is accounted for by the departure of some to other lands and the falling away of a few who had no real love for Jehovah in their hearts.

At the close of 1967 and the beginning of 1968 seven more Gilead graduates arrived here. Five of these were originally assigned to India and Ceylon, but since they were unable to obtain visas for those countries, Pakistan was the gainer. At the Karachi district assembly in 1968 the first one from the Parsee community in Pakistan symbolized her dedication. These followers of Zoroaster are a closely knit, prosperous community who marry only among themselves and who make no converts to their religion. For this reason it took great courage and determination on the part of our sister.

Due to the generosity of our brothers in other lands it was possible for all the missionaries and five special pioneers to attend one of the 1969 international assemblies. Other Pakistan brothers were able to manage their affairs so as to be at the assembly in London,

England. The report for the 1969 service year indicated a 5-percent increase over the previous year. Then in February 1971 we had a new peak of 173 publishers, while our attendance at the Memorial mounted to 517. There were placed during the 1971 service year 6,610 Bibles and books, as well as 8,043 booklets, 41,392 magazines, and 1,511 new subscriptions were obtained for the *Watchtower* and *Awake!* magazines.

Afghanistan also enjoyed an increase due to the arrival of two more couples from Germany. Indeed, all the publishers in Afghanistan and one interested person were among the 196 who assembled in Lahore in February for the circuit assembly. Five of the newly interested persons in Lahore are former Moslems. One of these was first contacted in his office just a few months prior to the assembly and progressed so rapidly that he symbolized his dedication at the next circuit assembly, in June 1971.

Arrangements are now under way to print the Urdu *Watchtower* in Pakistan. For years it has been translated and printed in India, but due to the worsening relations between the two countries the Pakistan government banned all printed matter coming in from India. Now the publishers are eagerly awaiting the Urdu edition of *The Truth That Leads to Eternal Life*, presently in course of preparation.

In spite of the increasingly troubled political and economic conditions and the darkening international horizon, the little band of publishers here, once again confined to working just in the western section of Pakistan, continues to proclaim the message of the Kingdom zealously, looking to Jehovah to keep on blessing their efforts, confident that he will accomplish his loving purpose to protect and grant life to all who demonstrate their love for him.

TAIWAN

"ILHA FORMOSA!" or "Island Beautiful!" is what the Portuguese sailors exclaimed when first they sighted this verdant island from their ships back in the sixteenth century. Many people still refer to the island as Formosa, in fact. The modern visitor will be just as pleasantly impressed by his first view of this 240-mile-long, 90-mile-wide island lying off mainland China, for it is always carpeted with green, from the shoreline right to the tops of its thirteen-thousand-foot mountains. Though small—just about 13,885 square miles—Taiwan is the most densely populated land in the world, having more than 1,000 persons per square mile.

Its varied history has brought to the island a population made up of tribes from remote parts of Asia. Among them, Malays came, and one large group of the present-day population, the Amis, are their descendants. At the close of the seventeenth century came an influx of mainland Chinese, and Taiwan became a province of the huge Chinese Empire. In 1895 Taiwan was ceded to a victorious Japan, and then came Japanese settlers. During the fifty years of Japanese domination, three generations were educated in Japanese, making that language the only common medium of communication among the various language groups.

Thirty-five years after the commencement of Japan's rigorous rule and educational activities, several people came to Taiwan to conduct an educational campaign of a more important nature. In 1927 the Watch Tower Society assigned an American-born Japanese person to open a branch of the Society in Japan. Taiwan, at the time, was included in the territory coming under this new branch, so it was only natural that between 1928 and 1930 that branch servant visited Taipei, capital city of Taiwan, and gave lectures in the *Kokaido* or Civic Auditorium. At those meetings a young Japanese, Saburo Ochiai, grasped the importance of the Kingdom message and started to study. He gained in knowledge and zeal, and in the meantime aided a young Taiwanese to learn about the Bible's message. These two later set out to preach to others, starting from Taipei.

At Taichung city, about a hundred miles south of Taipei, a Mrs. Miyo Idei, whose home was still farther south, happened to be visiting a Presbyterian friend when Brother Ochiai called. Here, for the first time, Mrs. Idei saw some publications of the Watch Tower Society—*The Harp of God* and *Creation*. She had no money and her hostess showed no interest, but she was deeply impressed by the fact that these young men were so zealous about this work.

Within two years the young men had worked their way to her hometown of Chiayi. Upon hearing that one of them was staying at a doctor's house in a nearby town, she let it be known that she would like to meet him. Soon the two visited her and she recognized Ochiai. An earnest discussion got under way, lasting from 9 a.m. to 4 p.m., with a break for a simple meal. Miyo Idei says, now almost forty years later: "I was astonished at the things I was learning from the Bible. Amazed at their knowledge, I recall asking them two questions: 'If such big things are to happen, why do the world rulers ignore God's kingdom?' and 'When will Armageddon come?'"

Other discussions followed, and when these zealous proclaimers of the Kingdom departed, they left with Mrs. Idei the books *Creation*, *The Harp of God*, *Government*, *Prophecy*, *Light* and *Reconciliation*. These were to become her teachers and companions in the years following. Of course, the time came when she realized that she, too, must do some preaching. She ordered some 150 booklets from the *Todaisha*, as the Watch Tower Society was then called in Japanese, and started to distribute them in the early thirties. Her work did not go unnoticed by the authorities, as she herself recounts it: "The arrest of the Japan branch servant was announced in the newspaper after I had been preaching for a few months. The repercussions were felt immediately, because in making return visits on people who had obtained literature I was told that detectives had come and confiscated what I had placed with them. Then four detectives came to search our house. They took all our books and magazines. I was questioned by one of them at the local police box. He admitted, however, that I was not doing anything bad and released me."

Meantime Brother Ochiai and Yeh Kuo Yin continued with their ministry southward, then crossed over the mountains and traveled up into the valley that divides two mountain ranges on the eastern side of the island. In this area a Taiwanese named Tu Chin Teng, operating a small business as public scribe in the little town of Kuan Shan, readily accepted the message and started telling others. For a time, after their return to Japan, Ochiai and his companion corresponded with the interested ones in Taiwan, but soon these latter were truly isolated. As world conditions worsened and Japan's efforts to conquer China were intensified, great pressure was brought to bear on Taiwan's population with a view to forcing them to worship the emperor of Japan as the direct descendant of the sun-goddess.

The sheeplike ones in Taiwan were not forgotten. As soon as a little more freedom came, two Japanese full-time pioneer ministers arrived in Taipei to help rebuild the Kingdom interests on the island. Raiichi Oe and Yoshiuchi Kosaka informed the Idei household of their arrival. The Ideis responded with an immediate and joyful "Please come!" That day in December 1937 was an unforgettable one for them when the two boys arrived on bicycles in Chiayi. They had come the 150 miles from Taipei with their possessions piled high on their old cycles. A pair of chopsticks protruded from the shirt pocket of each. "Why the chopsticks?"

asked Mrs. Idei. They explained that while traveling they ate at the cheapest places, and the public chopsticks were very unsanitary. Two days of Bible study were followed by a joyful event—the baptism of Brother and Sister Idei!

A few days later the pioneers tore themselves away from their new brother and sister and continued their bicycle tour around Taiwan—a trip that must have been grueling, what with their cycles loaded with literature and personal belongings, and the route over and around the mountains often deteriorating into a narrow dirt trail. A letter received from Brother Oe by Sister Idei told of their contacting some of the Amis tribe who were interested. Indeed, in January 1938 the Taiwanese scribe, Tu Chin Teng, and several members of the Amis tribe were baptized by the two pioneers.

It seems that about this time two baptized Witnesses from Taitung county moved to Chiayi in order to be with the Ideis. Upon hearing of this, Brothers Oe and Kosaka returned to the Idei home for about ten days to help them, then made their way to Taipei to continue operating a small depot of the Society there. The Kingdom work seemed to be on a firmer foundation at three locations in Taiwan—Taipei city, Chiayi and Taitung county. But trouble was brewing.

EARLY OPPOSITION

In the town of Kuan Shan, besides Brother Tu Chin Teng there was another scribe named Lin Tien Ting. Newly interested persons began patronizing Brother Tu rather than the other scribe. This, combined with other factors, led Lin Tien Ting to close his business and take a job with the police. As soon as he was well established, he began a campaign of intimidation against the brothers. Out of spite he accused them of slighting the emperor and refusing to comply with the requirements of worship at the Shinto shrines. He charged that the brothers were conducting nude baptisms and practicing adultery. This led to the arrest of some of the brothers and sisters. However, on hearing about the situation, Brother Oe hurried to Kuan Shan and obtained their release.

Meantime the tide of nationalism and intolerance was rising. It became advisable to close down the little depot in Taipei and move to the smaller city of Hsinchu, thirty miles to the south. Hardly had this change been effected in April 1939 when both Brothers Oe and Kosaka were arrested. A campaign to eliminate the Witnesses from Taiwan was launched. At midnight, June 21, Brother and Sister Idei were also arrested.

He was kept in jail until October with one other brother. Sister Idei was released after one night in jail, mainly because she was a schoolteacher. But even though she had no other means of support, she quit teaching, for she could not as a Christian meet the requirements of teaching Shinto myths and other nationalistic propaganda.

When Brother Idei was finally released they moved to Taipei in the hope of having greater freedom to worship Jehovah. Of course, they were still concerned about Brothers Oe and Kosaka. After consideration it was decided that Sister Idei, who came from the same part of Japan as Brother Oe, should try to see him in prison, taking clothing, fruit and goodies to brighten the lot of the prisoners. She was told that no interviews were permitted, but that the things she had brought would be given to the boys. As they walked down the dank corridor the sound of Sister Idei's *geta* (clogs) echoed back and forth. Behind the gate to each cell was a concrete wall so that the inside of the cells was not visible from the gate. As they neared the gate to Brother Oe's area a figure appeared between the wall and the gate. It was Brother Oe, a broom in one hand and a dustpan in the other. Sister Idei ran and grasped his hands through the iron gate. Though forbidden to meet, Jehovah had brought them together!

In the fall of 1940 the two were transferred to the Hsinchu Minors Prison where greater freedom was granted, with the result that Sister Idei visited them a number of times. In October 1941, they were taken to the Taipei Prison, and this transfer was taken as indication that they would not soon be released. Sister Idei continued to care for their interests. She determined to try to see them even in Taipei, though the prospects were not good. To her surprise the officials were cooperative and soon she was talking to Brother Kosaka through a wire-mesh window. One glance told her that he was suffering from advanced tuberculosis. She got the impression, as she says, "of a face white as paper and lips as red as fresh strawberries."

Then it was Brother Oe's turn. Reports Sister Idei: "With a strong voice and a smile on his face, he said: 'This is a good prison—no bugs, no lice. If you pay you get a cushion, noodles, good food and even a private villa.' The watching prison guard laughed outright. It was an unforgettable prison interview, for it showed me that Brother Oe would never give up, and had the upper hand of his captors. This was my last meeting with him." Ten days later, on the night of November 30, the Ideis too were arrested. About two months later

Sister Idei was told that one of the prisoners had died of tuberculosis. No doubt it was Brother Kosaka. At the end of the war, when all prisoners were being released, Sister Idei wrote several prisons to try to find out what became of Brother Oe, but without result. Later investigations led to the belief that he had been killed. Having learned about God's kingdom in Japan when he was but seventeen, he had truly fought a fine fight and finished his course around 1945.

From the time of her release in August 1942 until Taiwan reverted to Chinese rule after World War II, Sister Idei had no contact with Jehovah's people, nor could she obtain any publications. How did she maintain strong faith? "The Bible," she explains, "was always with me. Upon my release I located a Bible at a second-hand store. What a blessing! The encouraging accounts of the apostles and their suffering of prison bondage were a real source of strength to me. Also, Jehovah was always with me and sustained me."

Meanwhile, in the eastern part of the island there was no letup in the troubles triggered by the malicious Lin Tien Ting. The proscription of the work in Japan and Taipei in 1939 added to the intensity of the opposition. Brothers were forced to do hard labor for the police and the government. On one occasion a feast was arranged in Ta Pi village, Chih Shang township. The main course consisted of a water buffalo that had been confiscated from one of the Witnesses. This loss to the owner was comparable to the loss of his tractor to a Western farmer. Some brothers were stripped and beaten mercilessly with bamboo poles. At least two sisters were stripped, thrown to the ground and the police proceeded to use sharpened bamboo poles to jab their genitals. One of these sufferers is still alive, and still serves as a faithful worshiper of Jehovah.

In a village of Chih Shang township a camp was set up as a center for brainwashing and propagandizing. The target was the minds of the young people of the area. As many as 500 persons at a time were forced to take this course, including militaristic and Shinto rites. All but the strongest brothers succumbed to these methods. Rumors, meantime, got around that some of the more prominent of the brothers had compromised, this bringing about much confusion.

With the change, in 1945, from Japanese to Chinese rule, the brothers hoped for relief. After all, the Nationalist Chinese Government was a charter member of the United Nations. So the brothers then put forth effort to get true worship moving again. However, because of the uncertainties of the changeover period

the local officials were given greater authority, and these, for the most part, continued in the same unjust manner of dealing with Witnesses. The brothers had to meet in secret in remote valleys, leaving home early in the morning with hoes over their shoulders as though going to the fields, and then returning in the evening in the same way. Such meetings would last most of the day, with lookouts posted to warn of anyone approaching.

Meantime, opposer Lin Tien Ting was scheming to have the work banned once again. The same dossiers compiled by the Japanese police were used in order to have the Chinese officials act against the worshipers of Jehovah. Mail was intercepted and confiscated, so that no answer was received from repeated efforts to contact the Society either at the old Japanese address or in the United States. Early in October 1946 a special meeting was called in Chih Shang for the purpose of putting an end to the Witnesses. Nine police and other officials were present as well as some 300 witnesses. No opportunity was given to answer the vile charges leveled against God's people. But later that night it was possible for some of the prominent ones among the brothers to present the facts to the officials, and that resulted in some measure of relief.

The Nationalist government made provisions whereby charges against corrupt and unjust officials might be heard. This was the opportunity awaited by the brothers, and charges were brought against police officer Lin Tien Ting. In January 1947, he was found guilty in the Hualien courts, but the respite was not for long, for he was later released under an amnesty and gained promotion in the police organization. Now he was more rabid than ever in his opposition.

Efforts continued to be made to answer the false charges against the Witnesses and have the authorities lift the ban. In 1947 one local judge in Taitung agreed that they should have freedom of worship, but referred the question to Taipei, the capital. Harassment continued, the brothers and sisters being arrested, held for a week or so and then released without ever appearing in court. It was also a concern at that time to try to spread the "good news" to greater numbers of the Amis tribe. First, instructions were given to a group of brothers, *The Harp of God* being used, and then they were sent out in pairs to instruct still others.

HELP FROM THE CHINA BRANCH

In 1947 a Shanghai Witness had moved to Hsinchu in Taiwan to take up a teaching position. He met the

Ideis and they told him about the isolated Amis brothers on the eastern part of the island. He relayed the information to the newly appointed branch servant in Shanghai, Stanley Jones, who with his missionary partner had only recently come to China. The Society arranged for Brother Jones to visit Taiwan, and when he arrived in April 1948 Brother Idei and a Chinese brother met him at the airport. Eager to get in touch with the Amis tribe, Brother Jones determined to journey by train to Tainan, two hundred miles south of Taipei. This was necessary since the shorter route to the east coast was cut off at the time by floods. And this meant he was following the route taken by Brothers Oe and Kosaka almost ten years before.

He broke his journey to stay for a short time at the home of Sister Idei, now living in the country between Tainan and Kaohsiung. On reaching Taitung, Brother Jones checked with the police and received confirmation of permission to hold meetings with the Amis people. Three hours and many stops later they arrived at Chih Shang. How happy the brothers were to meet the first Western brother they had ever seen! Some of them walked thirty miles for the occasion! In his talks to some 600 persons Brother Jones tried to help them understand the worldwide organization of the Witnesses, how the headquarters operated, and the part branches played in serving the spiritual interests of the brothers. He told of large international assemblies, too, and there was great excitement when he passed around photographs of some of those assemblies. At this time there were many whose study had led them to dedication, so 261 candidates were immersed in one day!

Brother Jones used the opportunity also to show the brothers how to conduct their meetings and how to do the preaching work and make out simple reports of their hours in field service, their back-calls and their Bible studies. These reports were to be sent first to Hsinchu, from where they would be transmitted to Shanghai for inclusion in the Chinese branch report.

Though the branch servant met with the authorities in Taipei and was assured that the brothers would have full freedom of worship, reports received after his return to Shanghai showed that the situation for the Amis brothers had not improved. Police kept harassing the brothers, insisting that the work had to be registered with the central government before they could have meetings. Anyway, there was some response to the visit by Brother Jones, for in August 1948 there were reports of activity on the part of sixty-six publishers in Taiwan.

At the close of 1948 Brother Jones made another trip to Taipei, and this time with the help of a Chinese doctor from Shanghai he sought to explain the true nature of our work to various officers of the government. He sought to have the Commissioner of Civil Affairs give something definite in writing as to the status of the brothers and their right to carry on the Kingdom work. When he returned to Shanghai he received a letter from the Commissioner, but all it contained was a permit for him to travel anywhere in Taiwan and to preach freely. No guarantees, no freedoms for the local brothers. What a disappointment!

Despite difficulties, however, the message of the Kingdom started to spread to the real mountain people, some of whom were seeking something more satisfying than the superstitious worship of the moon. Most of these people still lived very primitive lives and were influenced by demonism, though their headhunting was terminated at the end of World War II. There was a newly married woman known as Takako of the Bunun tribe who lived an eight-hour walk from the nearest rail station at Hai Tuan. On one of Takako's rare visits to Hai Tuan she obtained a copy of the Bible, and her reading of this book caused her to abandon some of her superstitious practices. Opposition resulted in a divorce from her husband and her expulsion from the village with a year-old baby and only the clothes she was wearing. She went to live with some friends, and kept reading and telling others what she was learning.

Around March 1950 husband and wife were reunited, he having moved to Hai Tuan to be near his new job. Both now had greater opportunities to study the Bible and learn about Jehovah's purposes. Together they started attending clandestine meetings, this often involving a two-hour walk from their home. On one occasion when stopped and searched by police, his Bible was taken but her copy was hidden in her baby's diapers. From this small beginning little groups of interested ones from her tribe grew up in several villages. On May 13, 1953, Takako was baptized and in 1957 she was given three months' training and appointed to the special pioneer service. Her zealous activity resulted in some sixty persons in the various Bunun villages accepting the message of the Kingdom.

In the 1940's one Amis person doing secular work in the Paiwan tribe's area, near the southern tip of the island, obtained a copy of *The Watchtower* in Japanese. He liked what he read and asked for more. This new-found truth he shared with various Paiwan tribesmen, his fellow workers. In similar manner other tribes such

as the Taiyal, Lukai and Puma were brought in touch with the good news.

GILEAD GRADUATES ARRIVE

Two graduates of the eleventh class of Gilead arrived at the port of Chihlung from Shanghai on February 2, 1949. There to greet them were a Chinese brother and two or three Amis brothers. After staying with the Ideis in Hsinchu for a short time, they proceeded to the territory of the Amis. What a change for them! No bathtubs, no electricity, no western-style beds! They would live Amis-style in a house with dirt floor, thatched roof and elevated platform for a bed. A corner of the pigsty would serve as toilet. They were there to help the brothers. That is what counted.

At Chih Shang they were told that there were, not just 300, but 600 interested in the message! They decided to visit all the villages where these people lived. Local brothers had several "runners" spread the tidings to the various groups. The word went out; not 300, not 600, but 1,600 responded to the invitation! It was fine that these two missionaries, Brothers McGrath and Charles, had had a brief course in Japanese at Gilead. With the help of a Japanese Bible and a dictionary they were able to tell those interested ones something about God's organization. Their talks were translated into Amis for those who could not understand the Japanese. They realized that the new brothers needed a systematic course in Bible study to bring them on to maturity.

They decided to teach one subject at a time. As a basis, the book "*Let God Be True*" was selected. It took as many as five days of patient study and preparation before they were ready to give the lesson to the assembled brothers. "Runners" notified the interested ones where and when to assemble. Brother McGrath would go in one direction, Brother Charles in another. At each village eight or more hours were used in the actual teaching, with question-and-answer sessions. Evenings were spent in relaxed association with the brothers.

The local brothers needed this training. They were sincere, but there were evidently many blank spots in their understanding of the Bible's message. For example, it was noted that various sisters were missing from meetings from time to time. Inquiry revealed that the restrictions of the Mosaic law concerning women during their menstrual periods were being applied. The sisters had been told not to attend meetings in those circumstances. Now the missionaries helped all to understand

that Christians are "not under law but under undeserved kindness."

Brother McGrath made many trips to the capital with the object of obtaining local recognition of the Kingdom work. Meantime Brother Charles came to the decision that he would do some regular house-to-house preaching in Kuan Shan. As soon as this became known, others expressed the wish to join him, and eventually 140 wanted to share in the field ministry for the first time, even though it might result in imprisonment! The group split into two, planning to make a circle of the Amis territory and meet on the coast east of Chih Shang. Rice was carried as their main item of diet. They slept in little village halls. Before entering each village they would have a service meeting so as to be prepared to meet the objections of the main religion in that village. Then they would go into the village and start work. They completed all the territory along the coast, and still no sign of the other group. They had walked for two weeks.

The hardest part of the trip was still ahead. They had now to cross the mountain range separating them from the home valley. Mountains on Taiwan are rugged, but, worse still, rain had made the clay path slippery. The trail snaked its way down a cliff face where one misstep could mean a 600-foot fall! Brother Charles' rubber-soled shoes were dangerous. Brothers loaned him their shoes that had deep treads. They linked hands and with many a prayer made it to the bottom safely. How thankful they were when, after their long walk, they finally met the other group! But there was bad news. Several of that group had been arrested. A few days later there were more arrests.

Meantime, Brother McGrath was told that a letter had been sent to the Taitung magistrate instructing the police to refrain from interfering with the brothers and to give them protection as they traveled from village to village with their message. However, the magistrate denied the existence of such a letter, and proceeded on the basis of the false charge that the Witnesses were Communists. But the work went on, even under heavy handicap.

Then difficulty on difficulty followed quickly. Brother Charles contracted jaundice. Then when the time came for him to renew his I.D. card, the police refused to return the old one or issue a new one. As a British subject, his was a precarious position, for the diplomatic recognition extended by the British government to the mainland Chinese rule was highly distasteful to the Taipei government. Realizing that his stay might now

be short, Brother Charles called all responsible brothers together for a meeting at Chih Shang. For four days he discussed with them the requirements of the Christian organization. His listeners were urged to follow those instructions, to study the Bible and to wait on Jehovah for further guidance. Then the missionary tore himself away from those he had come to love so dearly. He spent a short time convalescing at Sister Idei's home in Hsinchu and then made his way to the British Consulate in Tansui. He and Brother McGrath stayed at a small hotel. Brother McGrath was suffering from malaria at the time. Brother Charles decided to go and do some witnessing in Taipei, and he was able to get needed medicine and nourishment for Brother McGrath. In due course it seemed better to them to make their way to Hong Kong rather than await official expulsion from Taiwan. Sadly they waved good-bye to the group of Amis brothers who had come all the way to Chilung to see them off. They had been in Taiwan a little over one year.

SEEKING LEGAL RECOGNITION

In view of the developments the Society decided to place Taiwan once more under supervision of the Japan branch. Thus, on April 3, 1951, a missionary in Japan, Brother Tohara, came to the island to make preparations for a visit by the Society's president, Brother Knorr. Brothers Knorr and Henschel held some meetings in hotel rooms with representative brothers from the Amis and Hsinchu groups. When Brother Knorr went on to Japan, Brother Henschel continued with Brother Tohara for the purpose of meeting with some government officials. Arrangements were made with Colonel Cheng Yi Kuan of the Foreign Affairs Office, Taiwan Provincial Police Administration, to send a representative of the Society to investigate the truth of charges that the Witnesses in Taiwan were engaging in immoralities and were teaching subversion. Donald Steele, a missionary evacuated to Japan from the Korean war theater, was assigned to make this investigation, but the Chinese authorities flatly refused his application for a visa.

The governmental structure on Taiwan greatly complicated the task of effecting a registration of the work of the Society. The central government supposedly has overall control, but the control in civil matters was in the hands of provincial governments, with some matters even being delegated to county governments. Thus it was often a matter of being referred from one to the other, without satisfactory result.

In 1952, the Society sent Brother Lloyd Barry to Taiwan. He traveled to various parts of the island, and, since he could speak Japanese, he could communicate directly with the brothers. He visited the Ideis at Hsinchu as well as an interested couple in Pingtung county, far to the south. He also met the brothers from the east coast and gave them much encouragement. During his stay he also prepared to file applications for registration of a local corporation, International Bible Students Association. While waiting for some necessary documents from Brooklyn, he had the opportunity to meet some very influential people. Here is his own account:

"One morning at breakfast in the Grand Hotel, Taipei, an elderly American gentleman politely asked if he might share my table. Soon he was inquiring, 'What brings you to Taiwan?' When I frankly answered that I was one of Jehovah's witnesses, he got up, reached over and shook my hand vigorously. 'You know,' he said, 'I have just written a chapter in one of my books about Jehovah's Witnesses.'" He was Dr. C. Braden, Professor of Oriental Religions at Northwestern University in the United States. It appears that his research into the subject of the Witnesses had given him cause to have the greatest of respect for them and their teachings. It turned out that he was in Taiwan as the personal guest of Governor Wu, the very person Brother Barry wanted to meet. The upshot was that a half-hour interview with Governor Wu was arranged. This resulted in nothing really tangible, though the physical torturing of Jehovah's witnesses was somewhat lessened.

It later turned out that Governor Wu himself had much to do with the many injustices perpetrated on Jehovah's people. Note how an article in the *China Post* of June 5, 1971, in an excerpt from a book *Christianity in Taiwan* by the late Dr. Hollingworth K. Tong, confirms this: "Dr. K. C. Wu, then Governor of Taiwan, made inquiries among trusted church leaders concerning the nature and aims of the Witnesses. He was told that this sect had caused considerable trouble in both the United States and Canada and that 20 of their missionaries had been expelled from Russia for advocacy of the overthrow of the Soviet government." Thus Christendom's religious leaders in Taiwan are indicted as the instigators of the brutalities suffered by the brothers.

In 1952 a drought brought the brothers into a pitiful condition. Most of them had very little clothing. The brothers in New York quickly prepared a relief shipment. The distribution of this gift was a great witness

to the local authorities and a demonstration to the brothers of the deep feeling of love for them on the part of their brothers overseas. Then, in 1955, Brother Barry brought the Society's film "The New World Society in Action" and happily was given a license to show the film anywhere in Taiwan during the following three years. Hualien was the nearest city to the Amis territory with electricity, so here, after police helped him to locate a school auditorium, he showed it to different groups on four separate nights. In all, 2,865 brothers and interested ones enjoyed it, many seeing a movie for the first time. The narration was supplied in Amis so that all would clearly understand.

On returning to Japan, Brother Barry was delighted to learn that on March 23, 1955, the long-term ban on the activities of Jehovah's witnesses had been lifted. Legal recognition was given to the International Bible Students Association. Now the way was open for the 1,782 brothers to meet openly and preach publicly! One of the requirements was that meetings should be held in registered meeting places. So, soon the brothers commenced building their Kingdom Halls. It was also required that the Chinese language and not Japanese be used in the meetings. Therefore classes were quickly organized so that the brothers would learn Chinese.

Meantime, things began to move in connection with the work among the Chinese-speaking population. In 1951 Marion Liang, whose family had fled to Hong Kong from mainland China in 1949, attended her first assembly of Jehovah's witnesses. There she heard Brother Knorr deliver the lecture "Proclaim Liberty Throughout the Land." She moved from Hong Kong to Taiwan in order to attend the National Taiwan University, but there found no Witnesses. She made progress in Bible knowledge, however, and in 1952, when back in Hong Kong for vacation, she was baptized. She returned to Taiwan. Thus it came about that the only Mandarin-speaking Witness in all Taiwan was waiting at Chilung for the arrival of two new missionaries from New York, Brother and Sister Halbrook. Brother Barry was there also. A small missionary home was set up on Chung Shan North Road, Section Two, in Taipei. It was quite an experience for these newcomers to go in the house-to-house work with Brother Barry and Sister Liang the very next day. They brought some Chinese booklets with them, but at the start they tried to find English-speaking people so they could start some studies right away. Sister Liang agreed to spend two hours of three days each week helping them to prepare sermons and conduct studies in Chinese.

The Halbrooks were not the only ones who were struggling with the Chinese language. The Amis brothers in Taipei, who had been educated under Japanese auspices, were now also anxious to use the Chinese language, and so be able to comply with the government's requirements as to meetings. A Chinese-language group Bible study was arranged in the missionary home and a number of the young Amis publishers and other interested ones came. One of these, a young Amis brother, Lin Kao Ho, later progressed to become a most capable circuit servant and translator.

Three months after the arrival of these missionaries a most outstanding event in the history of the Kingdom work on this island took place. Brother Knorr returned to fulfill his promise to have an assembly for the Amis brothers and sisters. When the Society's president, along with Brothers Barry and Adams, arrived in Taipei they arranged an early morning flight to Hualien, and from there traveled the remaining forty miles by train to the village of Fu Yuan. What a surprise awaited them! The brothers had noted well the details of the Society's film, and so all the necessary departments of an assembly were organized. A baptismal pool, fifteen feet wide and thirty feet long, had been dug and lined with stones. A small stream had been diverted into the pool, this providing for the baptism of 123 persons. Among the baptized ones were members of the Bunun and other mountain tribes. Brother Barry translated the talks into Japanese and Sister Liang rendered them into Chinese, and thence they were converted into Amis. What a joy to see 1,808 at the public lecture!

BRANCH ESTABLISHED IN TAIWAN

Thereafter Brother Knorr decided to open a branch in Taiwan so that closer theocratic oversight and assistance might be given the brothers. Brother Paul Johnston was appointed branch servant. He and his wife had been Gilead classmates of the Halbrooks. An assembly in Ta Pu, Chih Shang, with Brother Franz, the Society's vice-president, as the principal speaker, marked the beginning of this new chapter in the history of the Kingdom work in Taiwan. Brother Adrian Thompson, district servant from Japan, the Halbrooks and Sister Liang went ahead to the assembly village, while Brother and Sister Johnston met Brother Franz and accompanied him on the flight to Hualien and the journey on the narrow-gauge railway to Chih Shang. Once again the assembly organization amazed the visitors. Why, they even had a "water department" whose job it was to carry water from a well one

hundred yards away! Teams of sisters did this job.

The special resolution against communism was adopted by the 2,029 persons attending one of the sessions. It was on this occasion that Brother Franz mounted the platform and gave an impromptu recital with his harmonica while the brothers were assembling for the commencement of the program. This touched the hearts of many. Peak attendance of 3,029 was reached for the showing of the film "The Happiness of the New World Society."

Other provisions for the expansion of the Kingdom activity in Taiwan followed. New, larger premises were rented in Taipei to include improved missionary quarters, a Kingdom Hall and the branch office of the Society. In the fall of 1957 the ban on the activities outside the city of Taipei was lifted. This had been in force since early the previous year. And how did it come to be removed? The father of a young Bible student was a member of the legislature with a reputation for fight and determination. He was favorable to the Kingdom work and when he heard of our problem through his son, he agreed to arrange a meeting with the Minister of the Interior, a friend of his. The outcome of that meeting was the restoration of recognition of our Bible education campaign.

Also, soon after this, the first circuit assembly was held in Hualien. The branch servant delivered the public lecture in Chinese! One language hurdle had been negotiated. The next step was to care for the need of communication with the Amis brothers and interested ones.

The Society was still interested in obtaining legal recognition of the Watch Tower Bible and Tract Society in Taiwan. To this end, property was purchased in 1958 for a branch and missionary home at No. 5 Lane 99 Yun-Ho Street, Taipei. The deeds were registered in the name of Paul Johnston as agent for the Watch Tower Bible and Tract Society of Pennsylvania. This was then used as a basis for the registering of the Society. Since early attempts brought little result, the assistance of the American Embassy was sought, but this too was without effect. However, when the matter was brought to the attention of the State Department in Washington, they sent instructions to the ambassador to see that the terms of the mutual trade agreement between Taiwan and the United States were applied fairly in the case of the Watch Tower Society. This turned the tide so that the registration of the Society was approved in 1963 and registered in the Taipei District Court on May 8, 1964.

In 1958 Sister Liang was invited to attend the thirty-first class of Gilead School in the United States. That summer she and her fleshly brother graduated at the Yankee Stadium assembly. They remained at the Brooklyn headquarters of the Society for two more months as they worked to complete the translation of the *Paradise* book into Chinese. Then Sister Liang, the first and only Chinese graduate of Gilead to come from Taiwan, returned to take up missionary service in Taipei. Here her bilingualistic ability was much needed. The work of typesetting the Chinese literature had been transferred to Taiwan from Hong Kong. Chinese hand type was to be set by outside firms and proofread at the Taiwan branch. Paper matrices were pressed from this type and mailed to the United States, there serving as molds for the recasting of the material into metal to be run on the Society's presses in Brooklyn. Eventually Sister Liang became a full-time member of the Bethel family at Taipei with the job of proofreading the increasing material for the Chinese magazines. Her brother in Hong Kong did most of the actual translation.

Other missionaries continued to arrive in the years that followed. In 1959 the decision was made to spread the services of the missionaries to other cities. A small home was rented in Kaohsiung, the second-largest city of Taiwan, 200 miles south of the capital. Brother and Sister Halbrook and Brothers Peel and Johansson were assigned there.

Then Brother Henschel from headquarters of the Society again visited Taiwan in April 1960, when another large assembly in the Amis territory was held. These visits by brothers from Brooklyn, as well as the more regular provision of circuit and district assemblies, were giving the brothers a sense of being part of Jehovah's organization. This proved to be fine preparation for a fast-approaching trial of their faith and devotion to Jehovah and the principles of his Word.

While progress was slow among the Chinese-speaking people, it appeared on the surface that good results were being had among the Amis and other-language groups. The peak of publishers in the country had risen from 417 in 1951 to 2,009 in 1957. An all-time high of 2,459 publishers was reported in August 1961. How many of these were truly devoted to Jehovah and his righteous principles? The organization of the Kingdom Ministry School, started in April 1961, helped to clarify the situation.

All the special pioneers and overseers spent four weeks studying God's Word and organizational matters under the supervision of Brother Halbrook. Language

was still a problem, but the brothers gained much from this training. The school was then moved to the east to care for the majority of the responsible brothers in that area. This course made a deep impression on all who attended. They began to understand the importance of living the truth. There resulted a cleansing period for the work in Taiwan. Many, as a result, left off from following the Christian example of service to Jehovah. They had been in the organization merely for what they could get out of it for themselves.

CLEANSING AND REBUILDING

Emboldened by their studies of Bible principles at the Kingdom Ministry School, brothers now began to speak of irregularities taking place within the organization of the Witnesses in Taiwan. Even responsible brothers were charged with dishonesty, favoritism, immoral activities and lack of loyalty to the theocratic organization. And, unfortunately, some of the charges were true. Some had to be disfellowshipped, others removed from service either as overseers or special pioneers, and still others were disciplined. Some of those disfellowshipped turned against the Society openly and began to use their influence with the brothers in a number of congregations to turn them away also.

The opposed ones who had been expelled from the organization even went so far as to lodge charges against the organization of the Witnesses in various departments of the government. Congregations were urged to refuse the visit of Society-appointed circuit servants. It also came out during the investigations that many had been recommended and eventually appointed to serve as special pioneers, overseers in congregations and even as circuit servants, not because they were Scripturally qualified, but because they were related to or under the influence of the one recommending them.

The Society determined to have someone who could speak Japanese and who could communicate directly with the majority of the brothers and sisters to come into the country. Brother and Sister Logan, who had been missionaries in Japan for seven years, were the ones selected. They arrived late in 1961 and after taking a two-month course in Mandarin-Chinese, Brother Logan attended special meetings for the circuit servants held for one week at the branch office. He was then assigned to work with the Amis circuit servants on the east coast, he endeavoring to train them for better work and at the same time helping the servants in congregations to become better qualified. In the course of

time he found that the inability of overseers to answer questions in Chinese was not entirely due to a poor knowledge of the language. Many of them had a poor understanding of the basic doctrines of the Bible. In view of this, steps were taken to raise the standard of Bible education among the brothers.

To this end circuit assemblies were now organized semiannually. The servants who would form the assembly organization came to the site several days in advance, using the daytime to make all preparations for the gathering, while in the evenings Brother Logan would spend time with them discussing Bible principles and organizational matters. In this way many of those brothers became qualified to communicate the same valuable information to the brothers in their congregations. Sister Logan, the first missionary sister to live among the Amis, also was kept busy, for she also could speak Japanese and was learning Chinese. She took the sisters with her in the field ministry each morning and in the afternoon she would study with them such basic material as the "Good News" booklet. A strong bond of affection between the missionaries and the Amis publishers was thus developed.

Week-long study courses for all servants in the congregations were conducted by Brother Logan, for the purpose of helping them with basic doctrines and organizational arrangements. Practice sessions in conducting the congregation book study and other meetings in the Amis language were also held. This educational campaign brought advancement, but it also reduced the publisher figure. Why? Because it revealed that some were not even at the stage where they could be invited to share in the preaching work. The matter to be stressed at this time was quality, not quantity.

In 1963 family obligations took Brother Johnston from full-time service, so Brother Logan was appointed to care for the branch. Soon after, in August, the "Around-the-World" Assembly was held in the village of Shou Feng. At this time the publisher total had dropped below 1,200. The assembly, held this time in the name of the Watch Tower Society, proved to be a great milestone in the advance of pure worship. The 535 foreign delegates attracted much attention. Police and security officers, who were on hand for the occasion, were evidently impressed by what they saw and heard, for thereafter it was noticeably easier to obtain permits for assemblies. The loving spirit of the assembly was in marked contrast to some earlier assemblies in Taiwan. No one lorded it over the volunteers who served in various departments. Everything, including the ma-

terial support of the assembly, was entirely voluntary.

And what a pleasure for the local brothers to meet fellow publishers from around the world! The Negro delegates were very popular; also the Japanese sisters in their colorful kimonos. Those of the local brothers who could speak Japanese had a wonderful time of fellowship with the Japanese visitors.

In 1964 the branch servant, accompanied by the Amis circuit servant, spent fifteen days visiting eleven special pioneer assignments and working in the field ministry with the special pioneers. This quickly revealed who were and who were not qualified for the service. Changes were made; some were given special training courses; others were removed. It turned out that many of those who were removed became totally inactive, confirming charges that had been made to the effect that some were serving for the sake of the monthly special pioneer allowance rather than from love for Jehovah. The special pioneer service was now placed on a good, solid footing.

In the congregations trained overseers gradually weeded out those lacking knowledge or failing to meet other Christian qualifications. The publisher total for the country dropped to 1,004 in 1967—the lowest figure since 1953. This was no cause for discouragement as we reflected on the greatly improved sacrifice of praise that was going up to Jehovah from the lips of those who really loved his Name. In the 1970 service year sixty-three were baptized and again in 1971 another sixty-three were baptized, and this was a cause for real joy, for those candidates had all first been carefully examined as to their qualifications and were felt to be truly devoted to Jehovah God.

By May 1971 it was believed that the brothers were far enough advanced to benefit from the Kingdom Ministry School, so that provision was again put into operation. The first class, in Mandarin, was held at the branch. Subsequent classes were held in convenient locations in Amis territory. As a result of all this improvement of the conditions in the congregations, there can be noticed corresponding changes in attitude. Now the brothers in general are willing to set aside their farm work and other work, even in harvesttime, just to be at the assemblies or to hear some special visiting representative of the Society.

During his visit in 1968 Brother Knorr gave approval for the building of a larger Kingdom Hall and enlarged missionary quarters on the Society's property in Taipei, to the joy of the 205 persons who were present. It turned out that, due to local building requirements, the

old buildings had to be demolished and an entirely new structure erected. It took but nine months to complete the fine two-story building, with its beautiful Kingdom Hall, nine missionary bedrooms, branch office quarters and shipping department. It was a delightful occasion when 165 persons assembled in October 1969 for the dedication program.

Immediately following came the second international assembly in Taiwan, held in the National Arts Academy auditorium in Taipei. Though a completely Chinese program was presented, not understandable to some 60 percent of the brothers in the whole country, nevertheless more than 500 brothers chartered buses and attended, just to be with their brothers. Those who could not understand the language certainly could understand the love and unity that was everywhere in evidence. A later assembly in the Amis language was conducted in Chih Shang, and was attended by more than 1,400.

Looking at the field here in Taiwan from this vantage point of 1971, it can be seen that there are two distinct fields of activity among the population. There are about one-half million tribal or aboriginal people, including the Amis. In this scattered mountainous territory there are about 950 publishers. It is not uncommon for them to spend two hours walking in order to preach for one hour. The problem of illiteracy has been greatly reduced, but there are still many who need loving instruction. There are certainly wonderful possibilities among this humble people, from among whom many have served Jehovah faithfully under severe handicaps.

The other field is the Chinese population—close to twelve million Taiwanese-Chinese besides other millions who have moved here from the mainland. Nine million of those Chinese live in territory not now being worked by the Witnesses, and this includes at least five cities of over 200,000 population each. In the Chinese portion of the country there are 150 publishers in the one circuit. The missionaries have been the spearhead of the work among the Chinese. Indeed, the Society, during the years 1956 to 1959, assigned a total of fifty missionaries to Taiwan. Of these, thirty-nine have had to leave the missionary service over the years, but it is fine to note that some of these couples have elected to remain in Taiwan and keep on contributing toward the advancement of the Kingdom work, and many are being replaced. The Society's continuing concern for the welfare of the brothers here is shown by the fact that eight graduates of the fiftieth class of Gilead and six missionaries from the Philippines have been assigned to this

branch territory in 1971. How happy we are too that visas for nine more graduates of the fifty-first class of Gilead have been approved, and these left New York right after graduation, September 7, 1971, for Taiwan.

The efforts of the missionaries, pioneers and congregation publishers among the Chinese are producing excellent results. Thus, while Taiwan as a whole reported 1,150 publishers, country wide, they have placed 20,622 books and booklets, obtained 3,546 new subscriptions for the *Watchtower* and *Awake!* magazines, along with distributing 103,069 individual copies. As to weekly Bible studies, they are conducting 761 and have spent 207,135 hours in the field ministry during the year 1971.

It brought great happiness to all of us when we learned that the Memorial celebration of April 9, 1971, brought together an attendance of 3,068, many of them from the most populace of all races. What a fine potential for further increase on this "Island Beautiful" in one of the most distant parts of the earth!

ZAMBIA

ZAMBIA—290,587 square miles of mostly undulating plain atop a plateau 3,000 to 4,000 feet above sea level—is in the heart of Africa, only nine degrees south of the equator. It is the third-largest copper-producing country of the world. Its population of 4,500,000 represents some seventy-three tribal divisions, speaking thirty different dialects. Though landlocked, Zambia (formerly known as Northern Rhodesia) has many fishermen, who ply their trade on the three large lakes, Bangweulu, Mweru and Tanganyika.

Beginning early in the nineteenth century Zambia was penetrated first by explorers and missionaries of Christendom's sects, and then by prospectors searching for mineral riches, and finally by railroad, by drilling machines and all the other equipment for digging out the copper that lay underground. These developments were to bring tremendous changes to the primitive and largely illiterate population.

The advancing light on the understanding of Bible prophecy and doctrine began to penetrate this land as early as 1911, when copies of the publications of the Watch Tower Society called "Studies in the Scriptures" came in from neighboring territories. This opened the way for some of the recipients of this literature to communicate with the branch office of the Society in Cape Town, South Africa. One of these was K. M. Mwanza, who is still alive at this time of writing, and at the age of eighty-five is serving as a full-time minis-

ter in his home district of Isoka in the northwestern part of Zambia.

In those early years the eagerness of many to follow up their interest in the Bible with extended discussion led some to neglect their domestic and agricultural activities and travel long distances on foot to where some Bible discussion would be taking place. The pastures of the Roman Catholic and Protestant missions were also adversely affected. So Brother Mwanza tells of soldiers being sent by the local British Administrator and the native Chiefs to round up the leaders of such assemblies. On more than one occasion he himself suffered imprisonment and lashes as well as confiscation of his Bible and Bible literature.

But the spread of Bible truth could not easily be halted. A man named Saimoni, possessor of a Berean Bible (published by the Watch Tower Society, and having a verse-by-verse commentary), took up temporary employment in a store at Broken Hill. There he witnessed to a fellow worker, Harrison Nyendwa, a member of the Free Church. Eventually Harrison left his secular employment and journeyed from Broken Hill through the Mkushi district to Serenje, preaching to the villagers and using only the Bible and what he had learned at Broken Hill. This journey on foot took three weeks, and many became interested through his efforts.

Now, this Harrison Nyendwa Mailo is a son of Chief Mailo, one of the senior chiefs in the Serenje district. Nearby is Livingstonia, and the whole area is viewed as the 'preserve' of the Church of Scotland. When Christendom's sects began sending out their missions to Africa, they developed 'understood' boundaries for each denomination, and these territories were jealously guarded against infiltration by other sects. Thus Harrison was 'sacrilegiously invading' one of those preserves when he began spreading his newfound faith among the villagers. He was arrested and brought before the District Commissioner at Serenje, where he was reprimanded, beaten and then set free. On another occasion he was sentenced to eighteen months in jail. Thus even in 'Dark Africa' Church and State were already combining their efforts in opposition to the message of God's kingdom.

In 1924 a representative of the Society came to the Rhodesias from the British branch to investigate some strange charges that had been leveled against some professing to be associated with the Society. He did discover that some were claiming to be associates of the Society without having any understanding of the Bible truths taught by the Society, and some of these were

practicing adultery, wife-swapping and other evils. Others he found to be sincere in their devotion to Bible principles. A Brother Dawson was sent in 1925 to supervise the interested groups in Northern Rhodesia. As a result of those visits, preaching activity and baptizing were brought to a standstill until such time as proper supervision of the activities could be provided. Meantime, repeated applications were made to the government for permission to have a resident European minister in the country on a permanent basis. The response was unfavorable.

In the years 1925 and 1926 efforts were made by those opposing the Kingdom work to link the Watch Tower Society with the religious fanaticism of Tomosiyo, Mwana Lesa (meaning "I Thomas, Son of God"), who was widely reported for his murderous baptizings in the Mkushi district. Since water baptism played a prominent part in the services of some of those early unidentified groups, it was only too easy to confuse the minds of many on the subject. It is well known that the total immersion practiced by Jehovah's witnesses is but the prelude to a life of devotion to the service of Jehovah God.

The Copperbelt mining industry assembled vast populations in town and cities, calling their labor force from the primitive simplicity of tribal life. This development was also to aid in a swift garnering of other 'precious things' in Jehovah's sight, people having faith in God and a genuine love of righteousness. Two early examples of success in this direction may be cited: There was the young man James Luka Mwango who contacted Society literature while on vacation from school. He was asked to translate one of the Society's booklets into Cibemba, and became so engrossed with the contents that he eventually left his work as a teacher. He associated with Jehovah's people and went on to enter the pioneer service, and is now in the Zambia branch office after enjoying many other privileges in the field.

The other case relates to Thomson Kangale. In 1931 he came in contact with a young football player who was showing deep interest in the literature of the Society. Stimulated by this boy's determination to know something about the Bible, Thomson attended meetings, entered the full-time ministry in October 1937, and continued therein right up to the present when he is serving as one of the Society's traveling representatives.

CONSPIRACY AGAINST KINGDOM WORK

Early in May 1935 a three-day assembly was held on the banks of a river in the Ngwerere valley. Manasse

Nkhoma, sent by the Cape Town branch of the Society, was chairman. Those who attended, including Brother Mwanza, Thomson Kangale and Harrison Nyendwa, recall that it was a time of real encouragement. The matter of registering marriages in compliance with law was discussed and recommended as the proper course for Christians. Improved methods of preaching were also covered in the program.

That same month *Ordinance 10 of 1935* was passed by the Legislature, an ordinance that would permit the restricting of any literature from entry into the country, and it only required some incident to provide the reason for invoking such powers. The 'incident' was supplied three weeks later when the Copperbelt mine workers rioted due to the mishandling of an announcement of a new taxation. In the melees that followed at Mufulira, Kitwe and Luanshya, six Africans were killed and twenty-two wounded by rifle bullets. During this trouble the brothers discreetly remained indoors, engaged in study and practiced singing some new songs. Religious enemies were quick to point the finger at the recent assembly at Lusaka as the hatching ground for the violence that erupted. Arrests of the brothers followed. Jehovah's people were to be made the scapegoat and Christendom's sects would get rid of troublesome preachers who were arousing too much interest in Bible study and so spoiling their pastures.

A Commission of Enquiry was subsequently appointed and brought in its findings in November 1935. Not a single one of Jehovah's witnesses or any representative of the Watch Tower Society was in any way implicated in the disturbances. Rather, as early as 1924 at a missionary conference of Christendom's sects a conspiracy to halt the circulation of Watch Tower literature had been hatched. One of the "reverends" at that conference charged that the contents of the Watch Tower literature was "propaganda coming to Africa from Russia." In the meantime, however, on the basis of *Ordinance 10 of 1935*, the governor issued a Proclamation banning twenty of the Society's publications.

Representations were made to the Secretary of State for the Colonies in London, England. That official instituted inquiries as to our status and activities in other African Dependencies, and, doubtless as a result of these, communicated his decision to Northern Rhodesia. The branch office in Cape Town received word from the Chief Secretary, Northern Rhodesia, under date of March 19, 1936, agreeing to our proposal to open an office at Lusaka and to the admission of a European representative of the Society to Northern Rhodesia.

A literature depot was then established at Lusaka, and Brother L. V. Phillips from Cape Town was assigned there as depot servant. The property he was able to rent was situated right across the street from the police station. Application was immediately made for registration of the Society as a "recognized religious denomination," but the Governor felt that there must be an effective organization in the country to ensure effective control of its members before he could recommend this move.

Meantime the depot servant was faced with the task of weeding out undesirable elements that had infiltrated some of the congregations. Some he found to be teaching and practicing 'wife-changing' or having community wives. His efforts to restore cleanness to some Mufulira congregations meant disfellowshipping as many as 140 persons. Despite difficulties, the first service year report following establishment of the depot showed that 758 publishers were active in the spread of the "good news."

In 1937 James Mwango was employed by the Rhokana Corporation and associating with the Kitwe congregation. He recalls the introduction of theocratic organization there when Brother Jeremiah Chisanesanse was directly appointed by the Society as company servant, as overseers were then known. James had to wait until 1940 before he was baptized, since it was not until then that the restrictions imposed by Brothers Dawson and Walder in 1925 were revoked. He and other candidates were now required to demonstrate the degree of knowledge they had acquired by answering questions about their faith, their dedication, and other matters.

With the entry of Britain into the war in 1939 emergency conditions prevailed, and because of the stand of neutrality taken by the brothers the government in Northern Rhodesia issued a proclamation prohibiting the importation and distribution of all literature of the Society. In 1941 there followed a government notice calling upon all persons to surrender any Watch Tower publications in their possession within two months, failing which, prosecution would follow. The depot at Lusaka was raided and Brother Phillips was sentenced to six months' imprisonment.

One incident involving the brothers that took place in 1940 shows the good effect the truth was having on them. Mine workers at Rhokana Corporation's Nkana Mine went on strike, but the brothers employed at the mine continued to present themselves for work, since soldiers had been called in to prevent picketing. It began to be realized by employers that Jehovah's witnesses

were in fact a stabilizing element in the population. This did much to remove the stigma that had been borne by the Witnesses unjustly ever since the 1935 riots.

Soon there was a great shortage of literature, even though the brothers had been able to hide much of their supplies for use in their field ministry. Eventually chapters from the Society's publications were prepared on plain sheets by means of a hand-operated duplicator at the Lusaka depot. Traveling representatives, who visited the congregations, had to rely on their personal knowledge of the Scriptures and the Society's publications. They would work in the field ministry during the day with various publishers, while in the evenings campfire question-and-answer discussions were arranged. All publishers associated with a congregation would come and stay in the village where the visiting brother was holding his meetings.

Those were years of great difficulty for the advancement of the Kingdom work. In 1942 the depot servant was again arrested, this time for refusal of military service. For eight out of the twelve months he had been behind bars. But an African brother had served to keep the depot functioning. When Brother Phillips was free again he did what he could to keep the organization in good working order. As capable brothers volunteered their services, he would give them some training and send them out to maintain contact with the congregations. Despite all the restrictions, by 1943 there were, on an average, 2,784 Witnesses preaching in Northern Rhodesia.

Brother James Mwango, traveling representative, tells of covering as much as 700 miles by bicycle. Nine "servants to the brethren" (now known as circuit servants) traveled 8,000 miles visiting 140 congregations during the service year 1944, and this mainly by bicycle or on foot. The South African branch sent Brother C. Holliday to help with this service in 1945. He traveled extensively in the Barotse Province as well as on the Copperbelt. Some of the native Chiefs refused to permit Bible study meetings. Communication between the depot and the congregations or circuit servants was mainly by native "runners," a system that Brother Mwango considered more efficient than the government postal service.

Early in 1947 a member of the British branch office staff made a personal visit to the British Colonial Office in London. This was supported by a petition to the Northern Rhodesia government signed by 40,909 persons deploring the ban on a Christian educational activity. The only response was the lifting of the ban

on a few items of literature. But *The Watchtower* was still not free for circulation, so efforts still had to be maintained to keep getting the necessary spiritual food to the 'household of faith.' The need was greater than ever, for 1947 ended with 6,114 publishers active in 252 congregations.

GILEAD GRADUATES ARRIVE

Not until the arrival of graduates from Gilead School did we begin giving attention to the 25,000 Europeans who had come to Zambia in connection with mining operations. That was in 1948, when missionary Harry Arnott was assigned to Luanshya and Ian Fergusson to Chingola. Intensive house-to-house preaching was soon under way and the response was exciting. Literature went fast and home Bible studies using the book "*Let God Be True*" developed rapidly. Within a year two English-speaking congregations were formed in these towns.

That year 1948 was a grand one in several ways. A phenomenal increase of 61 percent brought the total average ministers up to 9,873—and the peak figure reached 11,606. That was a wonderful report to be able to hand personally to Brothers Knorr and Henschel when they visited this territory for the first time. This was when Brother Knorr decided to establish a new branch here in Northern Rhodesia, with H. W. Arnott as branch servant. The Society's president also interviewed the Secretary for Native Affairs and the Attorney General, and was assured that it was the government's intention to lift the ban on our literature and activities soon.

Right away special training courses were provided for the traveling representatives of the Society and literacy became a prime consideration among the congregations. 'Each one teach one' became a familiar slogan in the campaign. Circuit servants gave special attention to the matter when visiting each congregation. At first progress was slow, but then came some real success. In the period between 1959 and 1969 an average of 720 persons each year were taught to read and write. In a 1970 survey, in fact, it was ascertained that out of the more than 50,000 publishers in the country, over 36,000 could read and over 32,000 could write. This is all the more striking when we consider that of the whole population of 2,500,000 in 1963, some 1,247,760 were reported illiterate.

It was a happy time when, commencing with the issue of August 1, 1949, *The Watchtower* was finally freed from ban. A monthly edition in the principal vernacular

language, Cibemba, was mimeographed in the branch at Lusaka and mailed out to all subscribers. Brother Mwango recalls preparing the translation while still serving as a circuit servant, writing it in longhand, often by candlelight far into the night. Meantime it became necessary to enlarge the rented quarters at the branch to house extra workers and to mimeograph 7,000 copies each of *The Watchtower* in Cibemba and Silozi.

Gilead graduates B. M. Holcomb and E. H. Kielhorn arrived in 1949, closely followed by two others, John and Kay Jason, in 1950. In this latter year an English-speaking circuit assembly drew a peak attendance of seventy-four. Also, Brother Phillips could report at the "Theocracy's Increase" Assembly at Yankee Stadium that our publisher total had risen to 15,196, with 40,000 attending the Memorial celebration. At that time Brother Phillips remained in New York to attend Gilead's sixteenth class, which graduated February 1951.

About this time Harrison Nyendwa, circuit servant, met a young man in the southern province town of Choma, Mukosiku Sinaali, who worked in the local post office. The New Apostolic Church leaders soon got wind of the Bible study that then started and tried to reclaim this straying member of their church. A meeting was arranged and the church elders were going to prove to Mukosiku that this new religion was all wrong. Mukosiku reports what followed: "After failing for two hours to prove that theirs was the right religion, the five elders rose and in a fit of anger rolled up their shirt sleeves to beat us up. Smilingly Brother Nyendwa used his Bible to show how unchristian it would be for us to fight. Foiled, but not admitting defeat, they threatened: 'We will call down fire upon this house and those who will survive will be the true worshipers!' Again Harrison pointed out that that too would be unchristian, using the text at Luke 9:54, 55 where Jesus reproved his disciples for wanting to 'tell fire to come from heaven and annihilate' the inhospitable Samaritans. This humiliating defeat proved to my satisfaction which was the true religion."

Later promoted to be subpostmaster at Sesheke in Barotseland, Mukosiku made a point of saying something about Bible truth to each customer. This, together with the fact that Mukosiku would not call him "Father," irked a Roman Catholic priest, who lodged a complaint with the District Commissioner, and the matter came to the attention of the Postmaster General. Here, in part, is the reply of that official to the District Commissioner: "The Head Office does not see any justifiable reason for transferring this man. This ministry has in

succession suffered three losses in the form of misappropriation of public funds by previous subpostmasters who all served prison sentences. We have now sent you an honest man whom we feel can serve the public better. If it is only for religious differences you want him transferred, this ministry will not provide you with any replacement. That man is sent there to stay. However, we would recommend that the Catholic Mission arrange to get its mail through Senanga Post Office."

Brother Sinaali soon joined the ranks of the pioneer ministers, was appointed a circuit servant in 1958, and later attended Gilead School in 1961. Upon his graduation he returned to Zambia, where he has been busy in Bethel service and in translation work.

By the end of the 1951 service year the number reporting field ministry had risen to 19,173. This was truly affecting the religious preserves of Christendom's sects. As author Ian Gunnison observed in his book *A Watchtower Assembly in Central Africa*: "In Lupatula valley Watchtower has more adherents than all other missions put together. I estimate that more than half of the professing Christians in the area are Watchtower, in spite of the fact that the Plymouth Brethren at Johnston Falls and Kawambwa and the London Missionary Society at Mbereshi have been established for fifty years and the White Fathers at Lufubu for twenty. Also about half the Watchtower members originally belonged to one of the other missions." Efforts were continually made to incite secular officials against the Witnesses and their Kingdom activities.

Assemblies continued to bring strength and encouragement to the brothers. North of Fort Jameson in the Luangwa valley the district servant tells of an assembly at which, during the campfire gatherings in the evening, the roaring of lions at times drowned out the singing of Kingdom songs. At an assembly in 1952, on the occasion of another visit by Brother Knorr, some 20,000 persons attended. Such gatherings of representatives of every section of the population and of many tribes offered irrefutable evidence of the unifying effect of Bible truth on the lives of people. Yes, international assemblies also proved to be upbuilding to the Zambian brothers, of whom twenty-eight delegates (including some from Southern Rhodesia) attended the New World Society Assembly in New York city, in July 1953.

With still more missionaries arriving in the country, their number by 1954 had risen to sixteen. New congregations were being formed among the English-speaking community. The work was truly expanding, so much

so that it was decided to purchase a property at Luan-shya to take the place of the rented premises at Lusaka. This was particularly necessary seeing that large stocks of "*Let God Be True*" and "*This Means Everlasting Life*" were now beginning to arrive. The happy prospects of moving into the new home and branch office were tragically marred by a road accident on the way from Lusaka in which Sister Marion Arnott was fatally injured.

The great influx of new associates called for expansion in another very tangible way—more and better Kingdom Halls were needed. Up to this time meeting places were often quite primitive—pole and mud walls, thatch roof, dirt floor and low mud benches, yes, even some open ground under a shading tree or at the back of someone's home. Now substantial brick buildings with galvanized iron roof began to make their appearance, some of them with electric lighting, to contrast with the village meetings that had to be conducted in daylight hours or, if at night, around a bright campfire. Most often the Kingdom Hall is now the most imposing structure in the country villages, blending with the rural background and neatly embellished with flower beds.

Very stimulating to the brothers in Zambia was a new feature in our educational campaign, namely, the use of films such as "*The New World Society in Action*." Over 42,000 saw this film in its first year, commencing in 1954. Government officials and education officers alike were deeply impressed. And the showing of "*The Happiness of the New World Society*" constituted a turning point in the life of one polygamous village headman. After noting how people were abandoning old-world practices such as polygamy, he set aside his second wife, and asked that a Bible study be started with him and his first wife.

In the Barotse Province, home of the Lozi people, the district servant showed the film to the royal family, comprising some 230 persons, in the grounds of the palace. The Litunga or Paramount Chief asked if it could be shown to his people. The following evening there was an attendance of 2,500. On the same trip the film equipment was transported by barge to an assembly in an isolated area where many had never before seen a film. At two showings there was an attendance of 1,800 persons, including government officials. All six of the Society's films have now been shown around the country, with well over a million viewers. Surely a fine way to acquaint people with the nature of this Bible-based society!

What a start, then, for the 1955-1956 service year! The "Triumphphant Kingdom" Assembly was held on the banks of the Mwambashi stream some ten miles out from Kitwe. Brother Henschel from Brooklyn served this gathering and released to an excited audience of 36,000 the booklet *"This Good News of the Kingdom"* in both Cibemba and Cinyanja. Then in February 1956 came a shipment of 36,000 copies of the book *"This Means Everlasting Life"* in Cibemba. Memorial attendance that year rose to 70,749.

A young man, Smart Phiri, tells how he came in contact with the message of truth: "One day I wanted to go and convince this Witness that his religion was all wrong. Since I was off duty, I took my Cinyanja Bible, bought at the time of my baptism at Merwe Mission, and went to this person's place of work. As soon as he saw me he said: 'It seems today you really mean business, because I notice you have brought your Bible with you.' 'Yes,' I replied, 'I want to convince you that Watchtowers are never the true church.' He gave me the opportunity to start first and show him from the Bible that my church was right. Well, I did not know where to start, so he tactfully took over and began teaching me on various subjects. This lasted from 8:30 in the morning until 5:30 at night, without break for lunch. And, of course, his employer could not complain, for he did not stop work on his sewing machine, but left the work of finding and reading Scripture texts to me. This day was a milestone in my life, and I must admit that it was on this day that God answered my prayer for enlightenment."

That very evening Smart Phiri accompanied the Witness to the Kingdom Hall. At first there was great consternation when the other brothers saw this police constable in their midst. From then on Smart Phiri began attending meetings with his wife. He completed his contract with the police and dedicated his life to Jehovah, entering the full-time pioneer ministry in October 1956. The following month he was invited to join the branch office staff at Luanshya. He would later enjoy many other privileges of service.

The missionary force in the country was meanwhile augmented; Joseph Hawryluk, John and Ian Renton, Gene Kinaschuk, Paul Ondejko, Peter and Vera Paliser, Avis Morgan and Benson Judge, all contributed their efforts for the furtherance of the "good news" during the following years. How happy they were to have a share in the prospecting and digging for more of 'the precious things' of Zambia in which Jehovah was deeply interested!

Among those 'precious things' garnered in during this time was a young man of the Lozi tribe, Solomon Lyambela. When he was but fifteen years of age this 'new faith' had begun to be a disturbing element in his life. He was then associated with the Paris Evangelical Mission. His wife's uncle introduced the new teaching and all members of the two family villages accepted it, all except Solomon, that is. He did not agree. But later, when secular work took him to another area, he attended one of the Witness meetings and accepted some booklets, including *Where Are the Dead?* This and the caliber of the men and women who were engaging in the house-to-house ministry deeply impressed him. Imagine the surprise to his family when he wrote and told them of his adherence to the faith! They had to send a family member on the 450-mile trip to Livingstone to check on the truth of the matter. His first Memorial he recalls was in 1936.

It was not until 1939 that Solomon was baptized. Then in 1940 he served as Scripture reader when Brother L. V. Phillips addressed an assembly of almost 300 persons at Mongu, the provincial capital of Barotseland. When trouble arose over the refusal of brothers to give the worshipful salute to the Litunga or Paramount Chief, Solomon and other prominent brothers were arrested and imprisoned for up to three months. Later he moved to Southern Rhodesia in search of work and ended up entering the pioneer ranks. When he came back to Northern Rhodesia in 1950 he was assigned to service in the circuit work. That issue of "Showelela" (the royal salute) has receded somewhat, and we recall that this same Litunga gladly viewed the Society's films on more than one occasion. Solomon could carry with him a very interesting report when he was invited to Gilead School in 1958.

PRUNING STIMULATES GROWTH

Again Northern Rhodesia was well represented at the "Divine Will" International Assembly in New York, in 1958. Thirty-two delegates went from here, of whom eight were from the English-speaking Kitwe congregation. At that assembly Harry Arnott told the thousands assembled in Yankee Stadium of how the Kingdom work in this country was truly prospering—there being now one publisher for every eighty persons in Northern Rhodesia. And while the mines of the Copperbelt were heading for their most productive year yet, Jehovah's people were preparing for a gathering that would surpass anything yet witnessed in this land. Thirty-five acres of land outside the town of Ndola

were cleared in readiness for the "Faithful Ministers" National Assembly in April 1959.

A group of disfellowshipped persons came to this assembly in the hope that their leader would be recognized by the Society's president, Brother Knorr. Instead, they were debarred from entry into the assembly grounds, and the brothers assembled were warned against any association with the evildoers. Faithful Witnesses, on the other hand, enjoyed a grand program that received its due share of publicity in the public press. Said one editorial: "The Witnesses are linked to the Watch Tower Society that was proscribed in Northern Rhodesia, but, from all accounts, those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than the average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind. A close study of the Bible is encouraged." The same editorial took note of the increase of active preachers among Jehovah's witnesses in seven years—13,300! The attendance for the public talk of this never-to-be-forgotten assembly proved to be 29,596 at the vernacular section and 405 at the English-speaking section.

During this visit Brother Knorr viewed possible locations for a new branch headquarters, and the go-ahead signal was given to proceed with construction of the proposed home and office building on property purchased by the Society at Kitwe. There was every prospect of more successful prospecting for 'precious things' in this part of the field. True, the success was sometimes achieved by trial, hardship and endurance through the devilish snares placed in the way of true Christians, even as they were placed in the way of Christ Jesus. At times there had to be complete pruning away of bad elements that had come into association with Jehovah's people. For example, in the 1960-1961 service year, 414 persons were disfellowshipped for various reasons, such as adultery, polygamy, wife-swapping and witchcraft.

In contrast to the tribal custom of segregating men and women at meetings, a custom that sets up barriers to Christian family unity, the book *Christians in the Copperbelt* noted the practice among Jehovah's witnesses: "This attitude of man and woman working together in family units was very obvious in the homes of Watchtower members we visited. The women took their place in the meeting and in discussion without any embarrassment or the usual reluctance to speak. While it was rather difficult in most other congregations to find out who was married to whom, because hus-

bands and wives neither came to the church together nor sat together during the service, the Watchtower families were easily recognized in their meetings as little clusters of father, mother and children."

While political 'winds of change' were blowing hard throughout Northern Rhodesia in 1961, the peace-loving Witnesses pressed on with their God-given work. Despite emergency conditions, they organized and enjoyed their series of "United Worshipers" District Assemblies in 1961, gathering for these joyous occasions at such places as Kashiba, Senanga, Broken Hill, Petauke and near Kitwe. Total attendance exceeded 30,000. This year, also, Kingdom Ministry School courses were provided so that congregation overseers might be better qualified for their shepherding duties in connection with God's flock or congregation. Gilead graduates were extensively used in this project: Hayes Hoskins concentrated on the course for those speaking Cinyanja; Billy Howard, John Renton and Wayne Johnson conducted those in Cibemba and Silozi. A centrally located Kingdom Hall in each area would be selected and there a number of classes would be held, and then on to another area, and thus the whole field was eventually covered.

By the end of 1961 the new branch office at Kitwe was well under way. It was a happy day when, on February 3, 1962, the new branch with its Bethel home and Kingdom Hall were dedicated. Under a four-column-wide picture of the entire complex, the newspaper *The Northern News* reported the matter: "Work among Jehovah's witnesses in Northern Rhodesia, Kenya, Tanganyika and Uganda will be directed from a new £20,000 building at Kitwe. It comprises living quarters for a staff of 14, an office block, a literature depot and a meeting place for the Kitwe congregation with seats for 200. All the interior decoration of the centre was done by the Witnesses themselves."

Politically the year 1962 was an important one in the country. A general election in October was immensely significant, marking as it did the first major electoral confrontation between African and European, and producing the first African government. Reports kept coming in of cases of intimidation of the brothers in connection with the purchase of cards identifying them with a particular political party. Amid such a tense atmosphere preparations got under way for the "Courageous Ministers" National Assembly at Kitwe, scheduled for May 1963. Four separate arenas were constructed from which the assembly program was presented in the four principal languages, English,

Cibemba, Cinyanja and Silozi. Otherwise, it was a completely integrated gathering. The baptism of 631 new ministers included both Africans and Europeans. Particularly significant, in view of what was ahead for the brothers, was the talk explaining Romans 13, and the Christian's relationship to the superior authorities. Brother Henschel from the Brooklyn Bethel addressed the largest audience at this five-day assembly when he spoke to 24,551 on the final day, having as his subject "Pay Attention to Prophecy."

Violence and persecution faced many of the returning delegates from that assembly. A number of sisters in the Samfya district, upon being found without political cards, were beaten and forced to drink the urine of their attackers. In that area, too, five homes and a Kingdom Hall were burned down. At Mazangu village in the eastern province missionaries Wayne Johnson and Benson Judge were forced to leave a village on failing to produce the card. At nearby Sikamwenje village they were prevented from proceeding with their Christian work by a chanting, frenzied mob. By September's end it was reported that a total of ten Kingdom Halls had been destroyed. The *Zambia News* in its issue of December 8, 1963, included the following in its report of the situation:

"The centuries-old story of the persecution of religious sects has repeated itself in African villages of the Luapala Province. More than 100 political hoodlums have been jailed or are facing trial for beating up Jehovah's witnesses and pulling down and burning their homes and churches. . . . Police have interviewed 30 witnesses of a typical politics-versus-religion incident in which a marauding crowd of 600 is said to have marched down the main street of Mwansabombwe—Senior Chief Kasembe's village—smashing the houses of Jehovah's witnesses. Magistrates specially flown here from the Copperbelt have already sent lawbreakers to jail for up to three years' hard labour. More court cases are pending. The 14 ringleaders of a violence campaign at Kanyembo were sentenced to jail terms ranging from two to three years. . . . Despite threats and violence the Witnesses have refused to be intimidated. They have a reputation for bravery, and have proved to be fearless in reporting cases of terrorism, a police spokesman said."

Of course, representations were immediately made to Mr. K. D. Kaunda, the Prime Minister and head of the United National Independence Party. In a personal interview responsible brothers set before Mr. Kaunda the facts of the campaign of violence. The Prime Minister

promptly sent out by telephone and telegram instructions to all regional secretaries to put a stop to all such lawless and terroristic acts. The Witnesses, for their part, had been well prepared to meet those onslaughts, and in everything they did they manifested their hatred of violence and respect for law and order. In spite of the enemy action, reports for the month of December 1963 showed an all-time peak of 30,728 publishers. As a result of their legally defending their right to preach and keep themselves separate from the world, 199 lawbreakers were sentenced to a total of 304 years in prison for their share in the unjustified attacks on peaceful Christians.

ZAMBIA'S OPPORTUNITY

Dr. Kaunda's party enjoyed a sweeping triumph at the polls, and three months later he led a delegation to the London Independence Conference to argue for full independence for Zambia without further delay. Again he met with success, and on May 27 he informed Parliament: "We are being given the opportunity to make this a country where all our people will be happy to stay; a country where people for 24 hours in every day will not feel afraid to go outside their homes on account of their political, religious or other beliefs." Thus on October 24, 1964, Northern Rhodesia became the independent sovereign Republic of Zambia.

Jehovah's people in Zambia viewed with special interest the provisions made in the new Constitution for fundamental rights, particularly this provision: "Except with his own consent, no person shall be hindered in the enjoyment of his freedom of conscience, and for the purpose of this section the said freedom includes freedom of thought and of religion, freedom to change his religion or belief, and freedom, either alone or in community, with others and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance." Would this high principle be maintained?

As early as November 1964 our brothers began to run into difficulties in relation to the flag-salute and national-anthem issue. A patriotic hysteria, doubtless excited by the speeches and celebrations of the new independence era, swept the country. Now the immediate target was the children of the Witnesses in the schools around the country. As though diabolically planned, the issue was bandied about in the press and the Watch Tower Society and the Witnesses were put in the worst possible light. Adding to all the unfavorable publicity, there was then a case of some of the

Witnesses who had been severely injured in a highway accident. In the public press the reports of the accident highlighted the fact that the injured Witnesses flatly refused to accept blood transfusion.

Some officials of the new administration got the idea that the neutral, integrity-keeping course of the brothers and their children was due to following a man, so they contrived to have the branch servant, Harry Arnott, removed from Zambia. Sadly, he and his wife Zennie took their leave of the country in December 1965, and J. S. Mundell took over the responsibilities of branch servant. There were 700 congregations in the whole land by now, and at the Memorial celebration earlier that year the attendance for the first time topped the 100,000 mark, the actual figure being 100,088.

In 1966 harassment of Jehovah's witnesses continued, special police agents questioning them on their stand as to participation in politics. Also that year the Witnesses were receiving attention in legislative circles. After considerable debate The Education Act, 1966, was put in force, this providing that in all schools the pupils would be required to sing the national anthem and salute the national flag, with expulsion from school as the only alternative. Then followed another statute, The Public Order (Amendment) Act, 1966, requiring that all public gatherings must be opened with the singing of the national anthem. That statute went into force on January 1, 1967. Many parents and children found it difficult to understand how freedom of conscience could exist side by side with government edicts such as these, edicts that went so far as to determine how a person's conscience should view these national symbols.

This meant it was no longer possible to hold assemblies to which the public were invited. However, the brothers continued to organize intercongregational religious services in fenced-off private areas, open only to Jehovah's witnesses and their friends. Despite efforts to interfere with these, almost all of them were held, and, despite the lack of invitations to the general public, the attendances kept getting larger and larger. In the latter part of 1966 all eight of the "God's Sons of Liberty" District Assemblies, with a total combined attendance of 49,528, were held without incident. How encouraging, too, to find a new peak attendance at the Memorial celebration of 1967—120,025, with 26 partaking of the emblems.

One circuit assembly at Kabompo in the Northwestern Province was broken up before it ever got started,

police even using smoke grenades and tear-gas shells in an effort to intimidate the inoffensive Christians. This took place two days before the assembly was due to begin. The assembly sleeping camp and arena were burned down. The brothers who had temporarily dispersed to surrounding villages returned on the Friday, got to work again preparing for the arrival of some 400 delegates, and the program for Saturday and Sunday continued normally. The incident received wide publicity, reflecting well on the peaceful conduct of the Witnesses.

At a later assembly in the same province, at Solwezi, the police turned up again under command of the same officer who had led the attack at Kabompo. This time he approached the district servant, contributed for some of the Society's literature, while his men quietly listened to the program. After the showing of the film "God Cannot Lie," some of those officers were heard remarking: "The Watchtower is the only true church." The circuit servant reported that in the three congregations nearest to the scene of the tear-gas attack twenty new publishers had begun to share in the ministry.

PREACHING IN TROUBLOUS TIMES

Amid trying conditions the service of the Kingdom brings many a joyous experience to those who loyally endure. For example, one circuit servant told how, in the area of the famed Luangwa Valley Game Preserve, he had to walk and cycle sixty-four miles through swamps to get to his next isolated group. Often he was in water four feet deep, and there was the continual torment of the tsetse flies. He reached the camp of a Game Guard who provided water for washing, besides food and a place to sleep. After some rest the brother lit up his paraffin lamp and asked the Guard to bring together his family. Teachers and pupils from a nearby school also came, raising to fifty the number in his audience. To them he explained the Kingdom hope, with a response that fully rewarded him for his hazardous and exhausting journey. Many booklets and magazines and one subscription were obtained by his appreciative listeners.

The year 1967 was a busy one for the branch office in Zambia. In addition to organizing and supervising the sixteen "Disciple Making" District Assemblies, which drew a combined total audience of 77,251, there was also the preparation for the test case on the flag-salute issue due in the High Court of Zambia in Lusaka. The Court's judgment was handed down on November 20—a decision adverse to Jehovah's people, a decision that

denied Witness children the right to an education in the public schools of the country. That meant that reading and writing classes for the benefit of the expelled children had to be arranged. By August 1968 the records showed that 5,755 children had been expelled.

But other drastic measures had already been taken against the Kingdom activities at the start of 1968. Deportation orders, designed to expel all Witnesses who were expatriates, were served on the missionaries in the country, some being forced to leave within seven days. They doubtless expected that the Witness organization would be like a crewless ship tossed on a stormy sea. But, to the contrary, volunteers quickly filled up the vacancies and the Kingdom work went on apace. The branch responsibilities were taken over by Smart Phiri, and, as indicative of the normal operation of matters, it is to be noted that the twelve "Good News for All Nations" District Assemblies went off as planned, with a total attendance of 110,952. The Jephthah drama was a most timely part of the assembly program.

In December 1968 the first general elections in independent Zambia were due, and again fanatical, patriotic fervor spilled over into violent persecution of God's servants. More than eighty houses belonging to brothers had their windows broken; many brothers and sisters were physically assaulted. As the weeks passed, the situation grew worse. From village to village Witnesses were being hunted like wild beasts. Well over a thousand brothers had their homes and property completely destroyed; several hundred were beaten. One brother had nails driven into his head, and another was beaten to death. Three sisters were raped. By the end of February some forty-five Kingdom Halls had been burned down and over one thousand brothers in the Luapala and Serenje areas were left homeless. Swiftly the Society arranged for funds from the branch office to be made available for the destitute ones, while some six tons of clothing and blankets generously contributed by brothers in the Copperbelt were rushed to the scene. Definite steps were initiated by the Government to halt the persecution, though without any admission on the part of government officials as to the rightness of the position taken by the Witnesses.

The pressure in political circles to have the Witnesses entirely banned continued to mount. President Kaunda, however, elected to handle the situation personally, and how he purposed to do so was soon in evidence. By Statutory Instrument No. 384 of 1969, aimed directly at the preaching ministry of the Witnesses, and using emergency powers, it was ruled that "no person shall

enter without the express consent of the occupants for the time being thereof any dwelling or the curtilage thereof or any building and solicit or advocate adherence to or disseminate the teachings of the religion, organization or society specified in the Schedule [Jehovah's Witnesses; the Watchtower Bible and Tract Society], whether by words or conduct."

In face of this virtual ban it now became necessary for the brothers to redesign their ministry, with incidental witnessing taking on more importance. New ways of obtaining prior consent to enter private homes had to be developed. By one way or another Jehovah's witnesses were determined to fulfill their God-given preaching commission. Due to those developments, time formerly spent in the house-to-house ministry was to a large extent spent in Bible study activity in the homes of persons known to be interested. Thus by April 1971 a peak number of home Bible studies was reported, namely, 47,840. Surely this intended obstacle to the Kingdom activity had been turned into a blessing!

Early in 1970 it became a matter of published comments that in some rural areas there was difficulty in filling the desks in recently built schools. Some inclined to blame Jehovah's witnesses, but the fact of the matter was that the Witness children had been expelled from school. But events now began to take a new turn. Some schoolmasters were reinstating Witness children. Insistence on the singing of the anthem and saluting the flag was being relaxed on the simplest of pretexts. Some of the Witness children were again able to enjoy a secular education, provided they exercised wisdom when it came to ceremonial school days.

During the year 1971 Zambia's population experienced serious disasters, what with severe drought in one part of the country and catastrophic flooding in another. Many of Jehovah's people shared in those sufferings, but they had the advantage of being part of a loving organization that quickly brought them relief in the form of clothing and food supplies. Above all, they are never left without spiritual sustenance and the assurance of Jehovah's loving concern for their welfare. How evident that love is shown in the prosperity that attends the Kingdom activities! At the special talks conducted in the congregations and isolated groups throughout the country in March, there was a total attendance of 103,760. And the Memorial celebration on April 9, 1971, drew a still larger crowd of 166,492, of whom 27 partook of the bread and wine.

The 'precious things' that Jehovah has gathered out in the Zambia field are happy to share with fellow

Witnesses world wide in more productive digging. Their determination to carry out Jehovah's will for them in these hazardous but momentous times is rewarded by seeing the result that Jehovah gives. In the service year 1971 a new peak of 56,996 ministers active in the field was reached, this resulting in a peak figure of 4,295,663 back-calls made on interested persons and an average of 53,710 home Bible studies conducted every week. How comforting to know that Jehovah himself is accomplishing this work, leading it to its successful conclusion, and we are his fellow workers!

JEHOVAH'S WITNESSES PUSH ON

After reading the acts of Jehovah's witnesses in modern times, we cannot help but recall Paul's words to Timothy: "For this very cause I remind you to stir up like a fire the gift of God which is in you through the laying of my hands upon you. For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." (2 Tim. 1:6-8) Those words also fit our circumstances today. Jehovah's witnesses have certainly not shown cowardice but, rather, power and love and soundness of mind. They have worked hard and suffered evil for the "good news"! Jehovah's witnesses will not shrink back, but, filled with zeal, will press on in this unprecedented expansion work.

There are millions of people of all nations who are observing the zeal of Jehovah's witnesses, and on Friday night, April 9, 1971, 3,453,542 persons came to the Kingdom Halls of Jehovah's witnesses to observe the Memorial of the death of Christ Jesus. They have an appreciation of what he did for mankind. Of this number, there were 1,590,793 of Jehovah's witnesses, all of whom shared in declaring the good news during the past year, and a like number were having private home Bible studies to prepare themselves to accept the undeserved kindness of God through his Son Jesus Christ. Now that they have started to make spiritual progress, will you help them to stay in the right way? During the year the 27,154 congregations of Jehovah's

witnesses arranged for 1,190,748 public meetings, Bible discourses, to aid all these nearly 3½ million persons. Also, it is truly marvelous that 13,846 special pioneers and missionaries, along with 81,655 regular pioneers and the many hundreds of thousands of congregation publishers, are helping those new in the truth to learn from God's Word and then to share in declaring the good news of God's kingdom. At the same time, circuit and district servants have rendered excellent service to the congregations, providing spiritual things needed by all of us. In addition, the circuit assemblies and the district assemblies have proved to be a wonderful comfort to God's people everywhere. All together, an excellent effort was made to preach "the good news according to the power of God."

The Watch Tower Society is very grateful too that, from your heart, you have made such generous monetary contributions—\$7,042,020.01—to help keep the missionaries in their foreign assignments and the special pioneers in their work as well as to pay the expenses of the circuit servants and district servants in traveling to the congregations. We appreciate very much the gifts of you brothers. By your contributions you also helped out in the great expansion work that the Watch Tower Society is doing in building new printing plants and furnishing them with equipment to print the good news of God's kingdom.

The Bethel family members enjoy to the full their privileges in the branches and offer themselves willingly to learn how to do housework, office work and cooking, to operate laundries, run linotype machines, plate-making machines and printing presses, binding books and shipping them to all parts of the earth. Together, in 93 branches, they are accomplishing a tremendous task. Together Jehovah's witnesses everywhere want to fulfill their dedication to do the will of God in whatever capacity they are called on to do it.

Thirty years ago, in January of 1942, Brother Rutherford finished his earthly service, and changes had to be made in the officers of the Watch Tower Bible and Tract Society of Pennsylvania and other corporations that Jehovah's witnesses were using. Those remaining of the governing body of Jehovah's witnesses were not dismayed, but continued on faithfully, seeking Jehovah's will, and it is very evident that Jehovah by his

holy spirit has guided and directed the "faithful and discreet slave" class and has blessed its visible governing body right up to this day.

In 1942 one of the first things that the governing body decided upon was the inauguration of the Theocratic Ministry School in the Bethel home, which led up to starting the Theocratic Ministry School the following year in all of the congregations of Jehovah's witnesses. Then in 1943 the Society started the Watchtower Bible School of Gilead for the training and sending out of missionaries to the ends of the earth. In 1942 there were twenty-five branches of the Society operating in the earth and the good news of the Kingdom was being preached in fifty-four countries. Now, after thirty years under the direction of Christ Jesus, the Society has established ninety-three branch offices and pushed the work of declaring the Kingdom good news out into 207 different lands and islands of the sea.

In the past thirty years it has been the pleasure of the governing body of Jehovah's witnesses to compile over sixty bound volumes, including thirty yearbooks, and to arrange for the manufacture of 230,530,314 copies of the Bible and Bible study aids. During the same period they also arranged to produce 532,179,367 copies of the 32-page and 64-page booklets. These have been used extensively in home Bible studies throughout the entire earth in more than 160 languages. During the past three decades 2,206,704,870 *Watchtower* magazines have been printed and distributed in addition to 1,973,204,860 copies of *Awake!* magazine. In other words, the organization of Jehovah's witnesses world wide in but thirty years has seen to it that 4,942,619,411 publications were printed that could be used in the evangelistic work of Jehovah's witnesses.

The governing body of Jehovah's witnesses continues to provide spiritual food not only for the remnant of the "faithful and discreet slave" class, but also for a great crowd of people standing before Jehovah's throne.

Now we look forward with keen anticipation to a new year, grateful to Jehovah God for the strength we have and joyful that we have some more time in which to declare this good news before the end comes. As Jehovah's Christian witnesses, how wonderful it is to contemplate this assignment in connection with Peter's words: "Though you never saw him, you love

him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the end of your faith, the salvation of your souls." (1 Pet. 1:8, 9) True, Peter was talking to the anointed ones, but certainly the great crowd of dedicated Christian witnesses of Jehovah before His throne feel the same way as the anointed ones do. They, too, truly love the Son of God, Jesus Christ, and in showing love for him they show intense love for the Father, Jehovah. So, together, all of them are determined to be Jehovah's Christian witnesses throughout the days ahead, to accomplish whatever there is to be done in the way of giving a greater witness, to the honor and glory of Jehovah's name.

When submitting their yearly reports the branch servants throughout the world requested that the love of the brothers in their territory be conveyed to all of their fellow workers world wide, and this can best be done through this message of greeting to all of Jehovah's faithful servants. This warmth of Christian love is found in all Christian congregations. Having read this *Yearbook*, all of us can feel the oneness of Jehovah's Christian witnesses world wide. From them a mighty shout will continue to arise and, together, they will "Say among the nations: 'Jehovah himself has become king.'"—Ps. 96:10.

Your fellow servant,

N. K. Now, President

Watch Tower Bible and Tract Society
of Pennsylvania

The Watch Tower Bible and Tract Society of Pennsylvania held its annual meeting October 1, 1971, at Jehovah's Witnesses Assembly Hall, Buckingham, Pennsylvania. There were 2,076 persons in attendance. A number of branch servants who were in attendance, as well as the seven directors of the Society, spoke at this annual meeting.

The membership of the Pennsylvania Corporation at the present time totals 450, and 438 were there in person or by proxy. The terms as directors expired for F. W. Franz and J. O. Groh, and these two brothers were unanimously elected again as directors for a period of three years. While all seven directors had a part in the program, when F. W. Franz spoke he clarified the distinction between the board of directors of the Watch Tower Bible and Tract Society of Pennsylvania and the governing body of Jehovah's witnesses. This proved very interesting. Details on this matter are appearing in *The Watchtower* of December 15, 1971. Brother Knorr spoke on the subject "Bringing the Holy Place into Right Condition," which was based on the text at Daniel 8:14: "Until two thousand three hundred evenings and mornings; and the holy place will certainly be brought into its right condition." This discussion held the attention of everyone, and it appears in the December 1, 1971, English edition of *The Watchtower*.

A resolution was passed to the effect that the 1972 annual meeting should be held on October 1 in the Civic Arena of Pittsburgh, Pennsylvania. The program presented at that time, it was announced by the president, will include not only the annual meeting but also the graduation exercises of the Watchtower Bible School of Gilead.

On the following Monday, October 4, at 124 Columbia Heights, Brooklyn, N.Y., all the directors of the Society, N. H. Knorr, F. W. Franz, Grant Suiter, J. O. Groh, M. G. Henschel, T. J. Sullivan and L. A. Swingle, were present and the directors again voted that N. H. Knorr should be president, F. W. Franz vice-president, Grant Suiter secretary and treasurer, and J. O. Groh assistant secretary and treasurer. Other matters of business were discussed and all expressed their gratefulness for their privileges of service. The meeting was closed with prayer offered by F. W. Franz, requesting Jehovah's blessing upon the work that should be done during the ensuing year.

WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.

In accordance with notice to the membership and provisions of law, on Saturday, January 2, 1971, the annual meeting of the members of the Watchtower Bible and Tract Society of New York, Inc., was held in the offices of the Society located at 124 Columbia Heights, Brooklyn, New York. In the absence of N. H. Knorr, who was caring for the Society's business in Africa, the vice-president, F. W. Franz, presided. The 54 members of this Society were there either in person or by proxy. The members voted that F. W. Franz, J. O. Groh and Grant Suiter succeed themselves as directors of the Watchtower Bible and Tract Society of New York, Inc., and each was unanimously reelected to serve again for a term of two years. Various interesting reports were made by members of the Society. Immediately thereafter the directors of the Watchtower Bible and Tract Society of New York, Inc., met and they elected N. H. Knorr as president, F. W. Franz as vice-president, Grant Suiter as secretary and treasurer, and J. O. Groh as assistant secretary and treasurer.

The other directors of the Society are G. M. Couch, L. K. Greenlees and M. H. Larson. The meeting was adjourned with prayer offered by L. K. Greenlees.

"Say among the nations: 'Jehovah himself has become king.'"—Ps. 96:10.

That is what Jehovah's witnesses have been doing since 1914. They have been telling the human race that they can obtain everlasting life on a healthful paradise earth under a stable government. That government is Jehovah's. The old, disordered system of things of the past thousands of years must go. It will go in the fiery trouble that is ahead. The new order under Jehovah's government must come in. This is good news and with it we can do glorious evangelizing work. In his prophecy recorded at Matthew 24:14 and Mark 13:10, Jesus said that this good news of the Kingdom must be preached internationally before the end of this system of things comes. In this year's *Yearbook* one can easily see that that is being done. The life-giving message, the evangel, that Jehovah's Christian witnesses preach and teach is from his Word, the Holy Bible. The message of Jehovah's witnesses is true. Highly honored are the ministers of God, for they are favored with the privilege of proclaiming and teaching God's kingdom to all mankind. Forward, then, all you faithful servants of God under theocracy. Move on into the new order. Our leader and reigning heavenly king Jesus Christ moves at the head of the advancing column. Let none break ranks or run in fear and in disorderly panic. We have nothing to fear. On our side is Jehovah God, the Almighty, the Great Theocrat, whom we obey as ruler rather than men. He is over us. It is his work that we are doing, at his command through Jesus Christ. During 1972 may it be the joy of all of Jehovah's witnesses to make known to everyone, everywhere, just how fully we appreciate that Jehovah is now reigning as God-King.

DAILY TEXTS AND COMMENTS

At the beginning of each month there is a theme for the month with a Bible text that will be considered at service meetings in the congregations of Jehovah's witnesses. Following these themes for the months there is a text for each day and a comment on that text. The comments are taken from *The Watchtower* (W) of the year 1971. Figures following the date of the *Watchtower* issue refer to paragraphs in the first study article, where further comment on the text may be found. When "a" follows the paragraph number, comment is found in the second study article; when "b" is shown, it refers to the third study article.

Saturday, January 1

Know the God of your father and serve him with a complete heart and with a delightful soul; for all hearts Jehovah is searching, and every inclination of the thoughts he is discerning. . . . If you leave him, he will cast you off forever.—1 Chron. 28:9.

The whole record of the Bible testifies to the fact that Jehovah wants to be served with a complete heart—or not at all. Surely none of us want God to cast us off forever, do we? So, since our hearts are among those that Jehovah is searching, we want to be sure we are serving him with a complete heart. Ask yourself, then: What kind of person am I in the secret person of my heart? Am I now serving Jehovah with a "complete heart"? To serve with a complete heart means to serve with a heart that is all one way in its motivation, not halfhearted, not doublehearted. W 3/1 2, 4b

Sunday, January 2

This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ. —John 17:3.

The reason why we are serving God is because of appreciation—appreciation of what Jehovah God and Jesus Christ have done and are doing for mankind. That is the important thing—heart appreciation. To have such appreciation we must come to know God even as Jesus said. As to taking in of knowledge, we have to keep taking it in; it is not enough to believe that God exists and to know some of the things he has done as Creator. There is much difference between an

acquaintance with God and knowing him. So really to know God means much more than just having a surface knowledge. By continually seeking deeper knowledge we come to appreciate from the heart what a friend he is to mankind and how he has expressed his friendship with unparalleled love and patience. Those who do not come to know God do not see God in all his fine qualities and lofty principles, and their hearts do not feel deep appreciation. W 5/1 1, 2

Monday, January 3

If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, . . . let her not leave her husband. —1 Cor. 7:12, 13.

Divided households—how could such a thing come about? By one or more members of a household learning God's truth, the truth concerning God's purposes as revealed in the Bible. Yes, this is even what Jesus foretold. (Luke 12:51-53) Not all persons in a family will readily recognize or appreciate the truth that comes from God. Since God's truth is not popular with this world, many persons oppose it and especially resent it when members of their own household take a stand for the truth. Divided households, as Jesus' prophecy indicates, were certain to occur. But does this mean that the situation in a divided household is hopeless? No! Improvement is possible. Jesus is no marriage wrecker; so one's learning the truth does not necessarily mean breaking up the marriage. Paul shows the wise and optimistic way to handle matters. W 4/1 1, 2

Tuesday, January 4

The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace.—Ps. 37:11.

With righteous rulers in God's kingdom ruling the earth in justice, righteousness and peace, there will be no reason for anyone to feel fearful and insecure. Instead of the earth's being dominated by the wicked, people who are meek and who obey God's laws will possess it. This certainly is good news! In view of the marvelous purpose God has for the earth his kingdom is good news for mankind. It gives us assurance that the wicked will not rule the earth indefinitely, and it gives us hope for much better living conditions to come. The fact that God's kingdom has been established in the heavens and that we are now living in the last days of the present system of things is especially good news. To those putting their trust in that kingdom at this time Jesus said: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." —Luke 21:28. W 2/1 8, 9

Wednesday, January 5

If they have persecuted me, they will persecute you also. —John 15:20.

The night before his death Jesus spoke thus to his disciples so that they would be prepared for the trials they would have to face. At times these persecutions came unexpectedly and suddenly upon his followers. For example, there was the time that the apostle Paul and his fellow missionary Barnabas were ministering in the city of Lystra in Asia Minor. Here they were well received. In fact, after they healed a lame man, the people were so impressed

that they wanted to offer sacrifices to them. However, shortly afterward, the Bible record says, "Jews arrived from Antioch and Iconium and persuaded the crowds, and they stoned Paul and dragged him outside the city, imagining he was dead." How suddenly there was a reversal and persecution came! (Acts 14:8-19) We may be going along peacefully, but then something can happen and difficult trials can suddenly come upon us. We must anticipate such tests of our faith and train ourselves to meet them. W 2/15 10-12

Thursday, January 6

You must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up. —Deut. 6:7.

When the school puts forth more effort to emphasize evolution than the parents do to give reasons for belief in creation, it is not difficult to see which viewpoint will more deeply influence the child. If you are a parent, do you take time at the beginning of each school term to examine the textbooks that your children will be using so you know what they are going to be taught? Doing so would show your deep concern for their welfare. Then, if you find that the textbooks advocate evolution, what can you do about it? You can, and you should, tell your child what you believe. But, to be truly persuasive, you may find that you need to read and discuss together certain portions of the school textbook, making sure that your child understands why the various theories in support of evolution are in error and what the facts are that support belief in creation. W 1/15 6

Friday, January 7

Jehovah . . . [shows] his strength in behalf of those whose heart is complete toward him.—2 Chron. 16:9.

Serving with a complete heart means that our heart is right toward the full scope or complete range of what God's service includes: the marriage relationship, training of children, secular work, relations with neighbors, personal study, Christian meetings and assemblies, interest in one's brothers, caring for congregational assignments and responsibilities. Our heart cannot be just partially in harmony with Jehovah's will. Take the time when the tabernacle was being built. The Israelites' hearts moved them to contribute so generously that the things given proved to be more than enough. This was fine. But within a short time these same people were complaining. (Ex. 36:4-7) They gave way to fear and lack of faith when hearing bad reports from spies sent into Canaan, even talking of pelting Moses and Aaron with stones. They had contributed generously, but were they serving God with a complete heart?—Num. 13:1, 2, 25-33; 14:1-10. W 3/1 5, 6b

Saturday, January 8

Why is it that the wicked one has disrespected God? He has said in his heart: "You will not require an accounting."—Ps. 10:13.

From the day that Abel was killed by his brother Cain, Jehovah's faithful witnesses have been hated and bitterly persecuted. All such ill-treatment is unwarranted and the Lord God Jehovah could have prevented it. Those dealing treacherously might begin to develop a false sense of security, even as the psalmist notes. But God's delay in exacting an accounting is not

due to weakness or lack of concern for the oppressed even as Peter notes at 2 Peter 2:9. Persecution of the righteous by the wicked serves the purpose of God; sometimes, it is true, it is allowed by him as a chastisement when his people have displeased him (Isa. 12:1), but for the most part, persecution has served to identify Jehovah's enemies as well as those favorably disposed toward him. It has served as a test of integrity on his own people and, through their deliverance, as a vindication of Jehovah's name.—Prov. 27:11. W 3/15 1, 2

Sunday, January 9

The eager expectation of the creation is waiting for the revealing of the sons of God [and] that the creation itself also will be set free . . . and have the glorious freedom of the children of God.—Rom. 8:19, 21.

What a glorious conception and description of the outworking of God's purpose! At the same time, it recognizes the pressures and sufferings that cause all of us to groan. In addition, what makes this a matter of intense interest is the fact that this "eager expectation" is about to be fulfilled. In 1914 the great change in the sovereignty of this world took place. (Rev. 11:15, 18) Since judgment starts with the house of God, this meant the resurrection from the sleep of death for those of the Christian congregation who had proved faithful even to death. Shortly, these will be closely associated with Jesus Christ in heaven in bruising the head of the serpent, Satan the Devil, after God's war at Armageddon. Thus these "sons of God," with Jesus Christ, the foremost "Son of God," will be revealed. W 7/15 9, 10

Monday, January 10

"This son of ours is stubborn and rebellious; he is not listening to our voice, being a glutton and a drunkard." Then all the men of his city must pelt him with stones, and he must die.—Deut. 21:20, 21.

Many persons feel this is cruel, inhuman treatment. But it should be remembered that there were strict requirements resting first upon the parents to give the child proper training. (Deut. 6:17) Parents were to be exemplary in godly traits, showing love and care for their offspring. The father was to be a person in whom the children could put their confidence as an honest, upright, integrity-keeping and loving servant of Jehovah. The mother was to have deep respect for her husband and to be a shelter and help to her children. Children were not turned out to shift for themselves. They were a heritage to be cared for in all respects. Thus, if a child went bad it would be because of its rebellious course, that course, if not corrected, leading in time to the older men of the city and to their judgment. W 6/15 3

Tuesday, January 11

For when one says: "I belong to Paul," but another says: "I to Apollos," are you not simply men?—1 Cor. 3:4.

The members of the congregation in Corinth were not working together in unity. Rather they were following men with the thought in mind that these men somehow deserved their allegiance at the expense of cultivating unity by all speaking in agreement and being of the same mind. Paul clearly showed these Christians in Corinth that if they were to become followers of men they would sacrifice their unity of mind and heart. He

plainly described their religious state, saying: "The Christ exists divided." (1 Cor. 1:13) Therefore true Christian unity could not exist, since the adherents to the teaching of Christianity were divided. Paul further said to the Corinthian Christians the above. So to be more than simply men they, and all Christians for that matter, must work for unity of mind and heart. And what is the basis for unity? It is the "good news" that Paul said Christ dispatched him to declare.—Matt. 24:14; 1 Cor. 1:17. W 5/15 18, 19

Wednesday, January 12

It is good to give thanks to Jehovah.—Ps. 92:1.

Getting to know Jehovah God has been the happy lot of only a minority of people. He is unknown to the majority. The apostle Paul observed this fact some nineteen hundred years ago during his visit to Athens, where, on an altar it was publicly acknowledged that God was unknown. Today we can visit almost any place on earth and find existing a similar lack of knowledge of Jehovah. Few are those who give thought to the true God. However, this is not because Jehovah prevents people from having knowledge of him and his ways. Jehovah has provided a written word, the Bible, that now has become available to the majority of peoples throughout the world in their own languages. Also, he has sent out witnesses, such as Paul, drawing attention to his Godship. Failure to give attention is an individual responsibility. (Acts 17:23; Rom. 1:19-21) It is necessary to know a person and some of his good qualities before one can really appreciate him. Do you fully appreciate and give thanks to God? W 7/1 1, 2

Thursday, January 13

You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.—Mark 12:30.

Seeing clearly the Bible's distinction between mind and heart will help us in safeguarding the heart and serving Jehovah with a complete heart. A person may have an excellent knowledge of the Bible, may be able to answer questions on numerous points and show that he or she is "up-to-date" on the very latest information published. But that person may be in grave danger. For the "sources of life" are not out of the head, but as Proverbs 4:23 tells us, "out of the heart." We can easily deceive ourselves unless we realize this. Remember, even individuals who have turned against the truth, who become apostates, do not instantly lose all Bible knowledge. Even though their hearts have decisively rejected Jehovah God's way, knowledge remains in their minds, though fading with time. For spiritual health we must serve Jehovah God not only with our whole mind but also with our whole heart. W 3/1 3b

Friday, January 14

I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house.—Acts 20:20.

Following the example Jesus set, his disciples after Pentecost of 33 C.E. preached the good news of the Kingdom wherever they went, even when they were scattered by persecution. (Acts 8:4) Those that went to other lands also preached the good news. The Bible gives us detailed information on how Paul and those traveling with him did this in

several lands over a period of many years. Like Jesus they went directly to the people, calling at their homes and talking to them in the market-places and in other locations where the public gathered. To a group of persons in Asia Minor who had embraced the hope of God's kingdom because of his efforts, the apostle Paul said the above. See how he expended himself so people could learn the good things that God has purposed for mankind. Were not his feet also comely or pleasant in appearance to the many people he comforted with the good news?—Isa. 52:7. W 2/1 13, 14

Saturday, January 15

Jehovah knows how to deliver people of godly devotion out of trial.—2 Pet. 2:9.

God's Word describes the results of the war in heaven between Michael and his angels and the dragon and his angels at Revelation 12:7-12. Yes, at the coming to pass of God's kingdom in heaven Satan and his angelic forces were cast to earth. Here on earth they have been stirring up great trouble because they know their destruction is near. Has it not been apparent that the nations have been driven on madly by demonic forces since 1914? What lies immediately ahead? There can be no doubt about it. Demon-inspired woes are certain to increase, and the Bible says that the increased wrath of the ousted Devil will be particularly directed against those "who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:17) The faith and loyalty of all Christians are certain to be tested. Severe trials of their faith lie ahead. Are you training now to meet these trials successfully? If so, you can take comfort from Peter's words. W 2/15 3, 4

Sunday, January 16

Mordecai the Jew was second to King Ahasuerus and was great among the Jews and approved by the multitude of his brothers, working for the good of his people and speaking peace to all their offspring.—Esther 10:3.

We look forward with confidence to the "great tribulation" just ahead when all those of the Haman class and their supporters will reap what they have sown. When that time comes, the Greater Ahasuerus will literally make an end of all his enemies and will exalt the Mordecai and Esther classes to the position reserved for them in the Kingdom. In the meantime, the final preparation of the rest of the King's subjects must be accomplished according to God's purpose for this time of the end. What a blessed privilege it is for the "other sheep" to comply wholeheartedly and loyally with the modern-day service commission! This they do by cooperating, to their own everlasting benefit, with those taking the lead in this energetic work as promoted by those anointed Christians foreshadowed by Mordecai. W 3/15 19, 20a

Monday, January 17

Indeed, a man's enemies will be persons of his own household.—Matt. 10:36.

It is well to remember that it is not always a case of the unbeliever's outrightly hating God's truth. Why, it may be that he simply was not introduced to Bible truth at the same time. Too, unbelievers differ as to degree. Some bitterly persecute the believer. Some constantly nag the believer, trying to break down his integrity. Some subtly discourage the believer. Others show indifference toward true

worship. Other unbelieving mates are favorable to the truth but do little to make spiritual progress. Gradual progress might be made in helping the unbeliever in any of these categories. Showing the proper Christian qualities might result in breaking down opposition and in stirring up interest. If the unbeliever is favorable, the believer, with the aid of the Christian congregation, should work toward the goal of uniting the family by means of a home Bible study. If the unbeliever is opposed, the believer needs to endure even under abuse and persecution. W 4/1 7, 8

Tuesday, January 18

Become imitators of God, as beloved children, . . . walking in love.—Eph. 5:1, 2.

Jesus, when on earth, said that no one fully knows the Father but the Son and the one to whom the Son is willing to reveal Him. (Matt. 11:27) The Son was the intimate one of the Father for countless years prior to his coming to earth; therefore during his ministry on earth he had the fullest knowledge of the Father. He knew Jehovah's qualities so well that he loved him more devotedly than all others and he in turn was able, by speech and by his copying Jehovah God, to reveal Him. A person becomes a copy of the god he serves. If he believes in a hellfire god, in his own mind, then his heart will be hardened. Jesus said that some, believing falsely, would even kill Jehovah's servants, thinking that they were doing Him a service. (John 16:2) But if a person serves the God of love, he will be loving toward others. He will develop the qualities of that God. If he serves Jehovah God he will come to imitate him as a son who loves his father in his heart. W 5/1 4, 5

Wednesday, January 19

The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes.—Rev. 21:3, 4.

During the thousand-year reign of Christ, and his bride sharing with him, all mankind will be set free from enslavement of every kind, including even death. (Rom. 8:19, 20) They will realize that they have been restored to a family relationship with God even as John heard announced. At the same time, they will realize that the immediate rulership of that kingdom is in the hands of Jesus Christ, and that their release from the domination of Satan, the ruler of the authority of darkness, and from sin and death, has been made possible "through the release by the ransom paid by Christ." (Rom. 3:24) Instead of inheriting death from their first parent, Adam, they will receive perfect human life from the last Adam, Jesus Christ. He will be their life-giver, their father. This is a thrilling prospect indeed, of which we have a foretaste even now. W 7/15 11

Thursday, January 20

My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways.—Prov. 23:26.

Our prayers reveal what our relationship with God is. How do we feel toward him in the secret person of the heart? Only you and he can know. But it should be a warm, trustful and intimate relationship, as of a son with a Father who is respected and loved with all one's heart. Is that the kind of relationship your prayers reveal? Or is your relationship just that of

a mere speaking acquaintance, as with a neighbor or with one's employer? If the relationship is not what it should be, you can be certain of one thing: It is through no fault of your heavenly Father, Jehovah God. Open your heart to him in your prayers, tell him what is in your heart, ask his aid in carrying out the right desires of your heart and in revealing to you its weaknesses and the remedy for them. Then give your heart to him by carrying through with the guidance he gives by means of his Word, his spirit and the Christian congregation. W 3/1 16b

Friday, January 21

My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities.—Prov. 5:1, 2.

An examination of current school textbooks shows that, in the earlier grades in many localities, any direct mention of the term "evolution" is rare. Then, as the years pass, in support of evolution, they point prominently to bones that have been unearthed and to fossils of living things in the rocks. These books also emphasize mutations, or changes in heredity, coupled with natural selection as the means by which new species came into existence. Your child may be given the impression that this has been well established by scientific research, and that, while he is free to believe in creation if that is what he chooses, all the facts support evolution. In order to reason clearly on the matter, your child needs your assistance. He is in the world, exposed to its viewpoints, so he needs to learn to examine facts, reason sensibly and draw sound conclusions, even as King Solomon counsels. W 1/15 7

Saturday, January 22

They proceeded to relate the many things God had done by means of them, and that he had opened to the nations the door to faith.—Acts 14:27.

As a result of the zealous and diligent preaching effort of the early Christians, people in many lands heard the good news and became believers. The people in these lands who listened and responded in faith to what they heard were most grateful that Paul and Barnabas had come to them. They certainly regarded the feet of those publishers of good news as "comely." (Isa. 52:7) Thus the good news spread throughout the Roman Empire, and a great many people became part of God's organization. But that was just a beginning. After the death of the apostles the Christian organization began to deteriorate because of corrupting beliefs brought into it. As might be expected, this corrupted organization did not and today does not carry on the preaching of the good news of the Kingdom and so its people are spiritually dead. It is our privilege to try to awaken some of them from this spiritual death. W 2/1 16-18

Sunday, January 23

Make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect.—1 Pet. 3:15.

Whenever and wherever we might be called upon to defend the truth of God's Word, our conduct should reflect the proper respect that is due. To know what is the truth is one thing; to conduct ourselves in a proper manner in stating the truth is another. A person showing proper respect and conducting himself in an up-

right way will not be a fomenter of unruly acts. He will not be the instigator of revolt against the laws of Caesar, or the laws governing Christians. He will not take things into his own hands on the pretext that the ways of justice and law are too slow, outmoded and in need of being revised. Rather, like Elihu, he will be a defender of what is upright, and show by his proper conduct that he is one who deeply appreciates the word and commandments of Jehovah God. Such proper decorum will then be in keeping with the advice of Peter.—Job 32:6, 7. W 6/15 7

Monday, January 24

Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men.—Matt. 16:23.

When Jesus told his disciples that he would suffer many things and be killed, how remote such sufferings must have seemed to them! Peter therefore took Jesus aside and said to him that he would not have this destiny at all. Jesus, however, drew no comfort from Peter's words. In fact, he did not appreciate them at all. He knew that, if listened to, this type of talk would discourage him from training and strengthening his mind and heart for the severe trials God's Word foretold he was soon to face. So Jesus strongly reproved Peter. Peter did not appreciate how vital it was that Jesus brace himself up for the trials ahead. Do you appreciate the importance of training for future tests of your faith? Do not listen to any talk that would discourage you from preparing for an all-out demon-inspired attack. Only by such preparation can you be assured of experiencing Jehovah's deliverance out of trial. W 2/15 7, 8

Tuesday, January 25

Every house is constructed by someone, but he that constructed all things is God.

—Heb. 3:4.

Even more important than analyzing the weaknesses in the case for evolution, is our examining what the Bible itself says and its consistency with observable evidence. With marvelous simplicity the opening verse of Genesis says: "In the beginning God created the heavens and the earth." Thus it comes to grips with a question that baffles evolutionists. Instead of leaving us in the dark as to that fundamental point concerning the origin of all things, it tells us the answer, simply and understandably. It confirms our own observation of the fact that nothing comes into existence by itself. Grass huts, wooden houses and brick apartment buildings, all were designed and built by someone. Even though we personally were not on hand when a particular structure was erected, we know that it had a builder, even as the Bible reasons. Parents, counteract the false evolution theory by impressing this truth upon the minds of your children. W 1/15 11

Wednesday, January 26

If, when you are doing good and you suffer, you endure it, this is a thing agreeable with God.—1 Pet. 2:20.

To help the unbelieving mate to learn the truth the believing mate tries to stay with the unbelieving mate. By living together, the unbeliever is in constant touch with true worship, and this is most beneficial for the unbelieving mate and for the children. Timothy's mother, a Jewess, evidently remained with her unbelieving Greek husband, all the while imparting Scriptural instruction to her son

Timothy. This religious home education of Timothy prevailed over any pagan influence of his Greek father. So when the apostle Paul came to town for the first time, Timothy joined his Jewish mother and his grandmother in becoming a Christian. Continuing to live with an unbelieving mate may subject the believing one to some form of domestic persecution. But, rather than separate, the believer can accept this as suffering for Christ's sake and can strive to show the unbelieving mate good Christian endurance. —Acts 16:1; 2 Tim. 1:1, 2, 5. W 4/1 12

Thursday, January 27

Make your hearts firm.
—Jas. 5:8.

We must keep the heart in focus, remembering its importance because of its capacity for motivation and affection. We should not wait for tests and temptations to hit us with their full force, but should make our hearts firm long before to meet them. When even the first thoughts of immorality manifest themselves, we should ask ourselves: "Would I really want to do such a thing, knowing what it will result in? Would I want to bring reproach to my family, on the congregation with which I associate? True, my mate may have faults, weaknesses—but so do I. Do I want to cause the deep hurt that such an act would bring? Is that gratitude for the years of my mate's life that I have shared? More than that, am I really so ungrateful that I would do despite to God's gift of his Son, treat Jesus' death on a torture stake as if it were of no account, throw away all God's undeserved kindness just for a few moments of illicit pleasure? Where is my love of decency, uprightness, honesty?" W 3/1 17, 18b

Friday, January 28

I continue praying, that your love may abound yet more and more . . . that you may make sure of the more important things.—Phil. 1:9, 10.

When we serve with our brothers the all-important thing is to help them to know God and his viewpoint. Getting to know God does not mean merely to study. We must 'prove to ourselves the good and perfect will of God.' (Rom. 12:2) We do this by "working together with him." (2 Cor. 6:1) Then we experience by application God's good principles and see why he is the happy God. We become friends with his loyal friends and find the joy of working together with them. In everything that we learn we want to understand its relationship to God and Christ, and to meditate as to how it magnifies God's personality and his provisions. We must enhance in our hearts the understanding and appreciation of what they have done for us. Then, if we come across something we do not understand fully, we will not let that upset us and cause us to throw away our faith in all the important things we have learned. W 5/1 6, 7

Saturday, January 29

Now it came about . . . in the third year of his reigning he held a banquet for all his princes and his servants.
—Esther 1:1, 3.

God's dealings with his people and their adversaries in times past are often symbolic or pictorial of his dealings with us today, and one of the Bible's most dramatic accounts is found in the book of Esther. The story begins as above in the court of King Ahasuerus, who was ruling over the vast empire of Persia and Media from India to Ethiopia. What

does this suggest in modern times? At the end of the "times of the Gentiles" for world domination in 1914, the time had arrived for the Heir of King David, Jesus Christ, to assume heavenly authority as King. Even as noted at Revelation 12:10, 12, it was a time of great gladness and rejoicing. So there was, at least, great rejoicing in the heavenly courts. Thus King Ahasuerus, seated on his royal throne in splendor and wielding unlimited authority as to his vast empire, would well picture royal power in the hands of Jesus Christ in this time of the end. W 3/15 3, 4

Sunday, January 30

Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward.—Col. 3:23, 24.

Yes, whatever we do and in all that we do, let us do it wholeheartedly as to Jehovah. He is very pleased with such service. He is not an ungrateful God. He is appreciative of all we do; he finds delight in rewarding us, blessing us, giving us gifts. But our service must be sincere, genuine, with our whole hearts. He can see through any subterfuge, see when we are doing things for other reasons. He can see when we are concerned more with a report or with our appearance than with our praise to Him, or are doing things simply because we feel we have to. True, we must serve him if we want life. But we will never hold out, never endure, never reach the goal unless we want to do this, have a heartfelt longing to serve God, long to live in a time when we can serve him perfectly, free from all the things that now make us fall short of his perfect standards. W 3/1 22b

Monday, January 31

Here I am! Send me.—Isa. 6:8.

It had become evident to a small group of Bible students in Allegheny, Pennsylvania, in the latter part of the nineteenth century that the churches of Christendom were not fulfilling the commission that Jesus Christ gave to his followers. Seeing the need for proclaiming the good news, these modern-day followers of Jesus Christ expressed their willingness to serve as did Isaiah. So this group of faithful Christians began taking up the long-neglected work of

proclaiming the good news of the Kingdom. God's Christian organization began to reappear. From that small beginning back in the 1870's the body of proclaimers of the good news has grown to an organization of more than a million active Christian witnesses of Jehovah today. This is God's active organization, and it has been doing what Jesus foretold would be done in the last days of the present worldly system of things—preaching the good news of the Kingdom.—Matt. 24:14. W 2/1 20, 21

Allow God to Finish Your Training.—1 Pet. 5:10.

Tuesday, February 1

Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world.—1 John 2:16.

With good reason the aged apostle John wrote these words. Modern society is oriented toward materialism. The goals men set in life, such as a fine home, modern conveniences, and a late-model car, fall far short of bringing lasting happiness, particularly as they get farther and farther away from applying God's Word in their lives. (Jer. 10:23) Certainly happiness cannot be measured in terms of wealth or even by the rung of the employment ladder that one reaches. So it is good to ask ourselves, How much do these things influence our lives—the desire of the flesh, the desire of the eyes, the showy display of one's means of life? Do the TV set, the fine home, the modern car, the pursuit of fleshly pleasures mean much to you? Or are you more concerned with doing the will of Jehovah God? W 6/1 4, 5

Wednesday, February 2

I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd.—John 10:16.

How can you become one of the "other sheep"? First, as Jesus said, you must listen responsively to his voice, and become one of his disciples. The big step, so far as you are concerned, is that of whole-souled dedication to Jehovah God. You are encouraged, but not forced or pressured, to take this step. It must be your choice, your freewill expression of faith in the provision of the ransom sacrifice, and of your gratitude and devotion to Jehovah. In this way you are transferred to a new family. It might be said that you have chosen a new parent, for with deep appreciation you can join with others of God's "sheep" in addressing him as "Our Father." (Matt. 6:9) True, those in Christendom regularly repeat the Lord's Prayer, and talk about the fatherhood of God and the brotherhood of man, but it is largely a formality, a mockery. W 7/15 12, 13

Thursday, February 3

Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.—1 Pet. 5:8.

It would be foolish to conclude that somehow you are an exception and that your faith will not be tested. The Devil would like to lull you into such a frame of mind. He does not want you to train. He would be so pleased if you would forget entirely the divine warning given by Peter. But show yourself wise by heeding this warning. Be on guard against any thinking that would discourage you from preparing for the difficult tests of faith ahead. Jesus Christ set a fine example in this connection. He did not allow favorable circumstances to lull him into thinking that he would not have to undergo severe tests of faith. Because of feeding thousands on just a few loaves and fishes Jesus was so well received by the people that they wanted to seize him and make him king. Yet, Jesus did not allow this to lull him into thinking that the difficult trials foretold in God's Word would not soon come upon him. W 2/15 5, 6

Friday, February 4

Is it for nothing that Job has feared God?—Job 1:9.

Did Satan challenge God's sovereignty? Yes, but not the fact—the existence—of God's sovereignty, because, if a person is supreme and almighty he can rule no matter what anyone says. Jehovah's sovereignty was never in danger. So it was not the fact of Jehovah's sovereignty that was challenged. Well, then, what was it? It did have to do with God's sovereignty. We can see from what the Devil said that it was the *deservedness, rightfulness and righteousness* of

Jehovah's sovereignty that was brought into question. God surely was sovereign, but was that sovereignty exercised in a way that was really for the benefit of his creatures? When the Devil spoke to Jehovah about Job, he craftily put the argument the other way around and said: 'Look at all Job has. Look at what you have given him. Of course he will serve you, because he gets everything from you.' So, from another viewpoint, he repeated his challenge of the deservedness or rightfulness of Jehovah's sovereignty. W 5/1 13, 14

Saturday, February 5

He that has greater affection for father or mother than for me is not worthy of me.—Matt. 10:37.

The first goal in a divided household is that the believer keeps his integrity to God and obeys the one through whom God speaks—Jesus Christ. To yield integrity is to yield life itself. If it must come to a showdown, then what? The believer must "obey God as ruler rather than men." (Acts 5:29) True, it may be a long war of nerves, but keep the goal of integrity foremost. The believer should refuse to become loud or provoked when the going gets difficult. Realize that it is better to take abuse than to give it. And all who are members of the Christian congregation can help these persons who are fighting the battle of integrity on the home front. Encourage them to endure, to keep integrity to Almighty God. The integrity of the believer is a must to enable the unbeliever to see the importance of loving the truth. The believing mate must always remember that keeping integrity works for the benefit not only of the believer but also of the unbeliever. W 4/1 9-11

Sunday, February 6

Keep that which is committed to thy trust, avoiding . . . oppositions of science falsely so called: which some professing have erred concerning the faith.—1 Tim. 6:20, 21, AV.

Reports show changes have taken place in moths, fruit flies, grapes, and so forth. On this basis, it is speculated that greater changes could take place, that life-forms radically different from their parents might result, and that natural selection would preserve the changes that were truly advantageous. But what are the facts? The moths did not develop into eagles and the grapes did not become melons. Variation in color, size and flavor was possible, but there was no change into plants or insects of other kinds. Therefore, absolutely no proof for evolution. Reason with your children on these matters; help them see the difference between fact and speculation. Show them that there is nothing wrong with true science, but there is much falsely called "science" or "knowledge," and by accepting it some lose what is truly worth while in life. W 1/15 10

Monday, February 7

A calm heart is the life of the fleshly organism, but jealousy is rottenness to the bones.—Prov. 14:30.

To do its enormous job for an average lifetime of some seventy years, the heart necessarily must be rugged. It is, but the heart is greatly affected by the way a person lives and thinks. The strains and living habits of this modern world put a crushing burden on the heart. Things can go wrong with it, and despite advances in medical research there is still relatively little

that doctors can do for you if your heart begins to fail. Heart disease is still a great killer. Doctors do tell us, however, that there is much you can do to safeguard your heart, but this must be done before trouble begins. Improper eating, smoking, heavy drinking, anxiety, prolonged stress, violent emotional outbursts, not getting the proper amounts of rest and exercise, all have detrimental effects upon this vital organ, hastening death or, perhaps, making the person an invalid for the rest of his life. How wise is the Bible's counsel! W 3/1 2, 3

Tuesday, February 8

Queen Vashti kept refusing to come at the king's word.—Esther 1:12.

Vashti, whose name means "beautiful," was the queen of King Ahasuerus; but in spite of this preferred position she was deposed because she did not respond to the king's direction to join him in his joyful feast. In the events surrounding the enthronement of Jesus Christ in the heavens in 1914, did all those who looked for God's kingdom join with the King in his celebration? In 1918, Jesus as Messenger accompanied Jehovah to the spiritual temple, suddenly and unexpectedly, to begin judgment on God's people. (1 Pet. 4:17; Mal. 3:1) He foreknew that some of those seeking him would not be doing so with a pure motive. One purpose in judgment was to expose this heart attitude of those who seek God's Messianic kingdom and to deal with those displaying it. For this reason it would seem that he imposed upon his anointed footstep followers on earth a very severe test so as to eliminate those who, like Vashti, would not respond to his direction. W 3/15 6, 7

Wednesday, February 9

Christ dispatched me, not to go baptizing, but to go declaring the good news.—1 Cor. 1:17.

The good news from God's Word should bring happiness to earth's inhabitants. The Bible is filled with good news and it is that good news that is a uniting force for true Christians. In Genesis 3:15 we have the good news that Jehovah God would in time produce a seed that would crush the Devil and his wicked seed. On the basis of this good news and by understanding its prophetic meaning mankind could have a hope for the future that would bring blessings instead of curses and would serve to unite all peoples. The good news to Abraham, as recorded at Genesis 22:16-18, was that Jehovah made an oath-bound covenant with Abraham that through his seed all nations of the earth were to be blessed in due time and be united as one people. It now became evident that the promised seed was to come through the line of the 'friend of God,' Abraham. Like Paul, we have been dispatched to declare the good news. Are you doing so? W 5/15 20-22

Thursday, February 10

Go, inquire of Jehovah in my own behalf and in behalf of the people . . . concerning the words of this book that has been found.—2 Ki. 22:13.

Among the examples of faithfulness to God in youth is that of Josiah, king of Judah between the years 659 B.C.E. and 629 B.C.E. He was only eight years old when he was appointed king of Judah. In his eighteenth year, or at about the age of twenty-five, he ordered that the repair work on Jehovah's temple be completed. It was during that time that Hilkiah the high

priest found the "very book of the law" in the temple. This find was reported to Josiah. By his immediate and positive response to ascertain what Jehovah's will was and how it was to be carried out by the people, Josiah showed his great love for Jehovah and his desire to do God's will. Though the word of Jehovah was condemnatory of the actions of the people of Judah for forgetting God's law, Josiah faithfully carried through and made certain that the words of the law were sounded down into the ears of his people.—2 Ki. 23:1-3. W 6/15 3, 9

Friday, February 11

Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order that they may listen and in order that they may learn.—Deut. 31:12.

Jehovah has interest in the human family. Whenever Jehovah has dealt with people, he has instructed them and caused them to assemble together in united worship and thanksgiving for their good and blessing. As recorded above, Jehovah had the command given by his prophet Moses before the chosen nation of ancient days went into the land promised them. Who are involved here? This sweeping command takes in everybody in the land, the entire family plus the alien residents associated with them. So on occasions for worship the families should be together. There was no segregation of the children. All assembled together. Why? What should they do? It was a time to listen. It was a place to learn. If they faithfully did this, they would not forget Jehovah's law, and the children would learn of their relationship to Jehovah God. W 7/1 3

Saturday, February 12

Then he went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom.—Matt. 4:23.

The proclaiming of the good news of the Kingdom began in the first century of our common era. (Matt. 10:7; 4:12-17) Although the kingdom of God was not yet established at that time, the message was appropriate and the Kingdom could be said to be near because its anointed King, Jesus Christ, was present. He represented it. Jesus took the good news of the Kingdom directly to the people by going to them and preaching to them. He also preached to people in their private homes. He called at the home of Zacchaeus in Jericho, the home of Matthew and the home of a ruler whose daughter had just died. He also preached in the mountains, at the seashore and in the marketplaces. It was to all types of people that he preached—rulers, priests, merchants, fishermen, tax collectors, harlots, soldiers, and so forth. Jesus thus set an example for the way we should preach the good news of the Kingdom today. W 2/1 10, 11

Sunday, February 13

The spirit of the truth, he will guide you into all the truth.—John 16:13.

Jesus showed who would be used to dispense the truth to mankind after his death. No, it would not be the hypocritical religious leaders of that time. It would be those humble people who faithfully followed Jesus. They were the ones who were doing God's will. Above, Jesus was speaking about God's powerful holy spirit. It would assist the faithful followers of Jesus to become the Christian congregation, guiding them in the

way of the truth. At Pentecost, this spirit from Jehovah was poured out on those followers of Jesus, showing that now Jehovah was using them to dispense the truth to mankind. God had abandoned the Jewish religious system. But who, specifically, get God's spirit to guide them in the way of truth? Those who do God's will, obeying him as ruler in everything, are the ones who can expect to receive his spirit. That spirit will direct them to the proper understanding of the things God wants his servants to know.—Acts 5:29, 32. W 8/1 6, 8

Monday, February 14

Wife, how do you know but that you will save your husband?—1 Cor. 7:16.

Can the believing wife "save" her unbelieving husband by staying with him? Yes, this might be possible. If she does in time "save" her husband, it is, of course, salvation in a relative sense, since salvation is from Jehovah God. (Rev. 7:10) But a wife can in a relative measure save her husband, just as a person can use a company's facilities for lifesaving to save a drowning man. Jehovah makes the arrangements for salvation, but he uses individuals to have a part in this lifesaving work. So the believing wife can help her husband to salvation. How encouraging that is! To do this she must stay with her unbelieving mate. A Christian wife preaches the good news of the Kingdom to outsiders; so why not try to help members of her own household, especially that one with whom she is one flesh? Thus Christian women with unbelieving husbands should never lose hope that their divided household can be united in pure worship. W 4/1 3-5

Tuesday, February 15

Do not go beyond the things that are written.—1 Cor. 4:6.

The Watchtower aims at helping us to get God's mind, his viewpoint, on matters. And God's servant body, the "faithful and discreet slave," has the responsibility to set these things before us by declaring God's Word, and has done so faithfully right up to this year 1972. That is why it is so important to follow the principle that the apostle Paul expressed. If we hold to that and work within the framework that the Bible has outlined for the Christian congregation, we will help others to know God and Christ and not be looking to us as individuals. We do not want anyone to lean on us; one must lean only on Jehovah. We want them to realize that the entire Christian congregation expresses God's qualities through its various members. Our own ideas might appear at the moment to be good, but in the long run they do not accomplish the purpose because if our brothers do not come to know Jehovah God and Jesus Christ and their qualities, they are missing out on the most important thing. W 5/1 9

Wednesday, February 16

Troubles are our lot, you know that well; for we told you beforehand, . . . "we Christians are to have trouble."—1 Thess. 3:3, 4, Moffatt.

God's Word and history prove that suffering for integrity's sake is the lot of those who have chosen to serve God faithfully even as Paul noted to the Thessalonians. Yes, servants of God have suffered at the hands of the wicked since the time of Abel. They do not want to suffer. Persecution and torture are just as unpleasant to them as

to anyone else of rational mind. They would much rather live in peace. However, the servant of God knows that a certain amount of suffering is unavoidable in this evil world, because of his desire to maintain integrity to God. He is assured, however, that the end result will be an eternally happy one. Still the very undesirability of pain and suffering may cause the servant of God to break integrity, to his eternal regret and loss. Integrity to God, no matter what the cost may be, is a principle from which we must not deviate. W 8/15 1, 2

Thursday, February 17

Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me.—Prov. 27:11.

Although down through the centuries the faith and endurance of God's servants have time and again proved Satan to be a liar, Satan has refused to admit defeat. He continues in his attempts to turn humans from true worship. Yet lovers of Jehovah have remained faithful to God despite whatever trials the Devil has brought upon them. Will you be able to withstand Satan's final onslaughts just prior to his being abyssed? Will you contribute to the evidence that humans will serve God because they truly love him? Whether you will be able to do so depends upon whether you will avail yourself of important aids. Consider, for example, how happy God must have been with the course taken by faithful Job. Satan had said, in effect, that nobody would keep integrity under trial. Yes, how happy God is, when persons like Job faithfully serve him and thus prove his Adversary a liar. This is indicated by God's loving appeal above. W 2/15 17, 18

Friday, February 18

"Let us go somewhere else, . . . that I may preach there also, for it is for this purpose I have gone out." And he did go, preaching . . . throughout the whole of Galilee.

—Mark 1:38, 39.

Jesus' whole interest in life was in God's kingdom. It still is. He trained people to talk about this kingdom, and he sent his twelve disciples out to tell other persons about the Kingdom. He wanted his disciples to help people everywhere to understand that the only hope for mankind to get hold of everlasting life was through God's kingdom. After teaching in the synagogue at Nazareth and doing some wonderful works Jesus told his disciples the above. For three and one half years he devoted himself to teaching and preaching, and his theme was the kingdom of God and the blessings it would bring to mankind. Then he died upon the torture stake. But he knew that the Kingdom good news had to be preached right on down to the end of this system of things. That is why after his resurrection he commanded his followers to make disciples.—Matt. 28:19, 20. W 1/17, 8

Saturday, February 19

To the extent that you did it to one of the least of these my brothers, you did it to me.

—Matt. 25:40.

Since 1914 there has been a remnant of the Christian congregation still on earth, who, through the ministry of the angels, and a trumpetlike call, have been gathered into a close unity. This has led to the clear identification of "the faithful and discreet slave" class, appointed over all Christ's Kingdom interests. Also, since his enthronement, attended by all the angels

with him, he has, through the Kingdom message given as a witness to all the nations, caused a separation of the people, "just as a shepherd separates the sheep from the goats." Yes, there has already occurred an identifying of the "sons of God," those with the heavenly hope. (Rom. 8:19, 20, 22) So growing numbers of "all creation" have gladly recognized Christ's spiritual brothers and have ministered and done good things to them, even as Jesus foretold. These are pictured as before the throne of God, rendering him sacred service.—Rev. 7:9, 15. W 7/15 12

Sunday, February 20

Listen, my son, to the discipline of your father, and do not forsake the law of your mother.—Prov. 1:8.

There are Christian young teen-agers who think they must "date" and "go steady" as many worldly children of today do. Contrary to the advice from Jehovah's organization, the appointed servants in the Christian congregation and even their parents, some will at an early age get romantically involved with one of the opposite sex. The physical attraction keeps on growing. They are too young to get married, but they want to satisfy the desires that are building up inside of them. So they begin toying with immorality, some even committing fornication. Such ones fail to show they are wise because they do not 'listen and take in instruction.' (Prov. 1:5) They do not listen to their parents and they do not listen to their heavenly Father, Jehovah, and their "mother," Jehovah's wifelike organization. And because of this they fail to maintain integrity, they fail to stay loyally within the bounds that God's Word sets out for them. W 9/1 8

Monday, February 21

O Jehovah, your loving-kindness is in the heavens; your faithfulness is up to the clouds. For with you is the source of life.—Ps. 36:5, 9.

As to living things, what has been our observation? Do not plants spring from seeds in which there is life? Do not insects, fish, land animals and humans come from living parents? Nothing living comes from a rock, unless seeds have lodged in its crevices or eggs have been laid there. So, then, the producing of something that has life requires a source that is alive. Biologists agree, but those who advocate evolution ask you to believe that, although they can point to no example of it today and there is no parallel for it, life sprang repeatedly from nonliving matter many millions of years ago. Since they cannot find proof of it here on earth, they have had manned expeditions look for evidence of it on the moon, and they hope to check out their theory on Mars. The Bible, however, agrees with the observable fact that life derives only from a living source even as the psalmist shows. W 1/15 16

Tuesday, February 22

Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? —Matt. 24:45.

To carry on the worldwide preaching of the good news that God purposed to be done an organization is necessary. It is needed to unify the efforts of the hundreds of thousands of Christians whom God is using to do this preaching work. Its governing body directs the work for the best results and settles differences. Such an organization existed

after Pentecost in the year 33 C.E. (Acts, chapter 15) Today the organization that God has raised up for preaching the good news of the Kingdom also has a governing body. It represents the "faithful and discreet slave" class of anointed Christians that Jesus spoke about. These fulfill their responsibility to provide spiritual food "at the proper time," doing so through the governing body. This governing body is closely associated with the board of anointed directors of the Watch Tower Bible and Tract Society of Pennsylvania. W 2/1 24, 26

Wednesday, February 23

Every way of a man is upright in his own eyes, but Jehovah is making an estimate of hearts.—Prov. 21:2.

It is serious when we talk about the heart, this little organ on which life is so dependent. When it goes, death has indeed claimed another victim. This sobering fact may even make your own heart begin beating a little faster and cause a tinge of anxiety to pass over you. But despite the urgency of protecting our hearts from the physical standpoint in order to live an average lifetime, it is even more important to safeguard the heart because of its important role in motivation, in originating desires and affections, if we hope to live forever in God's new order so near. (Prov. 4:23) How we develop and protect our hearts spiritually, and how our hearts motivate us, will be deciding factors to Jehovah God, the One who "is making an estimate of hearts," in determining if we shall live in God's new system of things, or if we shall go into perpetual sleep of death because our hearts failed us spiritually.—Prov. 24:12. W 3/1 4

Thursday, February 24

But who will be putting up with the day of his coming... For he will be like the fire of a refiner.—Mal. 3:2.

The Messiah was within his prerogative in dealing with his "slave" class. (Matt. 24: 45-47) Jehovah's purpose for this time of the end had been determined long in advance. That the full details of this purpose were not known to the "slave" class on earth at that time was not the important thing. Their dedication vow to Jehovah made them responsible to do whatever it was that He and his Messianic King asked them to do according to his Word. He knew what was ahead for this class of servants on earth and he knew that only complete unity within their ranks and a single-mindedness as to carrying out of God's purpose would enable them to fulfill the Scriptural responsibility that was to be theirs. So he allowed certain conditions to develop within their organization that searched out the full depths of heart devotion of everyone who claimed to be espoused to the Messianic King, Jesus, as a member of his "bride" class. W 3/15 7, 8

Friday, February 25

God spoke through the mouth of his holy prophets of old time.—Acts 3:21.

It was in "old time," even before the time of Peter, that God spoke. It was by means of "his holy prophets" that he spoke of these vital things. No false prophets were they, but they were "holy prophets" of God. He spoke to them, and they, in turn, used their mouths to tell to others the things spoken by Jehovah God. The voices of those holy prophets died down more than twenty-three centuries ago. Their voices were not pre-

served on phonograph records or on recording-machine tapes. The messages that God sent through the mouths of those holy prophets were recorded in writing. That writing, which took over a thousand years to complete, has been jealously safeguarded in the first thirty-nine books of the Authorized Version of the Holy Bible. Peter the son of John read those books. That is why he knew what he was talking about. We also can know the things that God spoke through the mouth of his holy prophets by reading those selfsame books. W 4/15 4, 5

Saturday, February 26

Young I am in days and you men are aged. That is why I drew back and was afraid to declare my knowledge to you men.—Job 32:6.

Young Elihu gave a good example in speaking and conduct. He was a distant relative of Abraham. He was sitting in the presence of Job in the midst of his affliction and had listened to the words of counsel and criticism that had been given by Eliphaz, Bildad and Zophar to Job. He had also listened to Job's own defense and his speaking in self-centered terms about his distress. Then Elihu began his words of counsel as above. From that point he spoke on the matters at issue. His conduct in this situation was above reproach. He realized that the older men should be recognized and be allowed to speak without interruption. He showed respect for these men. At the same time he also had a message to speak and when the appropriate time came he did speak out and give an inspiring discourse on the problems that Job was having, showing that Jehovah God is just and righteous in his ways. W 6/15 6

Sunday, February 27

Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed.—Matt. 16:21.

It was less than a year after telling his disciples what would befall him that Jesus suddenly experienced the very sufferings of which he had spoken. He was in Jerusalem, in the garden of Gethsemane, when a mob armed with clubs and swords came by night and took him into custody. That night, as he was being tried, "some started to spit on him and some to cover his whole face and hit him with their fists." But this was only the beginning of his ordeal. The next day Pontius Pilate had Jesus whipped or scourged. This may well have involved flagellation, that is, beating with a whip which had several thongs ending in lead balls or sheep bones. Finally weakened by such brutal beating, Jesus was nailed to a torture stake and hung up to die an agonizing death. But Jesus faithfully endured. He had trained for these severe trials. —Mark 14:65. W 2/15 9

Monday, February 28

Consequently let him that thinks he is standing beware that he does not fall.—1 Cor. 10:12.

Do we give heartily of our material means, perhaps even perform fine services when there is a large-scale effort under way to accomplish some major project, as at an assembly or when building a Kingdom Hall; but afterward, possibly when things do not go just as well as we would like, do we give way to murmuring, complaining, even showing a rebellious spirit as did the Is-

raelites in the wilderness? Remembering the treachery that his heart can play, a Christian, though he knows the truth and may consider himself perfectly safe, must safeguard his heart if he would keep it "complete" in the service of Jehovah. He must exercise great care not to place himself in the way of temptation. Paul cites the example of the Israelites' sins, among them being gross fornication, and then warns as above. Yes, "he that is trusting in his own heart is stupid, but he that is walking in wisdom is the one that will escape."—Prov. 28:26. W 3/1 7, 8b

Tuesday, February 29

Go on walking in wisdom toward those on the outside.—Col. 4:5.

This counsel is very fitting for husbands who have wives who are unbelievers and so are "on the outside." The wife may be opposed, however, because he may seem to be forcing the truth on her. If so, it is well for him to remember that it is vital to present the truth tactfully at the right time to the unbelieving loved ones. Or the believer could be insisting on his personal desires that are not related to God's requirements and that seem to slight her interests. How good it would be for him to put aside a few desires and spend some time doing what she wants! Or the wife may be mainly opposed because the husband is away from home so much, rather than to the truth itself. So he must realize that she needs companionship and recreation provided by him. True, he cannot compromise Christian duties just to please her, but he may have to adjust his schedule to be with her more. W 4/1 15-18

Remember, Whether Young or Old, Your Creator.

—Ecc. 12:1.

Wednesday, March 1

O let people give thanks to Jehovah for his loving-kindness and for his wonderful works to the sons of men. And let them . . . declare his works with a joyful cry.

—Ps. 107:21, 22.

Jehovah's loving-kindness is beyond compare! His wonderful works to the sons of men do indeed call forth heartfelt thanks, stirring lovers of righteousness to make known his matchless name and purposes. The living God, Jehovah, surpasses all other gods in grandeur and wisdom. Is not Jehovah our Creator, the Giver of life itself? Did not He create man to serve him everlastingly in a paradise of pleasure? And after our unappreciative first parents plunged the race into sin and death, did not Jehovah make marvelous, undeserved provision through Christ to ransom mankind from the power of the grave? What joy to behold the "sign" today that this resurrected Son rules in the kingdom of the heavens, as he prepares to oust all wickedness from the earth! Very soon, in the restored paradise, everything that breathes will again praise Jehovah. W 9/15 1

Thursday, March 2

A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread.

—Ps. 37:25.

How interested all parents should be in helping their children grow up with an accurate knowledge of God's Word! They can indeed be a blessing to their parents and a grand praise to Jehovah's name. Many young persons are

anxious to take up the ministry and be pleasing to their heavenly Father. If they are solidly based in the truths of God's Word they will continue therein throughout their adult life even as Proverbs 22:6 states. Many young persons have come to serve at the Watch Tower Society's headquarters and branch offices in various parts of the world and they are continuing in their privileges of serving God's interests right up to the present time, though now ranging in age from sixty-five to eighty-four. And there is no doubt that they feel as the psalmist David said. W 6/15 8a

Friday, March 3

But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.—Luke 21:28.

People do not need to go to a seminary of higher learning to have God's authorization to preach. God's organization even trains children to preach the good news. Like the fishermen of Jesus' day, these common people are being taught to do what they probably never dreamed they could do. A special school established by the organization also provides training for those selected to be sent abroad as missionaries. The very fact that the good news is now being preached in all the inhabited earth on a scale such as never before seen is evidence in itself that we are in the last days of this present wicked system of things. Jesus made it clear that, when this would be seen along with other world events he foretold, it would be the "time of the end," and the final climax would be near. W 2/1 29-31

Saturday, March 4

Day after day Mordecai was walking before the courtyard of the house of the women to know of Esther's welfare.

—Esther 2:11.

Mordecai knew that Esther was going to be subjected to many pressures that might cause her to turn away from the law of her own people in which she had been instructed by her caretaker, Mordecai. So he continued to maintain a close supervision of her spiritual welfare. Mordecai, therefore, whose name means "like pure myrrh, bruised myrrh," pictures those of the anointed remnant who faithfully survived the temple judgment and who were interested in seeing that those who were to replace the Vashti class were properly prepared to find acceptance with the King. But Mordecai did not personally have immediate charge of Esther in this matter; it was accomplished through Hegai, who was in the service of the king. Hegai, therefore, pictures the arrangement under the supervision of the Mordecai class to prepare those of the Esther class for proper presentation to the King. W 3/15 10, 11

Sunday, March 5

Jehovah is in truth God. . . . He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom.

—Jer. 10:10, 12.

Does this description coincide with what we can observe? Did the making of the earth require great power? What about the "productive land"? Was divine wisdom manifest in establishing it? Yes, indeed! Research has shown that the earth is made up of the same chemical elements that are needed to sustain human life. But vege-

tation must first convert these elements into forms that can be assimilated by the body. Some of these elements may amount to no more than one hundredth of one percent of the human body, but they are necessary for life. Cooperating in making them available are thousands of millions of living organisms in the soil, each working to convert dead leaves, grass and other waste matter back to usable form or to loosen up the soil so that air and water can get in. Who can honestly deny that great wisdom is evident in this arrangement to sustain life? W 1/15 12, 13

Monday, March 6

Persevere in prayer.

—Rom. 12:12.

Train for the trials ahead by means of prayer. Just as a soldier in battle should keep in communication with his superior officer, so too we need always to go to God for direction and strength. Jesus encouraged us to pray: "Do not bring us into temptation, but deliver us from the wicked one." (Matt. 6:13) However, this does not mean that after praying we can simply sit back and wait for deliverance. More is required if we are successfully to endure trial. This is evidenced from the way in which God answers that prayer, "Do not bring us into temptation, but deliver us from the wicked one." God does this principally in two ways. First, by giving *forewarning* through his Word concerning the way Satan operates. Thus, you can know what to expect from Satan in the way of trials. Being forewarned, you are forearmed. And secondly, Jehovah God answers that prayer by *strengthening* us by means of his Word. This enables us to endure the trials that Jehovah permits Satan to bring. W 2/15 21, 22

Tuesday, March 7

Husband, how do you know but that you will save your wife?—1 Cor. 7:16.

If your marriage mate is opposed to the truth, tactfully try to help the unbeliever. If the unbeliever is not opposed but simply indifferent, try to stir up interest gradually. Never give up in your determination to help the unbelieving mate to learn Jehovah God's truth. As trouble and violence increase some unbelievers may be jarred to examine the Bible's explanation of present-day events. Also circumstances may change. One husband who was unfavorable to our message had an auto accident and narrowly escaped death. The next day he asked his wife to call a Witness, and a home Bible study was started with him. There is always hope that a divided household can be united. But to unite such a household, it is absolutely vital that the believing mate live up to the twofold goal: Keep integrity and try to help the unbeliever to learn God's truth. Always work toward the goal of a united household, praying God's blessing upon your loving efforts. W 4/1 13

Wednesday, March 8

Let . . . the meditation of my heart become pleasurable before you, O Jehovah.
—Ps. 19:14.

The heart does not always listen to the mind. At times it overwhelms the mind despite its force of logic. In the heart our motives, affections and desires take shape and gather momentum in a certain direction, whether for good or for bad. The mind is in a position to influence the heart, to make logical recommendations to it, to appeal to it, perhaps on the basis of past experience, and

in some cases strongly urge it to take a certain course because of knowing the dangers involved, but if desire and affection for a certain thing have built up strongly in the heart, the heart can win out. To make sure the right decisions will be made it is necessary to have one's meditation such as is pleasurable to Jehovah. The more powerful desires that a person has cultivated at heart to put God's interests and principles first in his life can overrule fascinating interests and desires that spring up suddenly in the heart. W 3/1 3, 5a

Thursday, March 9

Beloved ones, now we are children of God.—1 John 3:2.

Someone may ask, 'It has been 1,900 years since the ransom was given. Why do we not see persons receiving its benefits?' We do. After the ransom price was presented in heaven, only fifty days after Christ's resurrection, the holy spirit was poured out and men began to become sons of God, even as the apostle John wrote. Such received benefits from the ransom and were spirit begotten, given the heavenly hope. Within the 1,900 years since then Jehovah has been selecting the ones that make up that group of 144,000 who will be kings and priests with Christ. (Rev. 14:1, 2; 20:6) Today we see the fruits of that sacrifice coming also to the "great crowd." They are experiencing the fine benefits of peace with God, happiness, a hope and a purpose in life, a completely changed life, with an approach to God and his blessing. They also have a happy, upbuilding work to do for Jehovah's vindication. In the new order so near at hand they will attain to human perfection as sons of God. W 5/1 32, 33a

Friday, March 10

Speak truth each one of you with his neighbor . . . Let the stealer steal no more, but rather let him do hard work.
—Eph. 4:25, 28.

God's Word cautions on the matter of lying and stealing. Today in many parts of the earth governments employ the technique of lying to their own people as well as to other governments. One government official said that it is the inherent right of a government "to lie to save itself." God's Word counsels differently. Unity can come only if people speak truth with one another. Liars are deceivers. How could lying possibly produce unity that is built on a firm, lasting foundation? It cannot! Stealing also produces disunity. The good news of God's Word condemns it. Not all who steal are pagans or nonbelievers. Rather the majority have religious connections. Such ones have become a law to themselves, rejecting the good advice of God's Word that the stealer should steal no more. To produce unity the Holy Scriptures forbid stealing on the part of those who seek God's blessing and favor. W 5/15 10-12a

Saturday, March 11

Do your utmost to make the calling and choosing of you sure . . . thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.
—2 Pet. 1:10, 11.

Christendom has taught that the service of God is not for all, and that one must receive a special call for the ministry. While a "call" is mentioned in the Bible, it is not referring to an invitation to share in the ministry, for none were excluded from worshiping and

praising their Creator—a fact well understood by early Christians. Rather this call is to become one of the "little flock" referred to by Jesus to be associated with him as kings and priests in his heavenly kingdom, as part of the select group of faithful, spirit-anointed ones who make up the 144,000 who are "bought from the earth." (Luke 12:32; Rev. 14:1-3) But no special divine call is required for one to enter the ministry. Jehovah God does not whisper to some, "This is for you," and ignore others. The Christian ministry is for all! W 6/1 7, 8

Sunday, March 12

Now when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; for he was teaching them as a person having authority.
—Matt. 7:28, 29.

Jesus made it a practice to be with groups of people for the worship of God. Besides the synagogues and the temple, Jesus found other places to gather people together for teaching, such as on a mountain. Today we enjoy reading of the happiness with which he opened his Sermon on the Mount. He explained how to live with others, even with enemies, and he said a man should love his enemies just as God shows love. The gathered ones heard him tell how to pray, what forgiveness really means; the proper viewpoint of material things was also a subject for consideration, and stress was laid on seeking first God's kingdom, laying up treasures in heaven. Outstanding too was the illustration about a tree and its fruit and how those who do the will of the Father will enter the Kingdom. What a wonderful experience it must have been actually to hear this sermon on the mountain! W 7/1 12, 13

Monday, March 13

How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God?—Heb. 9:14.

Though God's spirit can operate in a special way, giving some the hope of life in heaven, yet that same active force can and does operate on behalf of all God's dedicated witnesses even as Paul shows at Romans 8:11. It sustains and strengthens the "other sheep" today to share in the ministry with the anointed remnant who are in the new covenant, "making the truth manifest" to all peoples, invigorating even their mortal bodies with the "power beyond what is normal." (2 Cor. 3:6; 4:2, 7) Granted, it is a daily battle with the flesh, but it need not be and should not be a losing battle. Granted, we are imperfect and daily need to ask for forgiveness of our shortcomings, but Jehovah has kindly made ample provision so that we can all maintain a clean standing before him. It truly is effectual even as Paul's words show. W 7/15 16

Tuesday, March 14

As for me and my household, we shall serve Jehovah.
—Josh. 24:15.

Is this service to God a burden to be avoided? Assuredly not! Coming into subjection to Jehovah and his law can bring nothing but blessing and joy. All around us in the earth, living things of God's creation flourish under divine law. In his Sermon on the Mount Jesus invited us to consider the lilies of the field. If these, developing according to implanted laws of growth, can display such breathtaking glo-

ry, how much more pleasing in Jehovah's sight must be the moral beauty of those humans who uphold his righteous laws and principles! Just as bondage to God's laws of creation is no hardship, but rather a blessing, to the abundance of living things upon this earth, so the bondage that the Christian enters in dedicating his life to his Creator brings only satisfying joy, and in the end eternal life. Those in bondage to God find meaning, beauty and purpose in life. There is incomparable joy in doing God's will, serving him daily. W 9/15 5-7

Wednesday, March 15

Yes, the harvest is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest.
—Matt. 9:37, 38.

We have been in the "time of the end" since 1914. During this time Jehovah's organization of witnesses has been "publishing peace," "bringing good news of something better" and saying, "Your God has become king!" That is what the prophet Isaiah foretold at Isaiah 52:7 and what the apostle John told at Revelation 11:17, 18. The time remaining to proclaim the good news is very short. Much is still to be done, for, as Jesus said, "the harvest is great, but the workers are few." (Matt. 9:37) If you want the blessings that Jehovah God has in store for those in his organization, become part of it now. Join in the ingathering work by being an active proclaimer of the good news of the Kingdom. Let people know what Jehovah God has purposed for our beautiful earth. Be one of those of whom Isaiah prophesied that they would publish peace and bring good news of something better. W 2/1 32, 33

Thursday, March 16

Jehovah is my strength and my shield. In him my heart has trusted, and I have been helped, so that my heart exults.—Ps. 28:7.

It is the fool or senseless one who "has said in his heart: 'There is no Jehovah.'" (Ps. 14:1) God can be replaced in the heart by other persons or objects if one chooses to have this done, but human creatures are made naturally at heart to worship their Creator. It is interesting to observe, too, that the heart is one of the first organs of the body to be affected by emotional circumstances. Our heart exults with joy; sudden danger makes it race. From the heights of joy and pleasure to the depths of despair and pain, the sensations of the heart are felt throughout the body. Appropriately we have many words and phrases that incorporate the word "heart." To name a few: Take to heart, fainthearted, tenderhearted, hardhearted, with all your heart, heartrending, set your heart on, heartening, change of heart, and so forth. W 3/1 13, 14

Friday, March 17

Two court officials . . . kept seeking to lay hand on King Ahasuerus. And . . . Mordecai . . . immediately told Esther the queen.—Esther 2:21, 22.

In their service of the King, those of the Mordecai class are organization minded. As the organization began to take on more of the theocratic structure after the temple judgment had begun, they were quick to observe some who had seemed to be in harmony with the progress of God's purpose up to that time, men prominent in the organization, but who became disgruntled and who took a course of action that

endangered the Kingdom interests, thus constituting rebellion against the King. The Mordecai class brought these matters to the attention of the Esther class, who needed to learn organization and be strengthened in loyalty to the King. Through the Esther class it came to the King's notice when these newly selected ones of the bride of Christ chose loyalty to the Messianic King and to the organization. However, no particular reward was given to the Mordecai class at that time. W 3/15 15

Saturday, March 18

I am Jehovah; I have not changed.—Mal. 3:6.

Man's helplessness to redeem himself is expressed at Psalm 49:6-9. Yes, the price was too precious, too high, beyond the reach of all mankind. So if man was ever to be delivered, God had to act to make provision. Would he be as strict with himself as he was in his law to Israel? Would he uphold that law and stick to his stated principles? He did exactly that, even though it cost him the giving of his firstborn Son. What a wonderful quality! We can have full confidence in Jehovah because we know that he will never deviate in the least from his principles. He will never by some whim, nor by force of circumstances, do anything unreasonable, or anything beyond the principles he reveals to us for he does not change. In this manner Jehovah was able to maintain completely his own righteousness, at the same time showing the extreme badness of sin. Jehovah God therefore had a legal basis in harmony with his justice and righteousness, in the ransom sacrifice of Jesus Christ.—Rom. 3:23-26. W 5/1 12-14a

Sunday, March 19

He is the living God . . . the One who by his understanding stretched out the heavens.
—Jer. 10:10, 12.

Do the "heavens" reflect the understanding that indicates intelligent design? It is noteworthy that, while the moon has virtually no atmosphere, the earth has an atmosphere with just the right content of gases for us to breathe. No "space suits" are needed in order to live here. Fittingly, too, the atmosphere has such properties that when meteors are drawn in by the earth's gravity, most of them burn up before reaching the ground, thus safeguarding us from bombardment by the 200 million rocks that plunge into the atmosphere daily. And this same atmosphere makes possible the formation of rain to refresh the earth, protects against excessive heat from the sun during the day, and retains a reasonable amount of heat during the night. How evident it is that the atmospheric "heavens" were carefully designed, the work of One with understanding far surpassing ours! The "heavens," of course, extend far beyond earth's atmosphere.
W 1/15 14, 15

Monday, March 20

But I say to you that everyone [married] that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart.
—Matt. 5:28.

Such a one has not engaged in the actual physical act, perhaps because circumstances have not lent themselves to it; he does not feel he can 'get away with it' without undergoing a lot of disagreeable problems. His mind may have warned him of this. But if the circumstances should

change, if he thought there was some possibility of escaping serious aftereffects, then his heart is already willing to commit the act, wants to do it. The full motivation is there—only the opportunity is lacking. In Jehovah God's eyes such a one is already guilty. (Compare James 1:13-15.) In the very same way one could be guilty of theft, or even murder. (1 John 3:15) Can we see, then, why it is so important for us to appreciate clearly the Bible's distinction between mind and heart, and that the heart, and not the mind, is the seat of motive? W 3/1 10, 11a

Tuesday, March 21

All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness.
—2 Tim. 3:16.

What is the atmosphere of your home? How wholesome is it? "Wholesome" means being healthy, entire, complete; not sickly, morbid or diseased. Especially is this important in the spiritual and moral senses. The family that is vigorous and sound morally and spiritually is able to cope with other problems that may arise, such as poor physical health and financial difficulties. It is able to resist all the divisive forces that beset so many families today. How, then, can a family reach that desirable high plateau of moral and spiritual wholesomeness? It is not too difficult. The family that makes the Bible its most read book, the family that applies the Bible's principles in daily life is the family that is wholesome and happy. Only by means of God's Word can moral fiber and spiritual strength be built into each member of the family, even as the words of Paul indicate.
W 10/1 1-5

Wednesday, March 22

God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.—1 Cor. 10:13.

If we avail ourselves of Jehovah's provisions for our strengthening—His Word, His Spirit and His Organization—what a grand assurance we have, even as seen from this promise! Yes, no matter how great the temptation or trial may be, Jehovah will make it possible for his servants to endure it faithfully. What a wonderful assurance! But remember, this promise does not apply to everyone. It applies only to those that avail themselves of God's provisions for their strengthening. If we do not keep in regular communication with Jehovah God by prayer, and if we do not regularly study God's Word and attend congregational meetings with his people, we simply cannot expect Jehovah to make the way out for us when we are tempted or tried. Surely this should impress upon us the vital importance of proper training now for the trials ahead! W 2/15 24

Thursday, March 23

By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender our souls for our brothers.—1 John 3:16.

This does not mean that we must treat all our brothers exactly alike. Jesus did not. It was manifest that there was a special bond between him and the apostle John. But Jesus did not cold-shoulder any one of his followers, not even Judas, right to the end. In evidence of this, none of his disciples had any idea, as far as Jesus' manner was

concerned, as to who would betray him. Do not let us be too quick to be too right in our own eyes, too stubborn in our judgments. Remember, "he that hates his brother is in the darkness . . . and he does not know where he is going." (1 John 2:11) To counteract any such tendency, let us practice what John says about being unselfish, thorough and practical, not shutting the door of our tender compassions when we see our brother in need. "Let us love, neither in word nor with the tongue [only], but in deed and truth."—1 John 3:17, 18.
W 7/15 12, 13a

Friday, March 24

Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart.—Isa. 65:14.

What incomparable joy is to be found in serving Jehovah God! This service is also a need for all who wish to enter into the everlasting blessings of his new order. Indeed, the paramount need of all mankind always has been, and is, to serve Jehovah! Ancient Israel was called upon to serve Jehovah with all their heart and soul. The newly formed Christian congregation served daily "with great rejoicing and sincerity of heart." (Acts 2:46) And in looking forward to God's creation of a new order for mankind, the prophet Isaiah calls on us today to be "joyful forever" and to serve God with "joyfulness" and "exultation." Does the world of mankind rejoice today? The pangs of distress that Jesus foretold would mark the end of the present system of things become daily more agonizing. But Bible-based Christians, God's own people, are strengthened for joyful service to Jehovah. W 9/15 2, 3

Saturday, March 25

Be in subjection to one another in fear of Christ. Let wives be in subjection to their husbands as to the Lord.

—Eph. 5:21, 22.

When an unbelieving husband observes the fine conduct of his believing wife, he may come to appreciate that she has something that he does not have. And he may want to be like her. However, even if the unbeliever does not accept the truth, the wife certainly is not the loser for having applied the inspired counsel of God's Word. Mildness, we need to remember, is also of "great value in the eyes of God." Hence the believing wife can rest assured of God's tender care. Yes, the "quiet and mild spirit" displayed by the Christian wife will cause her to be submissive to her husband. This is Jehovah's will for Christian wives, just as much as it is his will for them to have a part in preaching the Kingdom good news. And a wife with an unbelieving mate has the added incentive to be submissive in compliance with the divine will so that in this way she might help a loved one to learn God's truth. W 4/1 13, 14a

Sunday, March 26

You must accordingly be perfect, as your heavenly Father is perfect.—Matt. 5:48.

You fathers find a wonderful example in the great Father of the universe, Jehovah God, whom you do well to imitate. He constantly provides not only for the material and spiritual needs, but also counsel and encouragement for everyone in his household. He abhors rebellion and administers punishment to law-breakers without partiality. But at the same time, O how loving and compassionate and merciful Jehovah is! Yes, to

a degree far beyond description or measure. Similarly, you fathers can provide a wholesome atmosphere in your households by lovingly and tenderly caring for your families' needs with understanding. Dwell with your wives according to knowledge and bring up your children in the discipline and mental-regulating of Jehovah. Do not be irritating them. And while there may seem to be ever so many situations that justify angry words, when all is said and done, prevention of anger is largely a matter of guarding one's tongue and controlling one's spirit. W 10/1 12-14

Monday, March 27

All the while all those of Judah were standing before Jehovah, even their little ones, their wives and their sons.

—2 Chron. 20:13.

The principles that applied in ancient Israel teach us much that is practical for the Christian congregation today. For example, children must still be subject to parents, and parents can take to heart the laws that operated in Israel with regard to training their little ones. When should this training begin? Well, when did it begin in Israel? The record tells us that "the little ones" were to be found in the assemblies of God's people from the very earliest of years. Lois and Eunice taught Timothy the holy writings so that he knew them from infancy. (2 Tim. 3:15) Why should young children—even infants—be denied their part in the theocratic arrangement? It is courting disaster not to talk to them about our marvelous God from infancy. Moreover, if they are taken to Christian meetings from infancy, they will grow to appreciate these as part of the Christian way of life. W 9/15 10, 11

Tuesday, March 28

You well know how from the first day that I stepped into the district of Asia I was with you the whole time, slaving for the Lord with the greatest lowliness of mind and tears and trials that befell me.—Acts 20:18, 19.

The apostle Paul found great joy in opening up new territories to the preaching of the good news of the Kingdom. In his letter to the Roman Christians he revealed this joy. (Rom. 15:20, 21) This can be the joy of Witnesses today who are willing to move to an isolated territory where there is no established congregation. Those who move to where the need is greater must necessarily be persons who have a keen appreciation for the truth of God's Word and who manifest this appreciation by zealous activity in the ministry. They need to be persons who are strong in the truth and able to give "a reason for the hope in [them]." (1 Pet. 3:15) They need to be persons who are willing to endure inconveniences, hardships and even persecution in order to carry on the ministry. This was the attitude the apostle Paul had. W 2/1 16, 17a

Wednesday, March 29

Memorial Date

After 6 p.m., S.T.

God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life.—John 3:16.

Jehovah God, the universal Sovereign, in his responsibility to uphold law and order in the universe, does not overlook sin. In his presence sinful things cannot exist. The seraphs in Isaiah's vision said: "Holy, holy, holy is Jehovah of armies." (Isa. 6:3) "Holy" means cleanness, both phys-

ically and morally, the triple repetition of it meaning cleanness in the superlative degree. There is no one else in the universe so clean, in the highest possible degree, and therefore nothing that is sinful can possibly approach him directly. Consequently, in order to have dealings with those who were born in sin, although it was through no fault of their own, Jehovah God had to have some legal basis on which to deal with them. He had to have someone, the one whose sacrifice would be the legal basis, through whom he could deal. So he provided his Son as a ransom. W 5/1 8, 9a

Thursday, March 30

The king . . . concluded the covenant before Jehovah, to walk after Jehovah and to keep his commandments . . . with all the heart and with all the soul by carrying out the words of this covenant . . . all the people took their stand in the covenant.—2 Ki. 23:3.

Young Josiah indeed had the interests of Jehovah at heart and, by his conduct, his love for righteousness and his words of godly wisdom, he had Jehovah's blessing. The account relates some of his acts in accordance with the words of the Law. He made unfit for worship Topheth, which was in the valley of the sons of Hinnom, so that no children would have to pass through the fire sacrificially to Molech. He tore down the high places of pagan worship in front of Jerusalem, and he got rid of the spirit mediums and dungy idols, and all the disgusting things in Judah and Jerusalem. Thus it was said of him: "And like him there did not prove to be a king prior to him . . . neither after him." Truly no man could look down on this young king's youth.—2 Ki. 23:4-25; 1 Tim. 4:12. W 6/15 10, 11

Friday, March 31

Happy is the one you choose and cause to approach, that he may reside in your court-yards.—Ps. 65:4.

The choice is Jehovah's and rightly so, even as David wrote. For one thing, Jehovah makes the choice by stating the conditions that must be met. For another thing, the invitation is so made that it appeals only to those who are sincere and humble at heart, even brokenhearted. This shows that Jehovah is greater than our hearts. We need to be humble when approaching

Act On the Call for Kingdom Proclaimers.—Ps. 96:10.

Saturday, April 1

How comely upon the mountains are the feet of . . . the one publishing peace, the one bringing good news of something better, . . . the one saying to Zion: "Your God has become king!"—Isa. 52:7.

To the meek and distressed people of that time Jesus' coming among them with the good news of the Kingdom was a pleasing sight indeed. His feet would be a comely or pleasant sight. People would be grateful that he came among them because of the good he did for them. He brought to the distressed people comfort. They learned from him that God had purposed something better that would come by means of his kingdom. The anointed followers of Jesus who have the prospect of ruling with him fulfill this prophecy also. As Paul indicated, they too publish peace, "bringing good news of something better," and publish salvation. He quoted this prophecy and applied it to those following Jesus' example of proclaiming the good news. Today the "other sheep" are sharing in this work.—Rom. 10:14, 15. W 2/1 12, 15

Jehovah. Have no doubt, you are invited to come. Where? David had in mind earthly Zion, the center of pure worship. This finds its modern fulfillment in the heavenly Mount Zion, where Jehovah installed his Son as king in 1914. In vision John saw the Lamb standing there with the complete Christian congregation. There is a remnant of this Zion class still on earth, representing God's organization. This is where he invites those to come who realize their need for a place of safety. W 7/15 16-18b

Sunday, April 2

Preach the word.—2 Tim. 4:2.

The early Christians were Jehovah's Christian witnesses now because they had faith in God's Son, Christ Jesus, who redeemed them from death, and they believed in the kingdom of God. They, too, were now entering the great contest of faith. These dedicated, baptized people must now be evangelizers, which meant they would try to convert others to Christianity. (Acts 1:8) Paul was the faithful Christian that helped Timothy to take a firm stand for the truth and to "fight the fine fight of the faith." It must have given Paul much satisfaction to see Timothy become so zealous and reach out for the office of overseer in a congregation of God and to do so well in his work. Being a man who had such a firm hold on everlasting life, Paul could admonish Timothy as above. There were many men like Paul and Timothy preaching the good news of the Kingdom in those days. Today likewise there are many dedicated men and women doing this work. W 1/1 9, 11

Monday, April 3

I want you to know that . . . the head of a woman is the man.—1 Cor. 11:3.

Bible principles can solve everyday problems in the home. The practicality and usefulness of the Bible's counsel in everyday and personal affairs of the family can be easily demonstrated. Take, for instance, the home where there is improper headship or where it is lacking altogether. Results? Confusion and disorder. Members of the family act independently. There is an absence of rules and regulations. Homelife soon disintegrates. 'Better to live in the attic than downstairs with a contentious wife.' (Prov. 21:9) But what a difference if the Bible's laws regarding headship are followed! There is then a basis upon which peace and unity can be built. Proper male headship carries with it the responsibility of looking to Jehovah God and Jesus Christ for direction. That means that the husband will treat his wife with the same tender affection as he shows toward his own body. He will be a good provider for both the family's material and its spiritual needs. W 10/1 9-11

Tuesday, April 4

Do not show yourselves scoffers, . . . for there is an extermination, even something decided upon, that I have heard of from the Sovereign Lord, Jehovah, of armies.—Isa. 28:22.

Who has a more valid claim to world domination than Jehovah has as the source of life to whom the whole world of mankind owes its life and life's provisions? As Maker of heaven and earth, he rightfully holds, not such a limited regional thing as national sovereignty, but universal sovereignty! However, it is evident that the nations are thinking

only of themselves. They are ignoring the unrelinquished superior right of Jehovah God to world domination. Can this go on forever? Hardly! Who is to decide when the culmination will come? God the Creator. Lovers of peace and righteousness hope that God's time for settling this issue will be soon. They are agreeable that it should be settled by a head-on collision. There can be only one survivor of that world-shaking collision, and they now put themselves on the side of that One who will emerge unhurt from that collision. W 10/15 8, 10

Wednesday, April 5

Do not you people be owing anybody a single thing, except to love one another.—Rom. 13:8.

We all live in a world that is full of people manifesting such bad qualities as borrowing and not paying back. (Ps. 37:21) God's Word tells us to avoid such kind of people. (2 Tim. 3:5) So what about the situation where a brother has bills to care for and who has previously borrowed some money from another individual to purchase some items he wanted. Is he following a practical course if he takes out an additional loan to purchase some luxury he wants? Is it absolutely necessary that he have such? Was it necessary that he go further in debt to purchase perhaps a stereo, a dishwasher? In taking on so many financial obligations, is he considering Scriptural counsel on the subject? For that matter, would it even aid such a one in a course of integrity to loan him money for such luxuries? 'The borrower is a servant to the lender.' Would it not be better to avoid such and be servants of just one Master, God?—Prov. 22:7. W 9/1 3, 9

Thursday, April 6

O come let us cry out joyfully to Jehovah!—Ps. 95:1.

Those who have known Jehovah and appreciated all that he has done for mankind have seen the privilege and duty to express themselves in reverence and with thanks. In ancient days Jehovah God chose the descendants of Israel as his nation and revealed himself to them, speaking to them through his prophets, judges and priests. He did many good things for that chosen nation. Appreciation of Jehovah's greatness moved his worshipers to invite one another enthusiastically to come together and unitedly express thanksgiving. How is Jehovah here identified? First of all, it is by his name, Jehovah. He is the great God and King over all. Then the Psalm goes on to reveal him as the Creator; everything belongs to him. His greatness contrasts with the unworthiness of his earthly worshipers, and the alert ones who appreciate Jehovah therefore have good cause to express thanksgiving, to be joyful and to sing together the praises of God. Why? Because they have come to know the great Jehovah. W 7/1 2

Friday, April 7

This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.—Matt. 24:14.

The "good news" to David was that through his line of descent from Abraham there would come a permanent, everlasting heir to a righteous Kingdom. (2 Sam. 7:12, 13) Centuries later an angel spoke of this good news to the virgin Mary. (Luke 1:31-33) Thus with accuracy the "good news" of the seed culminated in Jesus Christ. (Matt. 1:1) So it

was at the birth of Jesus that the angels of heaven could rejoice, and "good news" was announced by an angel to the shepherds in that same country where Jesus was born. (Luke 2:10, 11) This outstanding occurrence would result, in God's due time, in uniting humankind on a permanent basis. And in Matthew 24:14 Jesus Christ told his disciples about another matter of good news. That kingdom was indeed good news, for it was to bring to mankind the fulfillment of all the promises that Jehovah God made, starting in Eden. W 5/15 23, 24

Saturday, April 8

In the last days . . . I shall pour out some of my spirit upon every sort of flesh . . . And everyone who calls on the name of Jehovah will be saved.—Acts 2:17, 21.

In fulfillment of this prophecy we see Jehovah's people world wide sharing the prophetic word with others, calling on Jehovah's name in prayer and in their public ministry, making God's name known. They are happy to share in the "public declaration for salvation" and to take part in declaring "good news of good things" as Paul encouraged all believers to do. (Rom. 10:8-15) Impelled by the spirit of God, they not only study his Word, but apply it in their lives and "publicly declare that 'word in your own mouth,' that Jesus is Lord." Yes, they appreciate the need to put to use what they have learned from God's Word. John tells of an "angel flying in midheaven" who has everlasting good news to declare and tells of a great crowd who openly share in the worship of Jehovah. Are you one of that "great crowd," who is making public declaration of your faith?—Rev. 14:6, 7; 7:10. W 6/1 13, 14

Sunday, April 9

More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life.—Prov. 4:23.

The heart is intricately connected with the brain by the nervous system and is well supplied with sensory nerve endings. The sensations of the heart are recorded on the brain. It is here that the heart brings to bear on the mind its desires and affections in arriving at conclusions having to do with motivations. In reverse flow, the mind feeds the heart with interpretations of the impulses from the senses and with conclusions reached that are based on the knowledge it has received, either at the moment or from memory. There is a close interrelationship between the heart and the mind, but they are two different faculties, centering in different locations. The heart is a marvelously designed pump, but more significantly, our emotional and motivating capacities are built within it. Love, hate, desire (good and bad) spring from the heart. How important therefore that we heed the wise counsel to safeguard it above all else! W 3/1 7

Monday, April 10

God went on to say: "Let the earth put forth living souls according to their kinds."—Gen. 1:24.

The Bible explains how the various kinds of living things came into existence. It does not say that God created primitive life-forms and these developed by evolution. It says that God produced each "according to its kind," not from some other kind. When the time came for man to be produced, he was not developed from some apelike pre-Adamite, but God formed him out

of the dust of the ground. (Gen. 2:7) Thus, in harmony with that rule, when the first man Adam became father to a son, his son was "in his likeness, in his image." (Gen. 5:3) Thus what the Bible says is in full harmony with what we personally have seen. When we plant seeds, they produce "according to their kinds." We plant our garden with confidence in the dependability of that law. There are over three billion persons on earth today, as well as countless billions of plants and animals, all of which are living proof of the truthfulness of what the Bible says. W 1/15 17, 18

Tuesday, April 11

In the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.—Matt. 13:30.

Thus the master spoke when it was reported to him that an enemy had oversown his wheat field with weeds. The gathering spoken of here was to take place after the temple judgment and was to be applied to those who were faithful members of the bride of Christ. But it was not God's purpose to gather only this group. Unknown to the anointed ones at the time of temple judgment God had a further purpose, and that was to gather together later on a great crowd that he purposed to use as a nucleus of a righteous human society that would live on earth under the Messianic kingdom. This would require a great amount of work on the part of the anointed ones, and they must be united because the work of preaching the Messianic kingdom would be done in the midst of great opposition. This was also pictured in the drama of Esther as it developed. W 3/15 9

Wednesday, April 12

I have become all things to people of all sorts, that I might by all means save some.
—1 Cor. 9:22.

To help win his unbelieving wife to God's truth, the believing husband does well to pay heed to the principle followed by the apostle Paul toward those he was trying to save. He sympathetically considered the problems of the Jews. He respected their convictions, though he knew them to be wrong. He did not mock, despise or act intolerantly toward the Jews he was trying to save. Likewise Christian husbands do well not to mock, be intolerant or ridicule their unbelieving wives. If they do, they will drive their wives further away. Instead, show empathy and love. Ask yourself: "How would I like to be dealt with if I were in the same situation?" Remember, love endures all things. (1 Cor. 13:4-8) So never become discouraged or give up in your fine efforts to unite your household in true worship. Apply the good counsel of God's Word to your family and be assured that Jehovah's blessing will be upon your household. *W 4/1 19, 28*

Thursday, April 13

During that time Michael will stand up, the great prince.
—Dan. 12:1.

The only-begotten Son's name in his prehuman existence bears upon the great issue—his name Michael. It means "Who is like God?" The name itself is a question. It is as if to say that if anyone should rise up and challenge God, Michael would be the foremost one upon whom the duty would devolve to stand up and say, "Who is this who challenges my Father? I will prove to him there is no one like Jehovah

God." So his name actually designated him as the one who would be Vindicator and Settler of this issue in Jehovah's behalf. We can look at the matter from another angle, as to why he was chosen. Jesus was keenly anxious, *delighted* to do God's will. When he came to be baptized he was saying: "To do your will, O my God, I have delighted." (Ps. 40:8) Furthermore, from Proverbs 8:31 we can see that he deeply loved mankind. He gladly took this assignment to vindicate his Father, first out of loyalty to Him and also out of the deep love that he had for mankind. *W 5/1 3, 4a*

Friday, April 14

You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.
—Matt. 22:37.

If your children confide in you do not take it for granted, but work hard to retain this good relationship that is mutually beneficial. If, though, you are one of the many despondent parents who have lost the confidence of their offspring it will prove to be worth all the time and effort necessary to gain it back. Begin by laying a solid foundation. That durable foundation is your own confidence and faith in Jehovah God, and in his Word, the Bible, in keeping with Proverbs 3:5, 6. If you put such implicit confidence in Jehovah do you not think your children in turn will be inclined to trust you? Now, upon this solid foundation of trust, lay that important cornerstone called love, love for your Father Jehovah God. Loving him with all your heart, soul, mind and strength is the greatest and first commandment. This also will cause your children to build confidence in you. *W 10/1 17-19a*

Saturday, April 15

The God of heaven will set up a kingdom that will never be brought to ruin. . . . It will crush and put an end to all these kingdoms, and it itself will stand [forever].
—Dan. 2:44.

The dreaming king of Babylon saw a stone being cut out of a universal mountain without the aid of human hands and which was hurled toward the metallic image. A confrontation must follow! To the image it could be said: "Get ready to meet that stone!" Could the iron of the feet meet the impact of the stone and repel it? No! The feet are smashed. The image collapses. The whole image is then crushed and ground to powder by the stone and is blown away. Yes, the issue over which this confrontation must occur within our generation is that of world domination, tied in with the universal sovereignty of the God of heaven. It is a case of the kings of earth against the kingdom that God sets up! The dispute over who will rule all the earth must now at last be settled. We today are embraced within the fulfillment of that prophecy! *W 10/15 32-35*

Sunday, April 16

Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven.
—Ps. 148:13.

When we come to think about it, the personal name of each one of us human creatures is of comparatively little importance. But is that the case with God's name? Far from it! For, in Psalm 148 the inspired songwriter addresses himself to "you kings of the earth and all you national groups, you princes and all you judges of the earth, you

young men and also you virgins, you old men together with boys" and commands them to praise Jehovah's name. The dignity of this Bible God, Jehovah, his worthiness, his respectability, his importance—all these things tower heaven-high above the earth. Not a single human creature on earth, no matter how famous he has made himself in human history, has elevated his name and fame above that of this God or even as high as God's name. No creature in heaven and earth can exalt his name as high as that of Jehovah. *W 11/1 12-14*

Monday, April 17

We do not hide [them] from their sons, relating them even to the generation to come, the praises of Jehovah and his strength and his wonderful things that he has done.
—Ps. 78:4.

The loving parent will make time to instill respect for law and principle, to reason with little ones, to answer questions, to build up love for the family arrangement and respect for the theocratic arrangement in Jehovah's earth-wide family. Little ones can be trained to sit still with a loving parent for five minutes, fifteen minutes, thirty minutes—while Bible helps are used for sounding down into little hearts the thrilling events and instruction of Bible record. It means effort on the part of parents. It takes planning and time. But the daily training of little ones will build up the family bond. Youngsters will come to love parents for their companionship, and for sacrifices made on their behalf. They will be encouraged to become useful themselves, growing up morally and spiritually to the point of making their own dedication to Jehovah. *W 9/15 13*

Tuesday, April 18

Have you set your heart upon my servant Job, that there is no one like him in the earth, a man blameless?—Job 1:8.

The fact that God called Job's faithfulness to Satan's attention indicates there was a contention as to whether human creatures would keep integrity to God. Satan's accusing reply proves that there was such an issue. Job maintained a righteous course despite everything the Devil could do. Integrity to the sovereignty of God and to his righteous principles as expressed in his inspired Word is what the present struggle against the servants of God is all about. That is why righteous men from Abel down to the present time have preferred to die rather than to break integrity to their God Jehovah. They believe in the righteousness of God and his Word and would prefer to die rather than to break that confidence. But where do you stand in this issue? Are you prepared to die for the sovereignty of God and his Word? How you face this issue will determine eventually whether you will live or die. *W 8/15 9, 10*

Wednesday, April 19

Sanctify them by means of the truth; your word is truth.—John 17:17.

Jesus, in his prehuman existence, had been with the heavenly Father for untold ages of time. When on earth he would be able to tell the truth about the Creator's will and purpose. In addition, throughout his earthly ministry Jesus used the Hebrew Scriptures, which were available in his day. These contained God's thoughts in written form. So when Jesus referred to God's Word as being truth, he included the en-

tire Hebrew Scriptures as well as the additional information he had as a result of his intimate association with Jehovah. Thus when Jesus spoke, he spoke the truth because he spoke God's thoughts. He knew the truth about Jehovah better than anyone else who had ever walked the earth. The truthful teachings of Jesus, and later those of his faithful followers, were recorded in the Scriptures. Jehovah saw to it that all the information God's servants needed would be recorded. Those who want to learn and do God's will have his entire Word as a guide. *W 8/1 4, 5*

Thursday, April 20

Do not say, "I am but a boy." But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak.—Jer. 1:7.

Even from his youth Jeremiah was one that the older ones could not look down upon and criticize. Jeremiah took Jehovah at his word and did become a fearless spokesman for Jehovah to the people of Judah and Jerusalem. His full faith rested upon his God Jehovah. His bold ministry was not performed without opposition from his own fellow Israelites. The Bible account shows that he was condemned, placed in stocks, a plot was made on his life, and he was thrown into a deep cistern which briefly served as a prison for him. The Bible book of Jeremiah contains the account of this man's prophecies from the mouth of Jehovah God. For forty years he acted as the prophet of Jehovah sent to "uproot and to pull down . . . to build and to plant." (Jer. 1:10) Yes, from his youth up this man of God indeed was one that no man could look down upon. *W 6/15 12, 13*

Friday, April 21

In all the nations the good news has to be preached first.—Mark 13:10.

It was not the true Christian organization but one that used even military arms that caused people throughout Europe to become so-called Christians. This was not the way Jesus instructed his followers to make disciples. Such forced conversions were the result of twisted thinking by men who thought more of their own ideas than of God's Word of truth. Such men had become a clergy class that preached the religious philosophies of men to church members who formed an inactive and inferior laity class. This was not God's way, and the religious organization that prompted it was not his. Although the preaching stopped, it was not God's will that it should cease permanently. It was his will that it should be preached in all the inhabited earth. After a lapse of many centuries God revived the preaching of the good news in the latter part of the nineteenth century. Since then there has been increase so that in 1971 Jehovah's people were busy in 207 lands. *W 2/1 19, 20, 23*

Saturday, April 22

Really, woe is me if I did not declare the good news!—1 Cor. 9:16.

It is especially urgent now that Christians preach. (Matt. 24:14) Little wonder, therefore, that Satan is concentrating his efforts to make it difficult for us to obey this command. This poses a real test of faith for us. True, in most places the preaching work has not been banned. Nevertheless, people frequently are indifferent to the Kingdom message; they may even scoff and ridicule. This, too,

is a trial. It poses a real test of our faith. Are you enduring this trial? Do you recognize that it is Satan who is trying to discourage you from even attempting to preach to the people? But do not let him succeed! Recognize in the indifferent and sometimes even hostile attitudes of people the efforts of Satan to slow you down and keep you from zealously and tactfully presenting the Kingdom message to them. Do not let the Devil in any way stop you from obeying your heavenly Father's command to preach. Have the attitude that Paul expressed. *W 2/15 18, 20a*

Sunday, April 23

O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For "who has come to know Jehovah's mind, or who has become his counselor?"—Rom. 11:33, 34.

If we honestly believe that the Bible is the inspired Word of God, then, obviously, this should be the first and foremost reason why we believe in creation. We do not choose to believe in creation simply because we have become aware of flaws in the arguments for evolution. Rather, we believe in creation because we believe in Jehovah God and in His Word. That being so we will not be unduly concerned when we read news reports about "discoveries" by evolutionists that are heralded as "proof" of evolution. Nor will admissions made by evolutionists concerning the weaknesses of their case come as a surprise to us. With good reason we are convinced that Jehovah God knows far more about the origin of the universe and of all living things than does any man who has only recently arrived on the scene. *W 1/15 19, 20*

Monday, April 24

A husband is head of his wife as the Christ also is head of the congregation.—Eph. 5:23.

A husband who is a dedicated, baptized worshiper of Jehovah God should give his unbelieving wife no occasion for wanting to depart from him. Because of the bettering effect of her husband's belief upon him, she should see all the more reason for being agreeable to dwelling with him the same as before he became a Christian. One's being a Christian husband in a divided home is a more favorable situation than a wife's having an unbelieving husband. This is because here the believer is the head of the household. Though head of the house, the Christian husband still needs to use tact and kindness when speaking about God's truth to his believing mate. Properly the believing husband will kindly invite his wife to accompany him to meetings of the Christian congregation; but, if she refuses to respond to the invitation, he will not become angry with her, nor will he allow any wifely opposition to cause him to neglect meetings. *W 4/1 14*

Tuesday, April 25

With the heart one exercises faith for righteousness.—Rom. 10:10.

God's Word, the Bible, makes a distinction between mind and heart, separating them. And, with the heart playing such a vital role, how important it is to safeguard it, not just by dietary self-control and other physical means, but by watching what sinks down into our heart as impressions come to it from the senses and as the result of the interactions of heart and mind! If the heart stops and the body does not get

life-giving blood, we perish, including our heart and mental faculties; but even though we are living, if there is not a steady flow of proper motives, desires and affections from our heart, we cannot expect to please the Life-giver, Jehovah. It is from the heart that we are motivated to worship. We must love Jehovah with the whole heart and worship him "with spirit and truth." (John 4:24) In creating man, Jehovah made a special place in the heart of man for himself, which, of course, needs to be cultivated by each one. *W 3/1 13*

Wednesday, April 26

The saying of Mordecai Esther was performing, just as when she happened to be under care by him.—Esther 2:20.

It must have been a joyful day for King Ahasuerus to have before him on his throne a woman not only of great beauty but also of modesty and appreciation for her relationship to him, even as can be seen from Esther 2:12-18. Today, too, there is great rejoicing to see those who since World War I ended became new believers, newly dedicated ones who symbolized their dedication to Jehovah God through Christ by water immersion from the year 1919 onward, especially down to 1931. Those coming in were anointed by God's spirit as younger members of the bride class because the door was not yet closed to the high calling to reign with Jesus Christ. They were replacements that were being made for those who had been set aside because of their unsubmitive attitude. But these, like Esther, did not presume upon their new position. They continued to follow the arrangement of God just as Esther did that of Mordecai. *W 3/15 13*

Thursday, April 27

Stand firm against the machinations of the Devil.—Eph. 6:11.

There are basically two reasons why households have a constant struggle to maintain a wholesome atmosphere. First there is inborn imperfection and weakness in every one of us. (Ps. 51:5) And yet with proper training a child can grow up to be much more than a wild, unruly offshoot. (Prov. 22:6, 15) This does not mean that inborn traits to do what is bad are completely removed by discipline. No, the tendency to do bad is ever present from the cradle to the grave. (Rom. 7:22, 23) The second reason why a constant struggle is necessary to maintain a peaceful household is the presence of Satan and his demons. These are very real, powerful and ever-present forces that must be reckoned with. It is their wicked purpose not only to cultivate in men wrong desires but to capitalize on man's imperfection and sinful tendencies in an effort to plunge men deeper into the pit of despair. Hence the warning. *W 10/1 6-8*

Friday, April 28

Jehovah is a manly person of war. Jehovah is his name. Jehovah will rule as king to time indefinite, even forever.—Ex. 15:3, 18.

The name that Jehovah made for himself back there has little appeal for the nations today, even for the nations of Christendom. They neither fear it nor respect it. Christendom has lapsed into a condition like that of ancient Egypt, the oppressor of the people of Jehovah. Those natural Israelites away back there were actual eyewitnesses of what Jehovah did and they were made to know and appreciate his name as their

faithful forefathers never had done. By force of circumstances they were witnesses of Jehovah, and they were therefore obligated to bear witness to future generations about Jehovah's name and deeds. Jehovah plainly told them that they were to be his witnesses. (Isa. 43:10-12) They should have respected the name that Jehovah made for himself and should have lived up to their obligations to be witnesses of Him as the only living and true God. A similar status holds true for Christendom today. *W 11/1 29*

Saturday, April 29

Proclaim this, you people, among the nations, "Sanctify war! Arouse the powerful men! Let them draw near!"—Joel 3:9.

Collision with God will mean nothing less than the "war of the great day of God the Almighty." By that time the nations will have reached the critical stage of world developments spoken of as Har-Magedon! All the nations are now on the march to Har-Magedon! The confrontation with God is imminent! To Him, as He says, all the nations together are but as a drop falling out of an emptied water bucket. Because his due time for action has come, he challengingly invites all the nations to come on for the encounter. No matter how thoroughly they have prepared themselves, no matter how strong they feel so as to be able to defy God and his Government by Christ, the situation of the nations will be as if an ant planted itself firmly on the railroad track and defiantly shouted to the oncoming huge diesel-engine locomotive: 'Stop! You can't run over me! You just don't dare to do so!' Crash! comes the head-on collision! *W 10/15 48-50*

Sunday, April 30

What shall I repay to Jehovah for all his benefits to me? The cup of grand salvation I shall take up, and on the name of Jehovah I shall call.
—Ps. 116:12, 13.

Joyful service to Jehovah is a necessity for all who seek everlasting life in the coming system of things. This service cannot be dispensed with without loss or damage. Jehovah's marvelous, loving provision, made for mankind through his Son, calls for expression of appreciative thankfulness on

the part of all. The full depth of this appreciation can be shown only by serving Jehovah in his way, making known the Kingdom good news to others. Those who come really to love and appreciate Jehovah dedicate themselves to him. What a privilege is this—to devote oneself and one's all to the highest Person—the loving God—of all the universe! Really, everything worth while we have comes from Jehovah. So is it not fitting, yes, imperative, that we pay back to him out of this abundance? *W 9/15 4, 5*

Let People Know the Prophetic Truths.—Isa. 12:5.

Monday, May 1

James the son of Zebedee and John the brother of James (he also gave these the surname Boanerges, which means Sons of Thunder).—Mark 3:16, 17.

John is often called the apostle of love, and rightly so, for the theme of love permeates his writings. But John also held strong views, accompanied with strong feelings, and was not afraid to express himself. He did not mince his words, or put on the soft pedal. He wrote his three letters somewhere about 98 C.E., when he was well advanced in years, and could write with authority as a mature Christian. He had enjoyed extremely close association with Jesus during Jesus' entire ministry. John came closer to Jesus than anyone else. He was far from being gentle by natural disposition, even as Luke 9:54 shows. Not for nothing did Jesus give him and his brother James the surname Boanerges. There is no contradiction in this. True love, besides being kind and long-suffering, is marked by loyalty. John was intensely loyal. *W 7/15 6a*

Tuesday, May 2

He will bruise you in the head.
—Gen. 3:15.

At the very time the issue was joined, God, in his foreknowledge of exactly what he would do, announced this. Who would be designated by God to be the "seed" to be bruised in the heel? Jehovah's only-begotten Son! He was chosen as the one to serve for the primary settlement of the issue regarding the worthiness and righteousness of Jehovah's sovereignty. Why this great one so close to Jehovah's heart? Well, when Satan made his challenge it put a shadow on the reputation of every creature. It would reach clear up to this Son. More than that, it would focus more on him than on any one of the other creatures of God because, first of all, he was the chief one of Jehovah. He was the one who was always in command of the other angels. A challenger of God could say, Of all the creatures who would be faithful in serving God, he should be. So Satan's challenge brought this mighty Son of God into the limelight. *W 5/1 1, 2a*

Wednesday, May 3

There proved to be not a word of all that Moses had commanded that Joshua did not read aloud in front of all the congregation of Israel, together with the women and the little ones and the alien residents.—Josh. 8:35.

Ancient Israel as a nation, when faithful, remembered to come before Jehovah for thanksgiving and worship. One example of this was in the days of Joshua shortly after they entered the land promised them. This arrangement was not simply for the benefit of Jehovah, who was receiving their worship. The law was read aloud by Joshua for the good of everyone, including the non-Israelites. By keeping familiar with God's law they were able to comply with God's requirements. And what were the results to them? Jehovah prospered the people in the days of Joshua, giving them many victories as they came to be settled in the land. Centuries passed and Jehovah kept his people together as a nation. Do you not think Jehovah God would do the same for his people today if they complied with his requirements? *W 7/1 4, 5*

Thursday, May 4

After that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy.
—Joel 2:28.

The fact that the divine Theocracy had ceased to be with the nation of Israel and was now with the twelve apostles and other disciples of Jesus Christ had been substantiated by a powerful proof. By what proof? This, that God had poured out his holy spirit upon these disciples of Christ who were recognizing God as ruler. The prophecy of Joel 2:28, 29 was quoted by Peter

that day when he explained to the thousands of Jewish celebrators of Pentecost the miracle that had just happened. That the Jewish nation was no longer acting theocratically Gamaliel hinted. (Acts 5:34-39) In the year 70 C.E. the Jewish capital of Jerusalem was destroyed and the national Jewish Sanhedrin was put out of business. Very manifestly, then, Jehovah's theocracy had been transferred from the nation of natural Israel to the spirit-filled organization of the disciples of Jesus Christ, the Son of God. *W 11/15 10-12*

Friday, May 5

Step over into Macedonia and help us.—Acts 16:9.

While on his second missionary tour Paul was at the town of Troas in the north-west corner of the peninsula of Asia Minor. There he received a vision of a man in Macedonia entreating him to come over and help the people of Macedonia. Recognizing this as Jehovah's direction to go to this territory where the need was very great, Paul promptly boarded a vessel and sailed to Neapolis in Macedonia. From there he went to the city of Philippi. The congregation he formed there was always especially grateful to him for his labors and often sent gifts to him. Paul set a fine example for Jehovah's dedicated servants today. He put the interests of God's kingdom first in his life and was willing to go to other places where the need for preachers was great. This appears also to have been true of Aquila and Priscilla. Persons who are dedicated servants of Jehovah today can manifest the same willingness to serve where the need for preachers of the good news is greater than where they are. *W 2/1 4, 5a*

Saturday, May 6

These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name.—Acts 5:41.

An experience of the apostles illustrates how tests of faith can produce endurance, and actually result in joy. (Acts 5:40-42) On one occasion they were summoned by the Sanhedrin officials, who "flogged them, and ordered them to stop speaking upon the basis of Jesus' name." How did they respond? As noted above. The apostles were happy for the opportunity to prove their loyalty to Christ and his heavenly Father. Also the fact that their faith had been tested by a severe trial and proved to be of genuine quality was a source of joy to the apostles. They could rejoice that the trialsome experience had produced in them endurance. Just think of that! Those experiences through which Satan tries to tear down our faith can in fact build us up. For when we faithfully endure trial, our mind is filled with the conscious realization that we are pleasing to Jehovah God. W 2/15 4, 5a

Sunday, May 7

You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth.—Acts 1:8.

On the day of Pentecost Jesus sent the holy spirit, and 120 disciples that he had taught and trained were all filled with God's active force. It was on that day that Peter went out before the great crowds in the city of Jerusalem and eloquently spoke to thousands of persons. On hearing the message that Peter delivered on that day,

many got saved from that crooked generation and they were baptized. Fifteen nationalities were represented, having come there from many parts of the then known world, and the record shows that many who heard Peter's message were baptized. These Jews and proselytes believed in Jehovah God and now they accepted Jesus Christ and were glad to carry back to their different countries and lands the message that they had heard. From that day on, the good news of the Kingdom started to go to the ends of the earth. Are you glad to tell others about the good news you have heard? W 1/1 9

Monday, May 8

His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable.—Rom. 1:20.

No one who believes what the Bible says about creation has any need to feel the least bit apologetic about his position. It is true that some may chide him, claiming that they believe only in what they see and that this is why they do not believe in God. But, if they profess to believe in evolution, then there is actually much that they accept that neither they nor any other human has seen. Does it reflect sound thinking when a person believes in unseen events that run counter to all available evidence and that conflict with all human experience, as is the case with evolution? Or is it more reasonable, in view of the fact that all the universe and all living things bespeak intelligent design and a source of dynamic energy infinitely greater than man, to believe that there is an Almighty Creator? W 1/15 21

Tuesday, May 9

King Ahasuerus magnified Haman the son of Hammedatha the Agagite.—Esther 3:1.

Haman, being the son of Hammedatha the Agagite, was a descendant of Amalek, who was the grandson of Esau. Esau had sold his birthright to his twin brother Jacob from whom Mordecai descended. The Amalekites showed their hatred for the Israelites when God was delivering them from Egypt. The Amalekites attacked the rear of the departing Israelites and therefore Joshua fought against them with the help of Moses' upright hands and defeated them. Because of this vile attack upon the Israelites, God said that they had laid their hand against his throne and Jehovah would have war against the children of Amalek forever, and that meant down into the day of Mordecai and Esther. (Ex. 17:8-16) Haman would well represent in modern times the clergy of Christendom who have sold their birthright as to God's kingdom in return for exaltation among the kingdoms of this world and who bitterly fight against God and his chosen people, as did the Amalekites of old. W 3/15 17

Wednesday, May 10

Fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah.—Eph. 6:4.

The Christian father has the obligation to insist on rearing his children as true Christians. So as not to fail as the spiritual provider of his family, it thus becomes mandatory for him to lead the children in attendance at meetings of the Christian congregation, in preaching the good news of God's kingdom and in having a home Bible

study with them. Taking the lead with the children also requires balance. It would not be wise for him and the children to leave an unbelieving wife and mother home alone all day, as she would quite naturally resent it. How fine it would be for him considerably to arrange to engage in the field ministry on Saturdays and attend meetings on Sundays, thereby providing part of these days for the whole family to be together. This loving course will likely unite his children with him in the Bible's truth and may bring the blessing of the wife's accepting it. W 4/1 20, 21

Thursday, May 11

Put away all filthiness and that superfluous thing, badness, and accept with mildness the implanting of the word which is able to save your souls.—Jas. 1:21.

Each generation, the present generation even more so, has produced a majority who have turned away from God, becoming empty-headed in their reasonings. They proved to be like most in the nation of Judah whom Jehovah described as having their sins "engraved on the tablet of their heart" as with a diamond point. Because God has not brought speedy execution upon the wicked, "that is why the heart of the sons of men has become fully set in them to do bad." (Jer. 17:1; Eccl. 8:11; Rom. 1:18-32) Yet down through the stream of time there have been a precious few who have worked against great odds to cultivate in their hearts love for God and righteousness. Today, even deep into the time of the end, Jehovah's people are finding thousands whose hearts prove to be receptive to God's Word. Such are the ones who hear the word with a fine and good heart. W 3/1 21

Friday, May 12

This is what I continue praying, . . . that you may . . . be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise.
—Phil. 1:9-11.

All our hopes, all our service, all our daily living, must be centered on God's kingdom. All our worthwhile interests are Kingdom interests. Our daily prayer is for the Kingdom to come with its glorious revelation of Christ's power, and for God's will to take place, as in heaven, also upon earth. As "pangs of distress" worsen, may we be like the first-century Christians in praying to Jehovah for boldness to keep speaking his Word. We want to live the real life, do we not? Then we must love righteousness and hate wickedness even as Jehovah does, and build a fine foundation for the future. We must continue to abound more and more in love, treasuring up Bible knowledge and becoming "filled with righteous fruit" in God's service. With the goal of everlasting life in view, may we be at one, then, with Jesus Christ and with all other faithful witnesses in serving Jehovah. W 9/15 26, 27

Saturday, May 13

They went to their own people and reported what things the chief priests and the older men had said.—Acts 4:23.

According to God's instructions to Moses, when the Israelites got into the Promised Land their cities were to have "older men," as they were designated. Bible history shows that this became true of the cities and towns in the land of Israel. This came to be true even in the days of Jesus Christ and his apostles. When he began telling them about his coming violent death, he told them that "he must go

to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed." (Matt. 16:21) These were not just men of advanced age, but they ranked officially as "older men." Like Jesus Christ, his apostles had to suffer at the hands of the "older men" in association with the chief priests. When the apostles Peter and John were released after imprisonment and trial they also mentioned the "older men." All this serves to show that these associates of the high priests were officially "older men." W 11/15 17, 18

Sunday, May 14

Owing to your orders I behave with understanding. . . . Your word is a lamp to my foot, and a light to my road-way.—Ps. 119:104, 105.

Thoughtful, observing men and women fear a totalitarian world domination by a one-party group. From how governments are being run today, they can well imagine what world domination by any human group of rulers would be like. They dread it. There is nothing desirable about it. But what would world domination by God be like? We could never know unless we examined the Book that this God caused to be written and in which he tells us of his purpose toward man and why he permitted such international conflict, violence and anarchy until now. That book is the inspired Holy Bible. In it he again and again claims to be the inspiring Author of that Book, doing so over his own name, Jehovah. Unless we consult that divinely provided Book, we keep ourselves in the gross darkness of ignorance. That ignorance is death dealing. How true the words of the psalmist that God's Word is a light and a lamp for us! W 10/15 11

Monday, May 15

Just let your word Yes mean Yes, your No, No.—Matt. 5:37.

There may be petty likes and dislikes among members of the family due to differences of temperament and personality, but these need not be a source of contention and strife. Rather, individual traits add color, variety and life to the family circle. They enhance the joy of living together and prevent monotony. What about the home where the children are unruly and disobedient? Is it because parents have completely given up trying to maintain authority over their rebellious offspring? Or is it a case where the rules are not clearly defined or understood? Perhaps the root of the trouble lies with parents who have forgotten the counsel that Jesus gave at Matthew 5:37. As parents, do you unwisely violate the rules you expect your children to keep? Parents can give forceful meaning to the rules of the home, and at the same time win the respect of their children, if they keep the rules themselves, thus setting a good example for their offspring to copy. W 10/1 15, 16

Tuesday, May 16

A name is to be chosen rather than abundant riches.
—Prov. 22:1.

Do you agree with these words of Solomon? Of course, he meant a favorable name, for in the parallel line of this proverb he added: "Favor is better than even silver and gold." Silver and gold are riches. Many men try to gain abundant riches regardless of how it affects their name. Others try to protect their name by hiding the underhanded methods by which they get their abundant riches. However, King Solomon had both name and riches, and

that with honor. (1 Ki. 3:13) When it comes to making a choice between a favorable name and abundant riches, the wise choice would be that of a favorable name. Human experience proves that to be so. Even we will agree that that is so, for the reason that we are self-respecting. Like almost everybody else, you respect your name. You should do so, for your name means you. Your Maker made you with that quality of self-respect. In this regard we image Him, for he too has self-respect. He respects his own name. W 11/1 1-3

Wednesday, May 17

The apostles and the older men, brothers, to those brothers in Antioch . . . and Cilicia who are from the nations: Greetings!—Acts 15:23.

Were there official "older men" or elders in the primitive Christian congregation? There were. Thus when the matter of circumcising non-Jewish converts became a hot issue in Antioch of Syria the congregation sent to the "apostles and older men in Jerusalem" to have the matter settled. And upon arrival they were received "by the congregation and the apostles and the older men." In this account we notice that the "older men" as well as the apostles are distinguished from the congregation. Not the whole Jerusalem congregation, but "the apostles and the older men gathered together to see about this affair." After the decision against circumcising the newly converted Gentiles they wrote as above. Thus it appears that the apostles and these associated "older men" (presbyters, elders) acted as a governing body for all the Christian congregations throughout the earth, backed by the Jerusalem congregation. W 11/15 21-24

Thursday, May 18

Clothe yourselves with love, for it is a perfect bond of union.—Col. 3:14.

Jehovah God knew that his sovereignty was worthy and right and that his creatures loved and appreciated it. He had given his creatures free will; therefore there could be some who would withdraw if they wanted to take that course, but Jehovah knew that this would not take place *en masse*; not all would withdraw. Why? Because of the quality he had created within them and because he had given them the potential to develop it to a greater degree. That quality was LOVE. God's Word says that love is a perfect bond of union and that it never fails. (1 Cor. 13:8) It is the strongest binding power in the universe. It is one of Jehovah's own qualities and cannot fail him. He had full confidence that his organization would stick with him. He also knew that there would be those who would come to *know* him, a thing that Adam never came to do because of his lack of loyalty. Those who would do so would love him and would stay unbreakably and joyfully under his sovereignty. W 5/1 17

Friday, May 19

He that sows bountifully will also reap bountifully.

—2 Cor. 9:6.

To win means to continue running with effectiveness in the ministry. Many have worked hard for years to get ahead in some profession, but when they learn the truth they decide that nothing can compare with this privilege of serving Jehovah and many of them do it as pioneers. Those who have had a long time in the pioneer service will tell you that their desire is to continue and their apprecia-

tion for the ministry increases the longer they continue. They speak of the joys of service and how it has helped them. How happy they are to be able to help one or two or even more persons on the way to life each year as many pioneers do. Compared with the average of about ten hours spent in the service by many congregation publishers—which is good—the pioneer is able to spend ten to fifteen times as much time in helping others, and as a result the blessings multiply. Personal appreciation and ability in teaching also increase rapidly. It is even as Paul says. W 6/1 4a

Saturday, May 20

God recommends his own love to us in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

In his mercy and tender compassion for mankind Jehovah God made this arrangement for redeeming fallen man from sin and death. This he did through his firstborn Son. This good news unites mankind in giving praise to Jehovah God for this unspeakably marvelous provision for his firstborn Son and in giving thanks to the Lord Jesus Christ for faithfully carrying out his Father's will that results in benefit to mankind in all the earth. Is not our faith strengthened in the goodness of Jehovah God and are we not united in a common determination when we consider how priceless was this provision of a ransom by God for mankind through Jesus Christ? This knowledge serves to unite the beneficiaries, imperfect humankind, for it becomes their resolve to act as one in obeying the directions of the Almighty God Jehovah and his only-begotten Son, Jesus Christ. W 5/15 5a

Sunday, May 21

All those listening to him were in constant amazement at his understanding and his answers.—Luke 2:47.

The Bible gives us but a glimpse of Jesus' boyhood days. At a young age he traveled with his parents to Jerusalem for the festival of the passover. While there he came into contact with the teachers in the temple of Jehovah. And it was there that his parents found him after losing him in the crowds that had been in attendance in Jerusalem for the passover. The Bible record tells us about the occasion and informs us that those in the temple who were listening to him talking were in "constant amazement at his understanding and his answers." In spite of his tender years—he was only twelve years old then—he was giving attention to the Word of Jehovah God and had gained the respect of those with whom he came in contact. However, the Bible record shows that Jesus continued in subjection to his parents and that he went on progressing in wisdom and physical growth and in favor with Jehovah God and with men.—Luke 2:41-52. W 6/15 15

Monday, May 22

The hand of Jehovah has not become too short that it cannot save.—Isa. 59:1.

As Christians we know that God's hand is not short. We believe he can protect, deliver and sustain those who love him. One thing is certain. As Jehovah's dedicated servants, we are under his care and are not entirely at the mercy of the Devil. Why, if we were, we would not be here today as Jehovah's witnesses. We are God's protected servants, even as Job himself was protected.

(Job 2:4-7) God may, however, permit us to be tested, to suffer, or even to die. But regardless of what Jehovah allows, if we are faithful, we are assured of his love, for which we are very thankful. In view of what Jesus declared in his Sermon on the Mount (Matt. 5:10-12), persecution is a cause for rejoicing; since the kingdom of the heavens belongs to such kind; since their reward is great in the heavens. Christian suffering also puts us in the distinguished and noble company of the prophets and of Jesus Christ and his apostles—men who suffered for their faith in Jehovah God. W 8/15 4, 5a

Tuesday, May 23

Yes, since you were set free from sin, you became slaves to righteousness.—Rom. 6:18.

What do people live for today? Is it to please God? Or is it to please self? For the majority, is it not to get as much for *self* as possible out of this brief life-span? Some accumulate money for money's sake. Others wreck themselves morally and physically for the sake of thrills. Others aim for high station in society. How shortsighted! Wise King Solomon stated that all such was vanity. (Eccl. 2:11) Do you thus strive in vain? Or is your goal a permanent place in God's new system of things? Does the world's showy material display intrigue you? If so, you stand in danger's way, for misdirected desire gives birth to sin. Encroaching worldly interests can chop more and more out of a person's life until he is engulfed in sin. Through the precious blood of Jesus we have been set free from sin, to become slaves of righteousness. May we stand fast, therefore, never becoming enslaved again to worldly interests! W 9/15 20-22

Wednesday, May 24

I have walked in your truth.
—Ps. 26:3.

For this to be true of us, we need to be acquainted with Jehovah and his truth. One way to fortify ourselves is by personal study. Daily Bible reading is a fine practice in this connection. Then too, we have the written material provided through God's organization from which we can gain benefit. Many say they have more to read than they possibly can. But do we fail to read these publications because we really have no time? Or is it because we spend considerable time reading newspapers, worldly magazines and novels? Do these publications encourage us to pursue a course of faithfulness to Jehovah God? Why, even their advertisements at times arouse immoral desires! How much better it is to be reading information that will serve to strengthen us, build us up spiritually! By our personal study, including preparation for the meetings, we will be able to derive more benefits from our gatherings and give more assistance to others attending with us. W 9/1 13

Thursday, May 25

Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us.—Isa. 33:22.

The word Theocracy is at least nineteen hundred years old. It was coined by a historian, namely, Flavius Josephus, to mean a "rule of God," a government by the Most High as Ruler, in contrast with a government "committed to a single person" (an autocracy) and a government committed "to the people" (a democracy) and a government committed to the rich people (a plutocracy) and a government committed to many bureaus

(a bureaucracy). Josephus applied the term Theocracy to the government that was established by the legislator Moses at the command of Jehovah. In our twentieth century, however, the term Theocracy has been used in connection with the true Christian congregation in these times when political democracies have increased and political communism has been forcibly established in many lands. Accordingly, the Christian congregation is a theocratic organization, governed by God, the great Theocrat, Jehovah. W 11/15 1-3

Friday, May 26

This hope . . . enters in within the curtain, where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek.
—Heb. 6:19, 20.

At Jesus' baptism God's spirit anointed him as a spiritual High Priest and a spiritual King who resembled King Melchizedek of the ancient city of Salem. From that time on, John the Baptist spoke of the anointed Jesus as "the Lamb of God that takes away the sin of the world," also as "the Son of God." (John 1:29-34) Because of this new spiritual relationship with Jehovah God in heaven Jesus Christ was, as it were, walking in that spiritual state pictured by the first compartment of the temple, called The Holy, even while he was carrying out his sacrificial course on earth. Like the veil that separated the Holy from the Most Holy of the temple, Jesus' perfect flesh separated him during his life in the flesh from spirit life in the heavens where God personally is. He passed beyond this "veil" by dying as a human and being raised as a spirit. W 12/1 10, 11

Saturday, May 27

Repent, therefore, and turn around so as to get your sins blotted out.—Acts 3:19.

These words of Peter set the pattern for us today. We all have sins that need to be blotted out according to God's loving arrangement, for we are all born sinners, by inheritance of sin from our first human parents Adam and Eve. We must remember that "the wages sin pays is death." (Rom. 6:23) If we are anxious to gain life everlasting, in the favor of God, then it is necessary that we repent, that is, feel sorrow and regret for our sinfulness and imperfection and our sins against God's law. If we really feel sorry and hate ourselves for being sinners against God, we will try to get out of that sinful state and to cease from sinning. How, though? Peter said one must take action in harmony with one's repentance. That is why he added: "And turn around so as to get your sins blotted out." Mere repentance will not get our sins blotted out. We have to turn around and go in the opposite direction from the course of sinning, making the effort to cease from it. W 4/15 12, 13

Sunday, May 28

I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus.
—Acts 20:21.

For those who appreciate the Christian responsibility to proclaim the good news of God's kingdom, it is a thrilling experience to find people who plead with them to stay and teach them the truth. Paul had this experience when he first visited the city of Ephesus in Asia Minor. He stopped there briefly on his way back to Antioch, Syria, during his second missionary

tour. When people heard him proclaim the good news, they urged him to stay so that they could hear more. This Paul was able to do on his third missionary tour, staying there for three fruitful years. Later he told the older men of Ephesus how he had expended himself so they could learn the good news. From the moment he had stepped into the Roman province of Asia he kept preaching the good news despite persecution. This fine attitude is what persons today need who go to where the need for proclaimers of the good news is very great. W 2/1 1-3a

Monday, May 29

We are not ignorant of his designs.—2 Cor. 2:11.

Consciousness of God's approval strengthens and makes our hope more sure. Trials thus set in motion a sort of chain reaction through which the Devil's attempts against us are completely thwarted. (Rom. 5:3-5) What a victorious combination God has given us! Yes, sufferings and trials can only serve to build us up and strengthen us when we remain faithful. It is also significant that Satan the Devil has no new methods, no new ways of trying to turn us from God's service, even as Paul shows. In the Bible are recorded for us the many different trials by which we may be tempted to reject Jehovah. By examining these Bible examples we can be forewarned of what to expect. We also want to remember that Satan is very clever. He will not necessarily bring the same trials upon everyone. For what is a severe trial for one person may be something relatively easy for another person to endure. So we can be sure that the Devil will endeavor to strike us at our most vulnerable point. W 2/15 5, 6a

Tuesday, May 30

Look! With error I was brought forth with birth pains, and in sin my mother conceived me.—Ps. 51:5.

Our own experience and the experiences of others remind us daily that one is not born with a good heart and a bent of mind toward righteousness. Despite the innocence of a newborn babe, sin and imperfection have already been at work within him since conception just as the psalmist David confessed. Even conscientious parents who are endeavoring to bring up their children "in the discipline and mental-regulating of Jehovah" become painfully aware very often that "foolishness is tied up with the heart of a boy," and have found that it takes the "rod of discipline" in its various applications to "remove it far from him." (Eph. 6:4; Prov. 22:15) Jehovah mercifully took knowledge of this miserable inheritance that is passed along from parents to children in His accepting the sacrifice of Noah and his family following the global flood, saying, "the inclination of the heart of man is bad from his youth up."—Gen. 8:21. W 3/1 1a

Vindicate God by Integrity to Him.—Ps. 26:1.

Thursday, June 1

I myself have walked in my own integrity.—Ps. 26:1.

Would you like to be able to say that about your life course as David was able to say it about his? Would you like to be able to describe your life course as one of moral soundness, honesty, free from corrupting practices? These are some of the thoughts involved in the word "integrity" and that David doubtless had in mind. These are the qualities that should come to our

Wednesday, May 31

All the king's servants that were in the king's gate were bowing low . . . to Haman, for so the king had commanded.—Esther 3:2.

Now Haman was exalted above Mordecai, and King Ahasuerus had commanded all to bow low and prostrate themselves to him. The Scriptures speak about God permitting certain things to occur that might be hurtful for the time being to his own people. So in the fulfillment of the prophetic drama of Esther, Jehovah wants his people to come under a certain test in order for them to prove that they uphold his universal sovereignty and to demonstrate their true theocratic Christian integrity to him. Jesus Christ, ruling at Jehovah's right hand with all power in heaven and in earth, lets this situation develop. He lets the clergy of all Christendom get a high station in this world, in the midst of which the Mordecai class and the Esther class are living. It does not destroy their own relationship with the Messianic King, but it does prove to be a peril, threatening even their lives. W 3/15 18

minds when we think of integrity. This integrity that David was speaking about was a godly quality, for he prefaced his comment with the words, "Judge me, O Jehovah." Yes, David was concerned about his uprightness in the eyes of God. Are you? Do you want to be able conscientiously to ask Jehovah to judge you, to examine you, to put you to the test, feeling that God will find you a person of integrity? How wonderful it would be to be in such a position! W 9/1 1-3

Friday, June 2

Jehovah himself has become king. Let the peoples be agitated. He is sitting upon the cherubs.—Ps. 99:1.

Daniel, before being taken into exile in the year 617 B.C.E., had worshiped his God Jehovah in the temple at Jerusalem. But about eleven years later, in 607 B.C.E., King Nebuchadnezzar had destroyed the city of Jerusalem and its temple that had been built by King Solomon. That glorious temple was not really the dwelling place of Daniel's God Jehovah, but was pictorial of it. And so at the destruction of Jerusalem's temple by the Babylonians in 607 B.C.E., God's real dwelling place or Palace was not really destroyed. That earthly temple did not picture or typify the Christian congregation that was established 639 years later in the rebuilt city of Jerusalem on the day of Pentecost of 33 C.E. No, but it was pictorial or typical of Jehovah's heavenly temple or palace, in which he reigns supreme above the living cherubs who attend him, even as it is beautifully stated by the psalmist. W 12/1 6, 7

Saturday, June 3

Should the thing made say respecting its maker: "He did not make me"? And does the very thing formed actually say respecting its former: "He showed no understanding"?—Isa. 29:16.

What about a government set up by the Maker of the earth? Yes, by the Creator himself? Has anyone a better right to decide how this earth and its inhabitants shall be governed than He does? O the evolutionists may sarcastically say that there is no personal intelligent Maker of the earth and man; but those evolutionists have been unable to

produce a satisfactory government, even after the millions of years that they claim that man has been evolving before reaching this much-vaunted Brain Age. Those evolutionists remind us of the two questions that were asked two thousand seven hundred years before these brainy evolutionists came along. No one can successfully deny that earth's Maker and man's Former showed understanding. And a government that He understands how to set up over man would be a theocracy. It is our privilege to make known that Theocracy. W 12/15 3, 4

Sunday, June 4

Let us hold fast the public declaration of our hope without wavering . . . And let us consider one another to incite to love and fine works.—Heb. 10:23, 24.

These words of the apostle Paul have been full of meaning for Christians ever since they were written. The very wording used by Paul indicates a special importance for those living in the last days. If ever there would be a time when one should hold fast without wavering and incite others to love and fine works, the last days would especially be such a time. Jesus also urged his followers to be together. His words at Matthew 18:20 indicate the benefits of being together with other Christians. Blessings come through Jesus Christ to those who gather together in his name. And while such blessings will come to two or three, they will also be found if there be two or three hundred, twenty or thirty thousand or even more. The Scriptures give ample evidence that Jesus Christ continues to look with favor upon those who come together before Jehovah with thanksgiving. W 7/1 6, 7a

Monday, June 5

You husbands, keep on loving your wives and do not be bitterly angry with them.

—Col. 3:19.

What if the unbelieving wife expresses herself as being against true Christianity and even speaks against her husband because of his love and zeal for God? Then he must endure under abuse and keep integrity. David's wife Michal spoke very belittlingly of his worship of Jehovah, but he did not let her dampen his zeal for God, did he? Nor did faithful Job weaken in integrity when his wife and others of his companions spoke against him. What fine examples for believing husbands with unbelieving wives! How should the husband react to his wife's unkind words? His answers must be mild, not in anger. Women respond to love and kindness, not to a hard pressing of matters. Love and long-suffering wear down opposition and may cause the opposer to respect one's faithful stand. This is the good advice Paul gives. The point is: Be a better husband—more considerate, kind and understanding. W 4/1 22, 23

Tuesday, June 6

Thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face.

—Job 1:11.

Jehovah did not have to have anything proved to him. No, he did it for his name's sake, at the same time for the benefit of his creatures. Jehovah was slandered—slandered badly about how he ran the universe. But it was not just Jehovah God. Every creature in the universe was slandered, because the Devil was saying, in effect: 'The only reason they are sticking with you is because you have given

them everything.' So, the Devil put a shadow or black mark on the reputation of every intelligent creature that lived. Jehovah knew that he had sons who would be anxious to have the opportunity to remove the mark of reproach from His name. This was the primary thing to be done by them. But at the same time they could remove the mark of slander from their own name and that of their brothers. What son of any worth would not want to go out and defend the family and clear up the father's name? W 5/1 18-20

Wednesday, June 7

Lydia, . . . a worshiper of God, was listening, and Jehovah opened her heart wide to pay attention to the things being spoken by Paul.—Acts 16:14.

How important, and how desirable, it is to have a circumcised heart! The heart is closely identified with affection and desire, and becomes a source, or seat, of motivation. It has great emotional power, and can impel, or incite, to a certain course of action. It can easily sway the mind. The heart is the very center, or mainspring, of your whole makeup, your personality. It is the real, inner self, the "secret person of the heart," "the man I am within." (1 Pet. 3:4; Rom. 7:22) How can the heart be circumcised? Circumcision of the heart means getting rid of, or making a clean cut, of anything in our desires or motives, that is contrary to Jehovah's desires. It means a complete removal of anything that is acting as an obstruction, such as pride, causing one to be unresponsive to Jehovah, to his appeals and to his Word. A fine example of circumcised heart and ears was shown by Lydia. W 7/15 10, 11b

Thursday, June 8

As for me, in my integrity I shall walk. O redeem me and show me favor.—Ps. 26:11.

We too should promise Jehovah that we will walk in integrity, take advantage of the ransom provision he has made, and show our appreciation for this by thanking him and by our course of action, showing him our appreciation by our works. Let us keep the lines of communication with Jehovah open. Let us talk to him regularly, many times each day, telling him about our love for him and our desire to do his will, talking to him about our problems and desires, seeking his guidance in all aspects of our lives. The more that prayer becomes a habit the easier it will be for us to maintain integrity. When some temptation or wrong course is presented to us, we will automatically take Jehovah into consideration. In fact, we will often find that in the process of talking to Jehovah in prayer about a matter or decision we must make, Scriptural passages will come to mind that bear on the subject, helping us to understand Jehovah's view on the matter. W 9/1 18

Friday, June 9

By this all will know that you are my disciples, if you have love among yourselves.

—John 13:35.

Among the major identifying marks of those who are doing God's will is this vital one given by Jesus. This Christian love must be in evidence among those who have the truth. Those who do not have this kind of love cannot possibly have the truth. Now, then, have the church systems of Christendom produced this kind of fruit? What have they done in periods of faith testing, such as during wartime?

The facts are beyond dispute: They have violated this requirement and sent their followers to slaughter one another. The worldwide bond of genuine Christian love displayed by more than one million witnesses of Jehovah shows that they have the mark of true Christians. They really do practice the kind of love toward their Christian brothers that God requires. Regardless of the country in which they live, they refuse to join in the wars of the nations, for that would result in their slaughtering one another. See also 1 John 3: 10-12. W 8/1 12-14

Saturday, June 10

You must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it.—Josh. 1:8.

Make no mistake about it, only by remaining spiritually strong can we hope to resist the tidal wave of corruption sweeping over the world. You cannot turn this tide back but you can improve your spiritual strength to resist it, and this you can do with the aid of God's Word, his spirit, his organization and prayer. A regular family Bible study is most beneficial to all members of the household, the old as well as the young. In a study of the Bible, children learn: "Be obedient to your parents in everything." In a study of the Bible, parents compelled to do undesirable work learn to "work at it whole-souled as to Jehovah." (Col. 3:20, 23, 24) Bible study will transform your way of thinking in many other ways too so that your mind will be no longer fashioned after this system of things. For example, the Bible warns that those who practice the works of the flesh will not inherit God's kingdom. W 10/1 24-26

Sunday, June 11

You must not take up the name of Jehovah your God in a worthless way.—Ex. 20:7.

During their long history after they got this commandment, Moses' people learned the hard way that Jehovah God meant what he said. If we make wrong use of God's name, we make it plain that we do not respect the divine name. Then it must be that we respect our own personal name more than we respect that of Jehovah God. Will our doing so work out in good for us? Will we go unpunished for this? Not according to what Jehovah God said in the Third Commandment. Although most people do not realize it, God's name is involved with world affairs today. It is advisable for us to consider the question directed to each one of us, Do you respect your own name more than God's? It is very urgent upon us to study over this question, for very soon now the world will pay the penalty for its disrespect toward God's name. We would hardly want to suffer that penalty with the world. W 11/1 3-5

Monday, June 12

Be fruitful and become many and fill the earth and subdue it, and have in subjection . . . every living creature that is moving upon the earth.
—Gen. 1:28.

Reliable historic records prove that theocracy was ahead of democracy on the earth. Even scientists are forced to admit that our human race descended from a first human married couple. That first man and first woman had to be under a theocracy or rule by God, for God was their Maker and likewise their Ruler, their Lawgiver, their Commander. They were

not caveman and cavewoman. They were Paradise persons, for God created them in an earthly Paradise. God had implanted in this perfect human couple the power to have offspring; and what finer purpose in life could he set before them than that which was set out at Genesis 1:28? With God's blessing this flawlessly made couple could live to see this divine command completely carried out—the whole earth subdued to a global paradise, comfortably filled with their children and children's children in perfection. W 12/15 5, 6

Tuesday, June 13

The great horn that was between its eyes, it stands for the first king [of Greece]. And that one having been broken . . . there are four kingdoms from his nation that will stand up.—Dan. 8:21, 22.

The great horn between the eyes of the hairy goat pictured Alexander the Great who finished the conquest of the Persian Empire by 331 B.C.E. Death from malarial fever brought his emperorship to an early end. Thus the "great horn" was broken at the zenith of its imperial power. Finally, after years of maneuvering on the part of the military generals of Alexander, four Hellenic kingdoms came into being, none of these, of course, with the "power" of Alexander. So, by the year 301 B.C.E. General Ptolemy Lagus reigned over Egypt and Palestine; General Seleucus Nicator reigned over Mesopotamia and Syria; General Cassander ruled Macedonia and Greece, and General Lysimachus ruled European Thrace and Asia Minor. Thus four minor "horns" came up instead of the single great one, in proof that Bible prophecy is true. W 12/1 17-19

Wednesday, June 14

Our being adequately qualified issues from God.—2 Cor. 3:5.

Who was it that gave the apostle Paul this appointment if it was not from God? Certainly Paul was not appointed by the apostle Peter. Paul himself explained, Those men, fishermen like James and John, must have recognized that their being adequately qualified for the ministry issued from God. Yet they had a background for this service. As Jews they had been taught by their parents in the Law and the Prophets. God's Word was a 'lamp and a light to them.' (Ps. 119:105) And now they had the privilege of associating with the one who was outstandingly a teacher of truth. When the application of the Scriptures in the life of Jesus was made clear to them, they were ready to share what they learned with others. Their clear understanding of the Scriptures and the direction of Jehovah's spirit in their ministry made it possible for these apostles and disciples to speak with authority. Jehovah had seen to it that they were adequately qualified for the ministry. W 6/1 15

Thursday, June 15

We must obey God as ruler rather than men. The God of our forefathers raised up Jesus, whom you slew, hanging him upon a stake.
—Acts 5:29, 30.

Two months or more after the Jewish leaders had shouted, "We have no king but Caesar!" another scene was enacted in that same Jerusalem. It was in the courtroom of the national tribunal called the Sanhedrin, composed of seventy-one members. The high priest presided at this particular trial, and twelve native Jews were to be tried

for proclaiming certain religious teachings that were offensive to this Sanhedrin or Supreme Court. The testimony of this court trial as recorded at Acts 5:27-32 revealed who were the ones acting theocratically, recognizing God as ruler or as Theocrat. According to that testimony, with whom was the theocratic organization—with the Sanhedrin, the representatives of the Jewish nation, or with those twelve apostles of the Jesus whose death that Sanhedrin had recently brought about? Beyond all denial, Jehovah's theocracy was with those twelve apostles. W 11/15 7-9

Friday, June 16

Who will be the one standing when he appears? For he will be . . . like the lye of laundrymen.—Mal. 3:2.

In three ways particularly was the submissiveness of those who claimed to be espoused to the Messianic King to be tested. First, as to their reliance on the doctrine of God's Word as revealed through his channel of communication; secondly, as regards their willingness to share in the preaching of this good news of the Kingdom; and thirdly, as regards their complete loyalty to his earthly organization, which was yet to be built up in full theocratic structure. Yes, it was a time of testing even as Malachi foretold. This was essential in order that God's people would be ready to take over the responsible work that would be theirs after the present system of things was destroyed at Armageddon. There were some, however, who rebelled and therefore, like Vashti, these were not submissive when the call came forth for them to show their godly beauty and submissiveness to the Messianic King.—Esther 1:12. W 3/15 8

Saturday, June 17

Then they came, everyone whose heart impelled him, and they brought, everyone whose spirit incited him, Jehovah's contribution.—Ex. 35:21.

The mind, as we use the term in English, is the intellect or knowledge-processing center. It gathers information, thinks on it and, by process of reason and logic, reaches conclusions. With its powers of learning and perception, the mind relates the pieces of information it receives into patterns. When the pieces fall into place with clarity, it can be said that one has knowledge of a matter. Wisdom and understanding come when one is able to turn this knowledge into practical worth and see clearly how the related parts fit together into the whole with meaning, usefulness and workability. The fleshly heart, in contrast, is intimately associated with affection and motivation. The psalmist wrote: "In my heart I have treasured up your saying, in order that I may not sin against you." (Ps. 119:11) That the heart motivates one's course of action can be seen by the case of the Israelites in the wilderness. W 3/1 15, 16

Sunday, June 18

See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens.—Heb. 12:25.

A person must show his faith and works to gain Christ's favor. He must exert himself vigorously to get in through the narrow door. He must "fight the fine fight of the faith." There are many in Christendom today who are

begging off. They do not want to do the work that Christ Jesus was doing when he was on earth, nor that of his disciples. That is why the apostle puts it so emphatically in his letter to the Hebrews. Do you beg off from what God's written Word says, and still call yourself a Christian? You should thank God that not everyone has begged off and that there are still some people who are putting up a fine fight for the faith and warning the nations of the impending end of this system of things and announcing the kingdom of God, which is about to rule fully over this earth. W 1/1 12, 13

Monday, June 19

God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad.—Gen. 3:5.

Man also was involved in the issue. It brought in the matter of man's integrity toward God. The Devil was saying that Jehovah's sovereignty was not a good one over his creatures; it was not altogether deserved and right. So the question was raised: Would creatures recognize Jehovah's sovereignty as altogether merited and hence righteous? And if they had opportunity to get out from under the sovereignty of God and be completely independent, would they want to? or would they choose to stick with him loyally through everything that might come up to challenge him? The latter ones are the kind of people that Jehovah God wants to serve him, because others would not be loyal; they would only bring trouble in the universe. That is what the issue is going to prove about all creatures. It is going to sort out all those who have the selfish viewpoint as did Satan, Adam and Eve. W 5/1 15

Tuesday, June 20

Now as soon as he had seen the vision, we sought to go forth into Macedonia, drawing the conclusion that God had summoned us to declare the good news to them.—Acts 16:10.

There are many places today where the need for more preachers of the good news of the Kingdom is very great, and these places provide fine opportunities for dedicated servants of Jehovah to make their efforts in the ministry as fruitful as possible in the short time that remains to the present system of things. Of course, if one of these dedicated Christians is having good results in the territory assigned to his congregation, and people are responding to the Kingdom good news by associating with Jehovah's organization, he is needed right there. He has a fertile field for the ministry. But suppose the territory is being worked frequently without much fruit coming from his efforts, what then? Should he slow down or quit? By no means! His endurance is pleasing to Jehovah God. However, he might be able to do what Paul did, go to where the need is greater. W 2/1 6, 7a

Wednesday, June 21

It is Jehovah your God you must worship, and it is to him alone you must render sacred service.—Matt. 4:10.

It is in connection with obedience to God's laws that our faith will be tested. Satan the Devil tries to create circumstances that constitute a severe test, making it very difficult for us to obey God. One of God's laws is the one Jesus quoted. God's servants frequently have undergone severe trials that have tested whether they would remain faithful to this requirement to

give Jehovah God exclusive devotion. Among such were the three Hebrews. (Dan. 3:5, 6) The Devil's methods have not changed. He still maneuvers God's servants into similar trying positions. For example, nations today set up emblems and command their citizens to salute, bow or perform other worshipful honors toward these. Yes, just as obligation was laid upon citizens of ancient Babylon to bow down before an image, so in modern times nations often require that service or worship be paid to some State emblem or some human representative of the State. W 2/15 7-9a

Thursday, June 22

Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld.—Heb. 11:1.

The good news of the Bible builds faith and, in view of the above, the good news of the Bible tells about the things faith hopes in, and, further, it gives an evident demonstration of certain realities though at present some of such realities may not be seen or beheld. The good news also builds faith in the Creator of mankind. This is vital because no one human knows all the answers. The good news helps us to turn to the Source of all truth and knowledge, the One who can direct all things without anyone's having to dissent, having to say that the method or goal is wrong. (Isa. 40:18, 26, 28; 55:3, 9) The Great First Cause has every qualification to lead mankind in paths of righteousness. Unity of thought and action does come through knowing and serving the Creator, Jehovah God. The "good news" also builds faith in God's provision for man's eternal life through Jesus Christ. W 5/15 4, 5a

Friday, June 23

O you lovers of Jehovah, hate what is bad.—Ps. 97:10.

Should not Jehovah come first in our lives? We want to know this loving God, so that we may be like him. His magnificent qualities are reflected in his Son, Jesus Christ, who made known his heavenly Father while he was on earth. Jesus declared that his food was to do his Father's will. (John 4:34) That should be our food and our sustaining interest in life, too. If our prime interest is Jehovah and his worship, and we love truth, then we will indeed rejoice to render exclusive devotion to our God. Our interests must be moral interests, in line with Jehovah's righteous laws. Jehovah will not tolerate what is bad and this was clearly demonstrated when Israel formed immoral attachment to the Baal of Peor. Today an avalanche of immorality descends upon mankind. May we be zealous like Phinehas in upholding standards of purity and morality. May we continue to enjoy peace with Jehovah God by feeding our minds on the pure things of his Word and through his service.—Num. 25:1-15, W 9/15 16-18

Saturday, June 24

You have been grieved by various trials, in order that the tested quality of your faith . . . may be found a cause for praise and glory and honor at the revelation of Jesus Christ.—1 Pet. 1:6, 7.

In suffering, often there comes a rare sense of God's favor by means of his spirit, a realization that he has asked you to play a very important part in the vindication of his name, Word and purpose. This realization brings a deep joy. There also may come a rare sense of faith, which can

make of the Christian a better servant, a more active witness, a more serene person. It all depends on how the Christian meets the persecution and what he does with it. Pain is beneficent when it brings about correction of what is wrong. This is a good thing. What is the purpose of enduring persecution? Peter answers. He says it is to test the quality of the Christian's faith so that he may be found faithful and receive the end result of faith, namely, the salvation of his soul. So persecution does serve a worthy purpose for all integrity-keepers. W 8/15 9, 10a

Sunday, June 25

Our Father in the heavens, let your name be sanctified.—Matt. 6:9.

In view of clergy teachings, it is no wonder that God's name stinks, even in the nostrils of those hundreds of millions of people whom Christendom calls heathen in non-Christian lands! And then, are we to think that God takes no account of this, that he is indifferent to this, that he has no feelings at all about this? How unrealistic for us to think so! How could so-called Christian people think so, who go to church and join with the clergyman and the congregation in the prayer that Jesus taught? He taught his followers to pray for the sanctifying of his heavenly Father's name, and not for the making of that holy name a universal stench. So when people who profess to be his followers violate that prayer and pollute the name of his heavenly Father, are we to think that Jesus Christ has no feelings about the matter, that he has so little respect for his Father's name as not to care? Not at all! For Jesus respects his Father's name above his own name. W 11/1 10

Monday, June 26

If one member suffers, all the other members suffer with it.—1 Cor. 12:26.

Parents sometimes seem to be at a loss to understand their children. So often this is due to a lack of intimate association between parents and children, a condition that may begin even when the children are small. In other instances the communication breaks down during the teen-age stage when the child and parents stop speaking to one another because of hurt feelings. However, the bearing of grudges is condemned in the Bible. To avoid this, "let the sun not set with you in a provoked state." (Eph. 4:26) A wholesome family can be compared with the human body in which every member functions according to its created purpose. In the human body if one member fails to do its part the entire body suffers. Then the rest of the body comes to the rescue to give aid and support to the ailing member by taking over part of the work load until the sick member is able to recover its strength. So too it should be in a family that is wholesomely strong. W 10/1 17, 18

Tuesday, June 27

Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.—1 Tim. 5:17.

When Paul was journeying on his final trip to Jerusalem he stopped at the seaport of Miletus and got in touch with the congregation nearby at Ephesus, Asia Minor. Did he send for the whole congregation of Ephesus to come and let him have a farewell visit with them? No, he "called for the older men of the congregation."

(Acts 20:17) So the congregation at Ephesus had its official "older men" or elders. Acts 21:17, 18 reminds us that the Jerusalem congregation also had such officials. Among these was James, the half brother of Jesus. As bearing witness to the official nature of an "older man" of the congregation Paul wrote to Timothy about the years 61 to 64 C.E. as above. Thus the "older men" presided officially in the congregation and worked at speaking and teaching the Bible. According to James 5:14 the prayers of such older men were specially beneficial. W 11/15 26, 27

Wednesday, June 28

I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must not have any other gods against my face.—Ex. 20:2, 3.

In the Sinaitic Peninsula, at Mount Horeb, God announced the Ten Commandments. The first of these showed that Jehovah God was speaking and acting as a Theocrat or Divine Ruler and was speaking to the people whom he had liberated and over whom he was establishing a Theocracy. That was back in the spring of the year 1513 B.C.E. By the use of the prophet Moses as his mediator, Jehovah established not only the form of government but also the form of worship for his liberated people as an organized nation. So it had a theocratic government and a theocratic worship. In the spring following Moses' death, in 1473 B.C.E., Jehovah their King brought his theocratic nation across the Jordan River and into the Promised Land. After years of conquest over the pagan, untheocratic inhabitants of the land, the Theocracy was established over most of the Promised Land. W 12/15 9, 11

Thursday, June 29

The righteous will be finding refuge in his integrity.
—Prov. 14:32.

The happiness that comes from loyalty to Jehovah is not something that is short-lived. This happiness is to survive the destruction of this wicked system of things, which destruction is near at hand. The righteous new system of God's making is something about which we can express joy endlessly, because if we faithfully do his will we have the hope of living in that arrangement. Our integrity will serve as a refuge for us to protect us when the wicked are destroyed. For those yet remaining of Jesus' "little flock," their maintaining integrity until death will bring the great reward of being united with Jesus Christ in heaven to serve as kings and priests for a thousand years. By keeping themselves in a clean condition before Jehovah, maintaining their integrity toward him, those of the "great crowd" will gain everlasting life on a paradise earth. There is no doubt about it. Maintaining integrity brings joyous results now and in the future. *W 9/1 15-18a*

Heartily Praise Jehovah in Assemblies.—Ps. 111:1.

Saturday, July 1

Trust in Jehovah with all your heart and do not lean upon your own understanding.
—Prov. 3:5.

Because the heart is deceitful and we can revert to former bad ways before we know it, we must every day be mindful of this exhortation from God's Word. Doing this, we have the assurance that "the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:6, 7)

Friday, June 30

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

With excellent timing under divine guidance, the matter of Theocracy, that is, God Rule, came to the fore! Certainly this rule should apply to the visible organization of those who worshiped Jehovah at his sanctuary. There, indeed, he should be Ruler as God. All worshippers at his sanctuary ought to pattern their lives and congregational organization in harmony with the Theocracy and the Most High God, the Sovereign of the universe. A decision by the remnant in favor of this became more vital as the political state nationalistically set itself up as God for worship by its citizen body. World conditions were more and more calling upon the anointed remnant and their dedicated companions to declare to those officials and judges who opposed and oppressed them the words of Acts 5:29. Finally, in the June 1, 1938 issue of *The Watchtower* appeared the first part of the article entitled, "Organization," which contained official instructions on theocratic organization. *W 12/1 6, 7a*

More than all else that is to be guarded we should safeguard our heart, for the sources of life come out of it. The heart can, if we develop it properly, originate the motives, desires and affections which, with Jehovah's help and undeserved kindness, will ensure for us everlasting life in perfect health in his new system of things. God has correctly diagnosed the heart condition of all mankind and only he has the right prescription for our defective hearts. *W 3/1 22, 23a*

Sunday, July 2

Have no fear, but keep on speaking and do not keep silent, . . . for I have many people in this city.
—Acts 18:9, 10.

The apostle Paul saw the wisdom of moving on to more productive territory when he found himself where the "fishing" was not good. It was for this reason that he did not remain longer in Athens. It was a relatively unfruitful territory. So he moved to Corinth, where he remained for one and a half years during his second missionary tour. This was what the Lord wanted him to do, even as he told Paul in a vision. And the Lord's words proved true. If a family, after counting the cost, decides that in one way or another it can serve where the need is greater, what should it do? Everyone in the family should take the matter to Jehovah in prayer, asking for his guidance and help in making the right decision. It would be very fine if the family could spend most of its time in the ministry as pioneers. This is the best way to follow the example set by Jesus and Paul, who devoted most of their time to such ministry. *W 2/1 27, 28, 30a*

Monday, July 3

The wife should have deep respect for her husband.
—Eph. 5:33.

Wives and children in families where the family head is not a believer would surely want to do everything they can to aid him to take his stand for God and his kingdom. However, in doing so there are certain things they should avoid. In helping others it is important to try to place ourselves in their position. By doing so, we can see how unwise it would be to

bring up the truth continually. Personally we would not enjoy repeatedly hearing a subject discussed that did not interest us. Even if we had some interest in it, too many words could easily turn us against the whole thing. If the unbelieving husband does not respond it would be well for her to close the matter. This would be showing wifely respect for her husbandly head, which she would not be doing if she used the truth to threaten him. No, she does not press matters too far, nor does she become overanxious. *W 4/1 3, 4, 6, 7a*

Tuesday, July 4

O come in, let us worship and bow down; let us kneel before Jehovah our Maker. For he is our God.—Ps. 95:6, 7.

As the Scriptures foretold, all kinds of people make up the congregation of Jehovah God now. It is really a pleasure to be able to see and be with such a varied association of Christians. We are now moved with thanksgiving by the fact that the new commandment Jesus mentioned in John 13:34, 35 is a reality. Although God's servants are from all nationalities, races and peoples, true Christian love binds them together. Each one shows interest in the other and not in himself alone. Jehovah has done this through the unifying force of his spirit and Word. The rallying point for Christians in these last days is the united worship of Jehovah, and the opportunity is available regularly to join in such worship in the more than 27,000 Christian congregations now functioning around the world. As God's faithful ones in ancient times did, so too in the last days his servants desire to be united in his worship and invite others to join them. *W 7/1 12a*

Wednesday, July 5

I shall fast likewise, and upon that I shall come in to the king, which is not according to the law; and in case I must perish, I must perish.
—Esther 4:16.

Esther did not presume on her relations with the king. Neither did Mordecai rely upon his deed of loyalty which had gone unrewarded up to this point. Both relied entirely on Jehovah and sought his guidance in the course of action they would follow to serve as instruments for the preservation of God's people. Esther, taking her life in her hands, dressed up royally and took her stand before the king. Today, too, the Esther class are in the same danger as the Mordecai class. But they do not back down, they show real love for all of God's people and work along with the Mordecai class in complete unity seeking the preservation of the ones whom God is calling out of this world to represent him. What an example this is to those who are in association with the anointed ones of Jehovah, confident of the outcome in their reliance upon the Greater Ahasuerus, Jesus Christ. W 3/15 4a

Thursday, July 6

Repent, therefore, and turn around . . . that seasons of refreshing may come from the person of Jehovah.—Acts 3:19.

It is now urgent upon the people, Jew and Gentile alike, to do what the apostle Peter advised, "Repent, therefore, and turn around." This is what the Christian witnesses of Jehovah have done, and all the evidence proves that they are, in a spiritual sense, enjoying abundantly the 'seasons of refreshing from the person of Jehovah.' By the presenting of themselves to Him in full dedication through his Messiah, Jesus, they have

become his "men of goodwill." As a reward for this they are enjoying what the angels said in the hearing of the shepherds at the birth of Jesus in Bethlehem, "upon earth peace among men of goodwill." They do not want to be destroyed with unpeaceful Christendom nor with all the rest of the world empire of false religion in the near future. They feel great "refreshing" because of being relieved of any community share in the sins of Christendom and of that religious world empire, Babylon the Great.—Luke 2:14. W 4/15 18

Friday, July 7

Praise Jehovah from the earth, . . . you young men and also you virgins, you old men together with boys.
—Ps. 148:7, 12.

Are you a young person? Remember Elihu, Josiah, Jeremiah, Daniel and his three companions. Rehearse in your mind their acts of upright conduct in the days of their youth. Think of young Jesus and his subjection to his parents. Are you a parent? Then ask yourself, Can I give even more care and attention to my children to ensure their growing up as praisers of Jehovah? Are you an adult but not a parent? Then ask, What can I do to help the young by my example in zeal and devotion to Jehovah and the doing of his will? Do not conclude that you are doing all you possibly can. There is always room for improvement. By taking real interest in gaining and maintaining good lines of communication with the young ones and by the young ones responding, in their speaking, conduct, love, faith and chasteness, great praise will be given to the Creator. Then all together can carry out the words of the psalmist. W 6/15 16, 17a

Saturday, July 8

He that does the will of God remains forever.—1 John 2:17.

It is doing the will of God that can make life fuller and more rewarding so that we need not feel, at the close of life, "look! everything was vanity and a striving after wind." While many have felt that they could best serve God by developing their own talents, whether in the arts or in education or medicine, still we find no indication in the Scriptures that these things will lead to everlasting life. While hard work is called "the gift of God" and can bring joy to the person accomplishing it, still Solomon hated the thought of leaving behind what he had gained by it for someone who would follow him. So how much better it is to devote our principal efforts to accomplish a work with a future, a work that leads to everlasting life. There is no vanity in this. Difficult circumstances may come to one who does good just as much as to the wicked one, but still his life has a goal, a purpose and Jehovah's direction and blessing.—Eccl. 2:10, 11, 18; 3:13; 8:14. W 6/1 6

Sunday, July 9

"Come, you people, and let us go up to the mountain of Jehovah" . . . For out of Zion law will go forth.—Isa. 2:3.

When the remnant of spiritual Israel had been regathered, after being disciplined during the 1914-1918 period, then these grand promises were fulfilled, with the emphasis on cleanness and humility: "No more will there come again into you the uncircumcised and unclean one." "I shall certainly let remain in the midst of you a people humble and lowly." (Isa. 52:1; Zeph. 3:12) All those coming

to God's organization, into close association with the Zion class, must be circumcised in their hearts and ears. Ah! Now we can understand why even the slaves in Abraham's household had to be circumcised. That entire household pictured God's organized people today. It must be kept clean. (Josh. 5:9) How thankful we are that Jehovah has kindly invited us to come to Zion on the basis of a permanent transfer! We can, and should, show our appreciation of his invitation by extending it to others. Isaiah foretold this inviting in the words above. W 7/15 19-21b

Monday, July 10

Prove yourselves cautious as serpents and yet innocent as doves.—Matt. 10:16.

To endure persecution the Christian must place full confidence in Jehovah. God will strengthen him and make him happy in the outcome. (2 Tim. 4:17) He should never neglect to pray to Jehovah in his own behalf and in the behalf of his Christian brothers who also may be enduring trials. When praying he should not blame Jehovah for the persecution. Jehovah God does not persecute any innocent one. Satan and his wicked organization are the ones who persecute. However, God has allowed persecution to establish before all creation Christian loyalty to his universal sovereignty. By enduring persecution the Christian in this way upholds Jehovah's name and Word. The Christian will not seek persecution, or martyrdom, or want to provoke the ungodly to violence. We are admonished as above. On one occasion Jesus avoided a mob. It may be necessary on occasion for the Christian minister when threatened to move to a kindlier location. —John 10:31-39. W 8/15 22, 23a

Tuesday, July 11

He that says: "I have come to know him," and yet is not observing his commandments, is a liar, and the truth is not in this person.—1 John 2:4.

The repeated expressions, "if we make the statement," and "he that says," show that John was keenly aware of the worsening conditions within the Christian congregation. The enemy had lost no time in sowing weeds among the wheat, men who "speak twisted things to draw away the disciples after themselves." (Matt. 13:24; Acts 20:30) These ones claimed to be in the truth, but their course of action belied their claims, and proved them to be counterfeit, pseudo Christians, antichrists. John uses the words "lie" and "liar" a number of times, commencing at John 8:44 and on to Revelation 22:15. A liar is not one who utters a falsehood unintentionally. A liar is one who knowingly utters an untruth, designed to deceive and mislead. Lies and truth do not mix. John was intensely loyal to the truth. He knew that "no lie originates with the truth."—1 John 2:21. *W 7/15 9a*

Wednesday, July 12

I have not sat with men of untruth; and with those who hide what they are I do not come in. I have hated the congregation of evildoers, and with the wicked ones I do not sit.—Ps. 26:4, 5.

Here David points out another aspect of fortifying ourselves so as to keep integrity, that is, avoiding bad associations. The type of persons David was talking about he mentions further in verses 9 and 10, where he refers to them as "bloodguilty men, in whose hands there is loose conduct, and whose right

hand is full of bribery." For us to stay loyal to Jehovah we must avoid being friends with people such as these, avoid association with such ones unnecessarily, apart, of course, from preaching the good news of God's kingdom to them. In fact, preaching to these often assists in avoiding their bad association. This was the experience had by one person who was studying the Bible for just a few months and who had been a "hippie" for some years prior thereto. Yes, faithfully speaking about the truth will help us to avoid bad company. *W 9/1 14*

Thursday, July 13

Take my yoke upon you and become my disciples, . . . and you will find refreshment for your souls. For my yoke is kindly and my load is light.—Matt. 11:29, 30.

Our bond of dedication to Jehovah calls for respect for other bonds—the family bond, the marriage bond, the bond of love in the Christian congregation. Think of all the things God's people can do together! A family can consider the day's Bible text, receiving a daily blessing just like that of the biggest of families, the Brooklyn Bethel family of over 1,500 members. At mealtimes and other times together, your family can discuss interesting Bible questions or field experiences. They can engage in healthful family hobbies or outings together. Or if one's natural family has not yet joined in studying Jehovah's Word, many of these things can be done in association with Christian brothers and sisters. Is this bond of dedication a hardship? Rather, it is a constant joy, bringing refreshment and satisfaction not experienced by others of the world of mankind. *W 9/15 14, 15*

Friday, July 14

I shall laud you with all my heart . . . because of your truthfulness. For you have magnified your saying even above all your name.—Ps. 138:1, 2.

Jehovah magnifies his saying by making the carrying out of it produce more than we anticipated. He does surpassingly! For example, in many vital cases his prophetic saying has proved to have, not just a primary literal fulfillment, but also a miniature spiritual fulfillment and even a major, complete fulfillment. Note, too, that he gave his saying or word of promise to bring forth the Messiah in King David's line of descent. But actually he magnified that promissory saying. How? By giving more than a mere human Messiah in David's royal family. Jehovah brought forth a spiritual Messiah, one begotten by Jehovah's spirit, raised from the dead and exalted to immortal life and royal glory in heaven at God's right hand. As Jehovah delivered David from his enemies, so he delivered Jesus Christ from his earthly enemies, who had put him to death, by resurrecting him from the dead to heavenly glory. *W 11/1 4, 6a*

Saturday, July 15

We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: "Become reconciled to God."—2 Cor. 5:20.

Since the Lamb Jesus Christ is an invisible heavenly spirit person and since his kingdom is also heavenly, how can those symbolic horns and wild beast mentioned at Revelation 17:12-14, which are here on earth, fight against Jesus Christ? They can do so by

refusing to yield place to God's kingdom under Christ, by refusing to yield their national sovereignty over to him and by thus striving to perpetuate their own political position on earth. They can also do so by opposing and persecuting those who are the "ambassadors for Christ," the earthly proclaimers of the good news of his kingdom. These are the anointed footstep followers of Jesus Christ, whom Revelation 17:14 speaks of as "those called and chosen and faithful with him." Paul, when addressing these dedicated, baptized, anointed followers of Christ refers to them as ambassadors. *W 10/15 44-46*

Sunday, July 16

Since we have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh, . . . let us approach.—Heb. 10:19-22.

While still on earth spirit-begotten Christians are serving as underpriests in that spiritual condition pictured by the first compartment, The Holy, of the temple. In this way, although still on earth, they are serving God in his "holy place" or "sanctuary." Because these spiritual underpriests will eventually number 144,000, they could be called "an army," and also "the people made up of the holy ones." Inasmuch as God calls this earth his footstool, these 144,000 could be called "the established place of his sanctuary." At least, they represent it, for they are the earthly subjects and representatives of God's theocracy. Also, while in the flesh on God's footstool, they are pictured as being in the temple's inner courtyard for the priests, where the altar of sacrifice was located. —Dan. 8:11, 12. *W 12/1 14, 15*

Monday, July 17

To the older men among you I give this exhortation, for I too am an older man with them and a witness of the sufferings of the Christ.—1 Pet. 5:1.

If now, all the flock of God were to be considered as elders, what would be the sense of Peter speaking about the "older men among you"? Then too, how could it be said that the flock of God was in the care of the "older men"? How could they "shepherd the flock" if all the flock were elders and hence all shepherds? The apostle Peter classes himself as an older man with the "older men" whom he addresses. So, if Peter was an "older man" in an official sense, those whom he addresses were also officially "older men." Certainly an apostle of Jesus Christ should be officially an "older man." Consequently, when the Christian congregation started out on Pentecost of 33 C.E., it had twelve official "older men," namely, the twelve apostles of Jesus. Those apostles were all like Peter, for they had been associated together from the time of Jesus' baptism until his ascension. *W 11/15 1, 2a*

Tuesday, July 18

It shall come to pass afterward, that I will pour out my Spirit upon all flesh.
—Joel 2:28, AS.

This prophecy was fulfilled upon Christ's faithful disciples, about one hundred and twenty of them, gathered in an upper room in Jerusalem. This meant that these disciples were now in the "new covenant" through a Mediator greater than Moses, namely, Jesus Christ. By being begotten through God's spirit to be his spiritual children, they had become spiritual Israelites. This meant, too, that Jehovah's Theocracy had

been transferred from natural Israel to this new "holy nation" of spiritual Israel, "the Israel of God." (Gal. 6:16) So the old Law Covenant with natural circumcised Israel was abolished, went out of force. In harmony with Jehovah's theocracy now over the disciples of Jesus Christ the apostle Peter on that occasion applied Psalm 110:1 to Jesus Christ, saying: "Let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."—Acts 2:34-36. *W 12/15 20, 21*

Wednesday, July 19

The congregation . . . entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multiplying.
—Acts 9:31.

The Bible shows that Jerusalem, Judea and Galilee received a very fine witness. Philip went down to the city of Samaria, and the crowds paid attention to what he had to say. Peter started things going with the Gentiles by talking to Cornelius, who got baptized and, being begotten by holy spirit, proved that he too, was a Christian. There was a great expansion work going on in those early days of Christianity, and people who listened to the truth from the Word of God got together in congregations and became very active in doing God's will. This peaceful condition occurred before the conversion of Cornelius, and even though Gentiles were converted after this particular time it did not disturb the Jewish Christian congregations in any way because now they understood that a worldwide evangelizing work must be pushed forward. *W 1/1 10*

Thursday, July 20

You must put a mark on the foreheads of the men that are sighing and groaning over all the detestable things that are being done in the midst of it.
—Ezek. 9:4.

It was in the year 1931 that the first volume of a series of three books was issued, namely *Vindication*, and at the assembly where this book was released a speech was given explaining in detail the ninth chapter of Ezekiel. The Mordacal class and the Esther class together now realized they had a further work to do for which they were being retained on earth for a while longer. This was to find those who were sighing and groaning because of the conditions brought about by those perverting the true worship of God, those pictured by the twenty-five men worshipping the sun, namely, the clergy class. This lifesaving was to take place before the destruction was to be brought upon all who did not receive the mark on their foreheads. So the identification of God's people by the significant name Jehovah's witnesses came at a time of great need for God's people. *W 3/15 14a*

Friday, July 21

In unity I shall set them, like a flock in the pen.
—Mic. 2:12.

Unity comes as a result of preaching the good news of God's kingdom. (Matt. 24:14) World wide those joined together in the unity of the good news of God's Word are also declaring a message concerning God's kingdom that in itself is a unifying declaration. That good news serves to unite people of all races and national backgrounds in a common work, shared in by one and all without partiality. So

it is, in this twentieth century, that the unifying message of God's Word is being brought to the people by word of mouth and printed page. While men may feel that without dissent nothing will improve, we can say with assurance that when the Creator, Jehovah God, speaks and people of all walks of life in all areas of the earth listen, then they can work in unity without dissent, without wrangling, without division. That unity exists now and is evident in 207 lands and islands of the sea around the globe even as foretold by the prophet Micah. *W 5/15 17-19a*

Saturday, July 22

I tell you this: anything you did for one of my brothers here, however humble, you did for me.—Matt. 25:40, NEB.

The nations of Christendom and of the rest of this world already have a notorious reputation for persecuting the anointed Christians who are bearing witness to Jehovah God and who are preaching world wide the good news of His kingdom by Christ. Consequently, when those nations will have destroyed Babylon the Great and then threateningly turn against these called, chosen and faithful anointed ones, they will be taking ungodly action against the "ambassadors for Christ." In fighting against these whom they can see in their midst, they will be fighting against the Lamb Jesus Christ, the King of kings, even though they cannot see him nor see Jehovah God. Could there be any more manifest fighting against the invisible God and his Christ than that? What did Jesus Christ himself say about this in his final prophecy about the "conclusion of the system of things"? He said the above. *W 10/15 47*

Sunday, July 23

When Jehovah gathered back the captive ones of Zion, we became like those who were dreaming. At that time our mouth came to be filled with laughter . . . At that time they proceeded to say among the nations: "Jehovah has done a great thing in what he has done with them."—Ps. 126:1, 2.

The name of Jehovah proved to be unreachably high for the hunter-king of Babylon, Nimrod, and his successors. In the year 539 before our Common Era the line of Nimrod's successors was overthrown when the imperial city of Babylon fell to the Medes and Persians. Less than two years later, in 537 B.C.E., the name of Jehovah went up when His spirit moved the Persian conqueror, Cyrus the Great, to issue the famous decree authorizing the exiled people of Jehovah to return to their homeland and rebuild the temple of Jehovah at Jerusalem. (2 Chron. 36:19-23; Ezra 1:1-11) Almost too good to be true, this seemed like a dream to the exiled Jews or Israelites, but it made an impression upon the Gentile nations that was favorable to Jehovah God. W 11/1 17, 18

Monday, July 24

You must not bow down to them . . . because I Jehovah your God am a God exacting exclusive devotion.—Ex. 20:5.

Regarding Witness children who had been put under much pressure to break God's laws, an African High Court ruled that there was sufficient basis to deny them an education. We can be certain that Satan the Devil will continue in his efforts to pressure Christians to pay worshipful honors to persons or emblems of the State. He does not want anyone to remain loyal to God by

giving God exclusive devotion. In many lands schoolchildren are regularly called upon to salute the flag, repeat an oath of allegiance to it, and in some places even to kneel before it and kiss it. Ridicule and in some cases physical harm have been meted out to those who have not complied with such requirements. This may soon become the practice where you live, if it is not already. What will you do? Will you endure such deliberate attempts of the Devil to cause you to become disloyal to Jehovah God? Will you pass this test of your faith? W 2/15 11, 12a

Tuesday, July 25

They all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance.
—Acts 2:4.

After the ascension of Jesus Christ to the heavens, his faithful followers on earth continued meeting together for prayer and consideration of important spiritual things. The festival days of the Jews provided an opportunity for Christ's followers to meet at one place, and they seized the opportunity to congregate on the day of Pentecost in 33 C.E. Can you imagine what disappointment would have been experienced by any one of them who failed to be present on that occasion? The Bible does not indicate that there was advance notice that anything special would occur at that particular occasion, but how glad they must have been that they were "all together at the same place"! It was a unique experience for about one hundred and twenty dedicated servants of Jehovah. Here he sent his active force, holy spirit, to move his dedicated servants into the witness work. W 7/1 3, 4a

Wednesday, July 26

Call upon the Lord out of a clean heart.—2 Tim. 2:22.

While it often involves making drastic changes in their lives, such as turning from a course of immorality, cooling down their tendency to be hot-tempered, being completely honest and industrious servants of God, thousands today courageously make these changes. If we call upon the Lord out of a clean heart and work for a good heart, Jehovah promises that he will help us to have one. So, how is your heart when you weigh the motives, affections and desires arising therefrom? When you examine your heart in the light of God's Word, do you find that it is motivating you in the right direction, and does it have the right desires and affections? Where deficiencies are found, are you having success in renewing and strengthening your heart as well as your mind, so as to think correctly and to resist the tendencies of the imperfect flesh and the temptations around you? If you are having a measure of success now, it is vital that you keep building and safeguarding your heart. W 3/1 22, 23

Thursday, July 27

O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!—Rom. 11:33.

Christ's ransom, administered by his Kingdom rule, completely wipes out what Adam did. The last enemy, death, will be brought to nothing. When death is wiped out, then all that Adam did—all that he brought on the human race—will not be here at all. There will not be anything at all left to show for Adam's sin. (1 Cor. 15:26, 56)

And there will be nothing left to show for the sin of the Devil because for that purpose the Son of God was made manifest. (1 John 3:8) Satan will have completely wasted his effort and lost his life. The shadow on the name of Jehovah and his intelligent creation will be completely erased. God's name will be fully vindicated to all eternity, and those who want his sovereignty will be there to his praise. What loving-kindness of God! And what love on the part of our Lord Jesus Christ! Having a true appreciation of these things we can exclaim as did the apostle. W 5/1 35, 36a

Friday, July 28

Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ.
—Col. 2:8.

The clergy choose evolution in preference to the Word of God because they want to be acceptable to the world, really a part of the world. They give support to evolution, not because it is a fact, but because their desire to be acceptable to the world far outweighs their love of the truth. This is also true of many scientists. Their education gives them status in the world, and if they want to be well thought of in the world they go along with what is popular. Just as the Bible's moral standards are not popular in worldly circles, so, too, belief that man was created by God and so is obligated to conform to those standards is not popular. Thus personal pride coupled with fear of man becomes a snare to them, and it is the Devil who lays the snare.—Rev. 12:9; 2 Cor. 4:4. W 1/15 9, 10a

Saturday, July 29

"I am a great King," Jehovah of armies has said.
—Mal. 1:14.

When Jehovah brought back his people to their homeland in 537 B.C.E., it was as if Jehovah was resuming his reign over them. As it were, Jehovah sent ahead his messenger to his desolated earthly organization, in fulfillment of the words: "How comely upon the mountains are the feet of the one . . . saying to Zion: 'Your God has become King!'" (Isa. 52:7) In evidence of this the temple was rebuilt in Jerusalem. Some decades later, when Jehovah raised up his prophet Malachi and explained why the Israelites should render him proper worship at his temple, he said the above words. When Jesus Christ was on our earth, he too recognized the kingdom of Jehovah over Israel, for he told his disciples that "Jerusalem . . . is the city of the great King." (Matt. 5:34, 35) However, in the year 33 C.E., he indicated that Jehovah's theocracy over Israel was about to cease, saying to Jerusalem regarding her temple: "Look! Your house is abandoned to you."—Matt. 23:38. W 12/15 17, 18

Sunday, July 30

[Jesus] said to Simon: "Pull out to where it is deep, and you men let down your nets for a catch."—Luke 5:4.

If a Christian is in a position that permits him to help out in another territory where more preachers are needed than in his own, would it not be a wise move for him to go to that territory? A fisherman that finds that his boat is in a location where the fishing is bad will move his boat to fishing grounds where the possibility of catching fish is more promising. He is inter-

ested in catching as many fish as he can before the day ends. As spiritual fishermen Jehovah's witnesses today want to work where their efforts will be the most productive. It may be possible that a family can arrange its affairs so as to go to another country where the need for preachers is very great. In the United States the ratio of publishers to population is one to 485, but there are many countries where the ratio is not nearly as good. Some countries in Central and South America still have entire cities without a congregation of Jehovah's people. W 2/1 8, 9a

Monday, July 31

O Jehovah . . . Happy are those dwelling in your house! They still keep on praising you. . . . For a day in your courtyards is better than a thousand elsewhere.
—Ps. 84:3, 4, 10.

The truth sets Christians apart from the world. If Jesus had been interested in worldly politics, he could have gathered an army of followers in no time. But on the night of his arrest, he did not permit his few disciples to fight even on his behalf. Why? Because his kingdom was no part of this world. The materialistic philosophy so rampant today is 'eat, drink and be merry,' with no thought for the morrow. Though little time remains to live in this world, we do not have to associate with it unnecessarily. We need not let our guard down at hobnobbing with worldlings at office parties, in outings or in sports groups. Worldly people are not governed by God's principles. Walk in integrity with Jehovah by shunning worldly associations, and you will be happy in finding that God does not hold back any good thing from you. W 9/15 14, 15a

Let the Tested Quality of Faith Win Praise from God.

—1 Pet. 1:6, 7.

Tuesday, August 1

Have you set your heart upon my servant Job, that there is no one like him in the earth, a man blameless and upright, fearing God and turning aside from bad? Even yet he is holding fast his integrity.
—Job 2:3.

Though our first parents had sinned, Jehovah stuck by his own stated purpose toward parents. He had commanded them to bring forth children. (Gen. 1:28) Since he now purposed to let mankind serve for the issue, he did not change his law or take away the privilege of being parents, nor did he interfere, but he let man go ahead and bring forth children in his own image, a now imperfect image. Parents were accorded the privilege of bringing up their children so that they could be what the parents trained them to be. We see that principle in operation today, and many are growing up as haters of God. But God permitted it. He respected his own laws that he made to govern mankind, and he knew that they were right laws. He knew that some of the children born would serve for his side of the issue as did Job. W 5/1 10a

Wednesday, August 2

In the final part of their kingdom . . . there will stand up a king fierce in countenance . . . against the Prince of princes he will stand up . . . keep secret the vision, because it is yet for many days.
—Dan. 8:23-26.

Surely by now "many days" must have passed by. The "Prince of the army," the "Prince of princes" is the heavenly Theocrat, Jehovah

God. Of all those who are called princes on earth, he is The Prince. None of them can compare with Him or hold ground against Him. Not even the symbolic small horn, that "king fierce in countenance," can do so. Who, then, is that fierce political power? According to history, it was an offshoot of one of the four symbolic horns, the one farthest west, namely, the Hellenic kingdom of General Cassander over Macedonia and Greece. W 12/1 23

Thursday, August 3

Look! We pronounce happy those who have endured.
—Jas. 5:11.

Little wonder that the apostles rejoiced when they were flogged, imprisoned and otherwise persecuted for representing Christ. They could identify themselves with the sufferings of Christ and see the outworking of their own salvation. For the suffering Christian is more likely to be not the complaining Christian but the singing Christian. Shortly after Jesus' death, the apostles were arrested, flogged and ordered not to speak anymore in the name of Jesus. After this experience, the apostles left the Sanhedrin court, "rejoicing." (Acts 5:41, 42) Paul, too, said that he rejoiced in suffering because his trials taught him reliance on God. The persecuted Christian is usually the more zealous, the more determined, the more enthusiastic and the more sincere Christian. Such joy has a reference to the future, for then God will reward all those who are persecuted for righteousness' sake. And that assurance absolutely nothing can take away from the Christian. W 8/15 11, 12a

Friday, August 4

"My righteous one will live by reason of faith," and "if he shrinks back, my soul has no pleasure in him." Now we are not the sort that shrink back . . . but the sort that have faith to the preserving alive of the soul.—Heb. 10:38, 39.

Those who love righteousness today must turn to God's Word and keep studying it. We may not shrink back. Paul knew that that kind of faith was going to be needed down through the centuries, and that kind of faith is needed now. This is no time to give up or even slow down. Remember that Habakkuk said that "even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late." (Hab. 2:3) Yes, it takes faith to be a Christian, for Christians walk by faith, not by sight. As Christian witnesses of Jehovah, no matter where we are, we will continue preaching God's kingdom, obeying Jesus' words at Acts 1:8. At the same time each of us has the opportunity to prove that he can "fight the fine fight of the faith" and help many others to do the same thing. W 1/1 68, 71

Saturday, August 5

They appointed older men for them in the congregation.
—Acts 14:23.

The eleven faithful apostles were made "older men" (presbyters, or elders) by being appointed by Jesus. How were the later "older men" of the Jerusalem congregation put in office, also the "older men" of other congregations that were established after Pentecost? This is indicated for us in the Acts of the Apostles, chapter fourteen. The apostle Paul was on his first missionary tour with Barnabas and started congregations in Asia Minor,

and on their way back they visited these young congregations. How did these recently established congregations get their "older men"? Acts 14:23 tells us. Manifestly, then, the congregations did not set up their own "older men" by a popular democratic election among their members. Paul had been chosen by Jesus Christ as an apostle and he and Barnabas had been sent out on this missionary trip from Antioch by instructions of God's holy spirit. So their appointing of "older men" in the congregations was theocratic. W 11/15 3, 4a

Sunday, August 6

Israel, prepare to meet your God.—Amos 4:12, NEB.

Today Christendom claims to be spiritual Israel, Christian Israel. (Gal. 6:16) She claims to be in a new covenant with the same God as the One whom ancient Israel worshiped. She got her Bible from the Israelites. But along with the Bible, the nations of Christendom carry weapons of sanguinary warfare, they being more heavily armed than the whole world at any previous time in human history. They are trying to be ready for a confrontation. So to Christendom, the modern-day counterpart of ancient Israel, there appropriately comes the divine challenge to a military confrontation: "Get ready to meet your God"! Circumstances call for this! The certainty of this confrontation is in the inspired Word of prophecy. Christendom is part and parcel of the nations of the world, and so she cannot escape what is due to come for all the nations of the world. Repeatedly the Biblical Word of prophecy points to a final confrontation of all nations of this world with Jehovah God. W 10/15 28, 29

Monday, August 7

Because you . . . took to eating from the tree concerning which I gave you this command, "You must not eat from it." . . . to dust you will return.—Gen 3:17, 19.

Even if it took a thousand years of living, that first married couple could have survived to see the full number of their offspring that were meant to inhabit the global paradise forever, for they did not need to die. By living loyal to the Theocracy, God's invisible rule, and teaching all their offspring to live loyal to it, they could have been alive today and with the prospect ahead of them of living happily in Paradise with all their offspring to endless time. It was when our first parents rejected Theocracy and chose people's rule, or democracy, that they came under the sentence of death. Because we were born to them after they made that choice and were driven out of the Paradise of Eden to die, we inherited sin and the condemnation to death from them. (Rom. 5:12) From this we can see that democracy holds no promise of eternal life. Theocracy does. W 12/15 7

Tuesday, August 8

Be made new in the force actuating your mind.
—Eph 4:23.

From youth the mind is exercising a strong influence on the heart. If the right kind of information is taken into the mind, right conclusions and impressions are formed, and, as these sink down into the heart, there is a good influence in molding, controlling, and directing the motivations, desires and affections of the heart. If wrong information is taken into the mind, wrong concepts are built up, and as a result prejudice, hate,

fear, pride, greed, and stubbornness take root in the heart and are reflected in the personality of that one, especially if these wrong conclusions and impressions were formed early in life. That is why one, in becoming a Christian, must be 'transformed by making his mind over.' The new force of mind is built up as we get God's Word firmly implanted in our minds and respond fully to God's spirit, carefully watching afterward that our minds are not "corrupted away from the sincerity and the chastity that are due the Christ."—Rom. 12:2; 2 Cor. 11:3. W 3/1 19

Wednesday, August 9

The fruitage of the spirit is . . . self-control.—Gal. 5:22, 23.

Are you a husband with an unbelieving wife? Win her to God's truth as you won her to yourself when courting her. Do not be dictatorial and harsh as so many worldly husbands are. In many ways you can show her Christian consideration. Get her thoughts before making final decisions. Show concern for her. Give as much time as possible to the one with whom you have chosen to share your life. Often reassure her of your continuing love. Remember, it is easy to lose your temper and speak in anger. But such talk betrays a lack of self-control, a lack of one of the fruits of God's spirit. It takes a real Christian man to practice the fine conduct and tactful speaking of the truth that the Bible outlines. So why lose self-control and be unhappy when you can bring forth the Christian fruitage of God's spirit that brings true peace and happiness to you? Yes, "do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:21. W 4/1 23-25.

Thursday, August 10

Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him.

—Jas. 1:12.

From Proverbs 27:11 it is clear that we have the privilege of making God's heart glad. Our faithfulness to Him under trial will add to the reply he can make to his taunter, Satan. Our remembering this will serve as an invaluable aid to our enduring trial. Another important aid to enduring trial is to consider its temporary nature. Really, the trial does not amount to anything in comparison with the blessings with which God will reward his faithful servants. (Rom. 8:18) Although Job suffered terribly at the hands of Satan, the Bible record says: "As for Jehovah, he blessed the end of Job afterward more than his beginning." (Job 42:12) And of even greater importance, Job's faithfulness assured for him the blessing of a resurrection from the dead to enjoy eternal life. How wise, therefore, it is to serve Jehovah God faithfully! W 2/15 18, 19

Friday, August 11

Keep on, then, seeking first the kingdom and his righteousness.—Matt. 6:33.

It is a wonderful privilege to serve Jehovah and to do so full time. It is the way of life that has Jehovah's approval and that helps others on the way to eternal life as well as giving much personal satisfaction. The goal is not financial reward, but rather results in heaping up treasures in heaven. It means following Jesus' example, putting God's kingdom first. Certainly the requirements are not dif-

ficult for those who sincerely love Jehovah and appreciate the rightness of his ways. You must have a spirit of willingness and live in accord with God's righteous requirements. One who takes up the service of Jehovah must do it full time, living in accord with His Word every day of his life. Preaching certainly is an important part of God's service. Those who 'get the sense' of God's Word do not keep it to themselves; they produce good Kingdom fruits, thirty, sixty or a hundredfold. Are you producing that? Can you serve more fully? W 6/1 18, 19

Saturday, August 12

Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance.

—Jas. 1:2, 3.

It is a source of real joy when we know that our faithfulness under trial is pleasing to God and will merit his reward of eternal life. We can be happy for the opportunity that trials afford to prove our love for our heavenly Father. When they are viewed properly, therefore, we can actually welcome trials, for they produce beneficial results. This certainly is true in connection with the training that is necessary for a runner. Those persons must undergo many demanding trials and tests to cultivate the needed quality of endurance. Only after being put through such trials can they ever hope to win in a fiercely competitive track meet. It is similar with us; trials serve to make us stronger in faith. It is for this reason that the disciple James wrote the way he did. That the apostles had this view of things is seen from the inspired record at Acts 5:40-42. W 2/15 2-4a

Sunday, August 13

Happy are your eyes because they behold . . . For I truly say to you, Many . . . desired to see the things you are beholding and did not see them.

—Matt. 13:16, 17.

Many blessings came to God's servants who assembled in earlier days. The application of scriptures on such occasions proved to be cause for thanksgiving among those who assembled. But now in this period which the Scriptures have designated as the last days, there are even more causes for thanksgiving. Much more light has been shed upon God's purposes. Many of the events foretold in Bible prophecy have come to pass. The times of the nations have run out, and Jehovah has lovingly let his witnesses see the facts showing the fulfillment of Revelation chapter 12 with the birth of the Kingdom in the heavens and the ousting of Satan and his demons from heaven, down to earth. All of the evidence has accumulated to show that the end of wickedness is near. Today Jesus' words above have even greater application than when he first spoke them. W 7/1 8a

Monday, August 14

Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him.—Prov. 22:15.

God's Word accurately tells us about the makeup of young people and it shows that youths need guidance in growing into adulthood so that they can take on responsibilities. Jehovah, the Creator, well knows the makeup of his human creation. The young years of life are the formative ones, the ones when the young need guidance and direction. And the extent to which they apply

themselves in accepting that guidance and direction will show in their conduct and in the way they accept responsibility in later years. The apostle Paul accurately described the difference between youth and adulthood at 1 Corinthians 13:11. So it was with good reason that he could write to his young companion in the ministry, Timothy, and tell him: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart."—2 Tim. 2:22. W 6/15 1a

Tuesday, August 15

By this . . . we shall assure our hearts before him as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things.

—1 John 3:19, 20.

Sometimes we get discouraged in our efforts to put on the new personality. The old one, with its deep-rooted habits, and internal pressures, not to mention the external ones from Satan's world—these things are allowed to get the upper hand. Paul said that the spirit and the flesh are "opposed to each other, so that the very things that you would like to do you do not do." (Gal. 5:16, 17) Hence, when overcome in a wrongful course, we feel brokenhearted. We are not alone in this. Imagine how Peter felt on realizing he had done the very thing he had promised he would never do, disown his beloved Master. Imagine, too, how he must have felt when, after years of service in a responsible position, he had to be openly rebuked by Paul. (Gal. 2:11-14) Those servants, however, did not lose heart. Neither should we, but take comfort in John's words! W 7/15 15b

Wednesday, August 16

Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.—1 Tim. 4:16.

Jehovah's servants have continued to sound the warning that the worldly religions would go out of business, and very soon. The evidence is now clear that they were saying the truth. They indeed had the guidance of God's holy spirit all the time. Now, all authorities admit that the religions of this world are in deep trouble. They are being abandoned by increasing numbers. There are, however, many honest-hearted persons who do not yet know the truth about Jehovah God and his purposes. They are distressed at what they see taking place in the world, but do not know which way to turn. They too need the truth that comes from God. But the hour is very late for this dying system. Appreciate the urgency of the times and take the time, *make the time*, to spread the truth to others. There is nothing you could do at this time in human history that could be more rewarding. W 8/1 20, 21, 24a

Thursday, August 17

It is unthinkable . . . to leave Jehovah so as to serve other gods.—Josh. 24:16.

"Unthinkable," they said. But later their descendants did go after other gods. And why? Because they let their love for Jehovah grow dim. They stopped their daily meditation on his Word, stopped making progress. They retreated from their faith and spirituality. Their minds became warped to worldly ways, and their consciences seared so as no longer to distinguish between right and wrong. If they had continued to rejoice

from the heart in serving Jehovah, disaster would never have befallen them. This should serve as a warning to Jehovah's people today. How important that we continue to serve Jehovah joyfully, without letup! How important that we regularly study and meet to maintain spirituality and joy! How important that we joyfully cherish the incomparable privilege of serving Jehovah as his witnesses! Remember, the thing that Jehovah, the Creator and Owner of the whole earth, delights in is loving obedience to his voice.—Ex. 19:5; 1 Pet. 1:13-16. W 9/15 23-25

Friday, August 18

We are obligated to give God thanks always for you, brothers, . . . because your faith is growing exceedingly and the love of each and all of you is increasing one toward the other.—2 Thess. 1:3.

Regularly God's people assemble together to partake of spiritual food. This has brought about a wonderful unity in the worship of Jehovah God world wide. Many times this has been demonstrated in our international assemblies in recent years. The fact that such great assemblies have been possible is in itself cause for much thanksgiving to Jehovah. Anyone who is able to participate in an assembly of God's people can look about him and see that he has many brothers and sisters. Among these are some who have already shared in this service of Jehovah for many years. The presence of such individuals is a blessed example and cause to thank God for those who endure in his service over the years. Endurance is necessary. The Christian in modern times is also full of thanksgiving to Jehovah for the theocratic organization. W 7/1 11a

Saturday, August 19

God for the first time turned his attention to the nations to take out of them a people for his name.—Acts 15:14.

Jehovah did not cease to have a people for his name after the year 70 C.E. He had the newly formed Christian people for his name. What Jehovah began back there in the first century, he is finishing up today in this twentieth century. Now, before the outbreak of the greatest tribulation of all human history upon this system of things, he is completing this spiritual people for his name, and there is still a remnant of them on earth. If this is not so, then how can we account for what is now taking place on all inhabited continents and the islands of the seven seas? What? The name of Jehovah is being made known and exalted on a scale never before realized since tremendous reproach was brought upon it by the destruction of Jerusalem and its famous temple in the year 70 C.E. Let there be no mistake about it: Jehovah has his people for his name on earth today, and they are proving themselves to be just that. W 11/1 39

Sunday, August 20

Pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses.

—1 Tim. 6:11, 12.

Jesus said the field is the world. (Matt. 13:38) So Jehovah's witnesses have the responsibility and are declaring the good news of the Kingdom around the world. It takes stalwart, faithful and determined men and women

to keep at this work year after year. What Paul wrote to Timothy is good counsel, and Jehovah's witnesses have "offered the fine public declaration in front of many witnesses." As their annual worldwide reports show, they have been doing this year after year, doing it in 207 lands in 1971. They have been doing what Jesus said they should do, namely, be "witnesses of me . . . to the most distant part of the earth." (Acts 1:8) If you are going to put up a fine fight for the faith you must get involved in the Bible teaching work. W 1/1 62

Monday, August 21

Make appointments of older men in city after city, as I gave you orders . . . For an overseer must be free from accusation.—Titus 1:5, 7.

By beginning to discuss the requirements for being an appointed "older man" and then going on to say, "For an overseer must be free from accusation," and so forth, Paul shows that an "older man" is also an overseer. So at the same time that Titus would be appointing "older men" he would also be appointing overseers in the congregation. Thus Paul here uses the words "older men" and overseers as being synonymous. So an overseer must be an "older man" and an "older man" must carry out the duties of an overseer. Paul showed this also at Miletus. (Acts 20:17-28) According to those words, those "older men" had been put in office by appointment of God's holy spirit acting through the visible governing body. By being thus appointed to be "older men" they were simultaneously appointed to be "overseers" and the duty of overseer obliged them to act as shepherds of the flock. W 11/15 6-8a

Tuesday, August 22

As the transgressors act to a completion, there will stand up a king fierce in countenance and understanding ambiguous sayings.—Dan. 8:23.

History shows the symbolic 'small horn,' that aggressive 'king fierce in countenance' was a northwestern offshoot of the Roman Empire, namely, Britain, forasmuch as there were Roman provinces in what is now England down till the early part of the third century C.E. In the course of the following centuries England came to be the seat of an empire, which, from the seventeenth century onward, included colonies in North America. By the year 1763 the British Empire had defeated Spain and France, both of which were powerful sections of the Holy Roman Empire. From then on, the British Empire demonstrated herself to be the mistress of the seas and the Seventh World Power of Bible prophecy. It gained still greater power when the United States of America collaborated with it to form the Anglo-American Dual World Power. Economically and militarily, it was indeed a "king fierce in countenance." W 12/1 25

Wednesday, August 23

Shepherd the congregation of God, which he purchased with the blood of his own Son.—Acts 20:28.

Just as the ancient congregation of natural Israel was a theocratic organization, so the congregation of spiritual Israel should be and must be a theocratic organization. That means that God, whose name is Jehovah, is the Supreme Ruler of it. That explains why the things that happened to the ancient congregation of Israel could be said to have happened typically or "as examples" to Jehovah's Chris-

tian congregation. (1 Cor. 10: 6, 11) Jehovah delivered ancient Israel from slavery and death in Egypt on the basis of the blood of the Passover lamb and then from death in the Red Sea during their escape from the pursuing Egyptian armies. He could say to ancient Israel: "You are mine." (Isa. 43:1) In like manner, the Christian congregation became His by the shed blood of the antitypical Passover Lamb, Jesus Christ. (John 1:29, 36; 1 Cor. 5:7) Correctly the Christian apostle Paul spoke of it as "the congregation of God." W 12/15 25

Thursday, August 24

Having sustenance and covering, we shall be content with these things.—1 Tim. 6:8.

Problems are certain to confront those who move to another city or country. It may mean that they will have to content themselves with a lower standard of living. Finding employment may be another problem, but can we say that it is an impossible one to solve? In some instances the local Witnesses have been able to help a family to locate work. In others it has been necessary to take work that was different from what one had been accustomed to. He may even have to take work that does not pay as well, but that may be necessary in order to stay where the need for preachers is great. Here developing the right mental attitude is important, which attitude the apostle Paul points out. So the family that moves will do its best to get along on possibly a lower income and less desirable accommodations so it can stay where more proclaimers of the Kingdom are needed. This would be putting the interests of God's kingdom ahead of material interests.—Matt. 6: 33. W 2/1 20-22a

Friday, August 25

The law of his God is in his heart; his steps will not wobble.—Ps. 37:31.

The one who keeps mustering up courage in his heart to progress, yes, forcing himself to do the right thing, to get the law of God into his heart soon finds it easier to do the right thing. More than this, the heart gets a taste by actual experience of what pleases God, and the more the heart does this, it has to conclude, you can get pleasure in this too. It, along with the mind, sees the benefits. These former desires begin to be replaced in the heart by the right things. Two things cannot occupy the same place at the same time. In effect, there has been a 'circumcision of the heart.' (Rom. 2:29; Col. 2:11) Now he stays away from the former acquaintances and bad influences because he wants to at heart. The heart has come to find its highest delight and purest pleasure in the doing of God's will and associating with His people. The former things become revolting to him. He has built up a love, a deep affection, for Jehovah's law in his heart. W 3/1 18a

Saturday, August 26

They [hanged] Haman on the stake that he had prepared for Mordecai.—Esther 7:10.

Esther's exposing of Haman as the archenemy necessitated her revealing her own identity. When did those of the Esther class in modern times identify themselves? The best evidence is the identification that took place Sunday, July 26, 1931, at an assembly of Jehovah's people in Columbus, Ohio. On that occasion they adopted a resolution by which they identified themselves, embracing the name "Jehovah's witnesses." A booklet contain-

ing this resolution was published and given a wide circulation. This identification also worked for the exposure of the clergy class. The hatred already manifested toward the true servants of God was now revealed in even stronger action and the Haman class now became identified even more positively as anti-God, determined to destroy God's servants. Jehovah's people ran into opposition as never before in their modern history. The Haman class died in the sight of God and in the eyes of honest-hearted persons the world over. W 3/15 13a

Sunday, August 27

Jesus, whom heaven, indeed, must hold within itself until the times of restoration of all things.—Acts 3:20, 21.

Each one of us does well to ask himself the vital question, 'Am I an enemy of Jehovah's Messianic kingdom by Jesus Christ?' Babylon the Great, the world empire of false religion, is! So are the political nations that make up the United Nations. All such enemies are to be subdued, crushed! According to Bible prophecy and world conditions, this is near! Why are we convinced of that world disaster as being near? For the reason that the apostle Peter prophesied that this ascended Jesus Christ "heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke." The key question here is, What are those "all things" until the times of the restoration of which the heaven must hold within itself the ascended Messiah Jesus, who is seated at Jehovah's right hand waiting for his enemies to be made his footstool? Those "all things" are the Messianic kingdom and its interests at the earth. W 4/15 23-25

Monday, August 28

Jehovah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. Thus Jehovah God made to grow out of the ground every tree desirable to one's sight and good for food and also the tree of life.

—Gen. 2:8, 9.

By our learning from his Word just why Jehovah God created the earth and put man upon it, we can discover just why it is that all the nations of today are headed for a fatal collision with Him during the lifetime of our generation on earth. To the astronauts in the spacecraft of the Apollo series our earth looked beautiful from away out there in outer space while they were flying to and from the moon. It will look even more beautiful when Jehovah God brings mankind to the completion of seven thousand years of human existence on earth. The difference in earthly conditions will be as great as that between a refuse dump and a park of paradise beauty. God started man off in a paradise of pleasure, or a "garden of Eden," even as noted above. But a person would never know it today. W 10/15 12

Tuesday, August 29

Brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death.

—Matt. 10:21.

The sources of pressure in our times seem legion—fear of thieves and immoral persons bent on doing harm, dangers of fearsome diseases, skyrocketing costs of living, shrunken purchasing power of savings, the seemingly endless stream of crises one atop another due to strikes, riots, wars, revolutions—just to enu-

merate a few. While such things are far beyond a person's control, yet with the aid of God's Word we can prevent such pressures from disturbing the tranquillity of the family circle. Severe opposition from relatives, or physical abuse from neighbors, may be the source of pressure on the family. Understanding the reason for this may not eliminate the pressure, but it will greatly strengthen the family to endure it. Does not God's Word say that one's closest relatives may violently oppose those devoted to Jehovah God and Jesus Christ? It most certainly does! W 10/1 20, 21

Wednesday, August 30

Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers.

—Eph. 4:29.

Cursing today seems to be the going thing, the way of life for many. The theater, movies, even television, have become victims of the "four-letter words" as they are called. To those with such warped views the counsel of the Bible indeed seems outmoded and is looked upon with disdain. Nevertheless, the counsel is that those seeking to promote unity among mankind should not let a rotten saying proceed out of the mouth. Those wishing to please Jehovah God and promote unity will follow the advice at Philippians 4:8. Rotten sayings can produce rotten people. To avoid rottenness, follow that advice. Shun things that fill your mind with rotten sayings and ideas. If you feed your mind with the garbage productions of the theater, screen, television and the printed page, in time you will become a speaker of garbage or rotten sayings. W 5/15 13a

Thursday, August 31

Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Truly I say to you, He will appoint him over all his belongings.

—Matt. 24:45, 47.

In addition to providing the remnant with other persons to proclaim the good news, God has graciously made available the material things necessary to carry on the tremendous activity required. Facilities are in the hands of God's dedi-

Promote Respect for the Divine Name.—Ps. 148:13.

Friday, September 1

Jehovah . . . hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

—Ex. 3:15, AS.

The original divine name has not passed out of fashion and it should not pass out of use in a respectful way. We should never let ourselves get like the ruler Pharaoh of ancient Egypt and oppose that name and get stubborn toward it as he did. (Ex. 5:1, 2) Refusal to recognize Jehovah got Pharaoh nowhere—except into destruction in the Red Sea. The Most High God specially claimed the name when he sent Moses to appear before Pharaoh and demand that the enslaved people of Israel be let go that they might take possession of the Promised Land. Since he said that Jehovah was his name forever and is his title in every generation, it is his name and title today, in our generation. We, even as Christians, have no right to change that. "Jehovah" is his Memorial name, according to the American Standard Version Bible. It was his memorial in the very first generation of mankind.—Gen. 2:4. W 11/1 22, 24

cated servants for the production of Bibles and Bible literature, and millions of copies are going out each month, thereby speeding up the required activity of getting the good news spread all over the world. Individuals have been raised up by Jehovah to comprise the faithful and discreet slave whom Jesus foretold. It is a time of much spiritual feasting on revealed truths; regular provisions of spiritual food are made for Jehovah God's servants throughout the earth. W 7/1 10a

Saturday, September 2

If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you.

—1 Pet. 4:14.

This token from God is what makes us happy under persecution. Christians do not want to be persecuted. We would much rather live in peace. But this wicked world brings persecution against us for remaining steadfast to Christian principles. Our firm stand, however, has resulted in happiness. We thrill in the fact that we can stand for Jehovah and not bring any shame on him and his organization. Our rejoicing is in maintained integrity. For example, the fact that persecutors have burned down many of our brothers' houses and Kingdom Halls is no cause for rejoicing. But to find the spirit of God within themselves to remain faithful to God in spite of their losses is a cause for great rejoicing. Joy does come to us when we learn that such wicked deeds have not embittered those persecuted, but that under trial they have remained faithful to God. W 8/15 15-17a

Sunday, September 3

The heart of earthing man may think out his way, but Jehovah himself does the directing of his steps.
—Prov. 16:9.

How does the heart react when we are faced with temptation to do what is wrong? What goes wrong when a person begins to scheme deliberately to satisfy the desires of the heart? Is your heart strong enough to motivate you away from a wrong course, or will it succumb to entertaining secretly the possibility of indulging in the desires of the flesh? To delay in making a right decision can be disastrous. A powerful force is generated when the heart begins to contemplate, the emotions are stirred and the flesh begins to prepare itself for the wrong. This ability of the heart to select between optional courses and fix its desire on one of them explains why the Bible speaks of the heart of man as 'thinking out his way,' that is, the way over which his mind has first thought and which way appeals to his heart. This is particularly the case in moral and spiritual matters.—Prov. 19:21. W 3/1 6, 8a

Monday, September 4

Since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive.—1 Cor. 15:21, 22.

If a person allows evolution to guide his thinking and classifies the Scripture record of creation as "unhistorical," it means that he does not believe that Adam broke God's law, as reported in Genesis chapter 3. Nor does he believe that mankind is born in sin because of the transgression of Adam. Now, how does this affect one's

attitude toward the ransom sacrifice of Christ? Belief in the sin of the first man Adam is directly related to belief in the ransom, as the apostle Paul explains at length in his inspired letter to the Roman Christians. (Rom. 5:12-19) And to the Corinthian congregation he wrote as above. Obviously, when clergymen classify as "myth" what the Bible says about the reason for the ransom, they sow seeds of doubt as to the validity of the ransom itself. When the ransom has lost its meaning for one where is one's faith? It is gone. W 1/15 16, 17a

Tuesday, September 5

It put on great airs, and from him the constant feature was taken away, and the established place of his sanctuary was thrown down.—Dan. 8:11.

Some months before the history-making London convention of 1926 the greatest name in the universe, that of the great Theocrat, Jehovah, began to come to the front. This was accentuated by the leading article in *The Watch Tower* in its issue of January 1, 1926, entitled, "Who Will Honor Jehovah?" That challenging question the remnant answered both in word and in deed. During the years that followed they proceeded to prove who it was whom they honored by publishing world wide the name and the Messianic kingdom of Jehovah. This publicity work stamped them indeed as being true witnesses of Jehovah. Who, then, can accuse them of being presumptuous because, on July 26, 1931, at an international convention in Columbus, Ohio, this anointed remnant embraced the designation "Jehovah's witnesses"? No one! Being worshipers on earth at his sanctuary they were the "established place of his sanctuary." W 12/1 5a

Wednesday, September 6

Abstain . . . from what is strangled and from blood.
—Acts 15:20.

At times God's servants have been tested regarding the prohibition of blood. Tertullian reports that the Romans knew about the Christian stand on blood and that Christians were tested in connection with it. But faithful Christians would not transgress. They could not be coerced to break God's law even when threatened with the punishment of death. Due to the modern medical practice of transfusing blood, Christians at times are faced with a similar test of their faith. Some doctors insist upon giving this blood treatment or no treatment at all. This can be a real test for a Christian. What if you should find yourself in a circumstance where doctors insist on giving blood to you or to one of the members of your family? How happy are those who have faithfully obeyed God when faced with such a test! Not only do they have the grand consciousness of God's approval, but they have been protected from dangers with which blood transfusions are associated. W 2/15 13, 14a

Thursday, September 7

This is the covenant that I shall conclude . . . I will put my law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people.—Jer. 31:33.

Since the Christian congregation is a "holy nation, a people for special possession," it is Jehovah's property and he is the undisputable Ruler over it. He is the God Ruler, the Theocrat. (1 Pet. 2:9) The theocratic position of God toward the congregation is foretold in the prophet Isaiah's words with reference to an-

cient Israel: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us." (Isa. 33:22) Acting in all these capacities, he established the Law covenant with ancient Israel through the prophet Moses as mediator. Through a Mediator greater than Moses, namely, through Jesus Christ, God has established the new covenant with the Christian congregation of spiritual Israelites. As the Theocratic Ruler, Jehovah stated in that covenant the above. So it was a theocratic new covenant. W 12/15 26

Friday, September 8

My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will.—Matt. 26:39.

Was Jesus here saying that he was wanting to withdraw and back down from his decision to die and provide the ransom? No, Jesus did not appeal to his Father to be spared from death. But he knew that in a few hours he was going to be arrested and brought before the Jewish Sanhedrin. They were going to declare him guilty of blasphemy against God, the worst possible crime; yet he was the one who 'loved righteousness and hated lawlessness.' (Ps. 45:7; Matt. 26:65) Here he had come down from heaven as the Son of God, to vindicate his Father, and first of all, his essential nature—his sonship—was denied by Jehovah's own professed people. But now, they were going to hang him upon a stake as the worst kind of person there could be—a blasphemer against God, as well as a seditious. What a defamation of Jehovah God! Jesus had come to vindicate his Father and exalt his name and here he was to be hung up as a curse and a blasphemer! W 5/1 18, 19a

Saturday, September 9

He who peers into the perfect law that belongs to freedom and who persists in it, this man . . . will be happy in his doing it.—Jas. 1:25.

Jehovah God does not automatically put his spirit within us. We must cooperate, by submitting our own mental or emotional inclinations, to the influence and working of his spirit, which operates through his Word. Thus you have a new and steadfast spirit in your clean heart and a new personality. (Eph. 4:24) Putting on the new personality, however, does not mean an entirely different personality, thus losing our identity. True, we must deaden those things that are bad, both in our hearts and in our lives. However, natural qualities and abilities can accomplish much good when brought under control and directed into right channels. The ability to think quickly, and to express spontaneous sympathy, or enthusiasm, when controlled by a good motive, can be a great help, especially when witnessing. In all this, including self-control, perseverance is required even as the disciple James shows. W 7/15 12, 13b

Sunday, September 10

Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers.
—Acts 20:28.

In the June 1, 1938, issue of *The Watchtower* appeared the first part of the article entitled "Organization." It was thrilling for worshipers at Jehovah's sanctuary to read these sentences of the opening paragraph: "Jehovah's organization is in no wise democratic. Jehovah is supreme, and his government or organiza-

nization is strictly theocratic. This conclusion is not open to successful contradiction." The June 15, 1938, issue of *The Watchtower* published the second part of "Organization," and it set out a resolution for adoption by the congregations of Jehovah's witnesses in which they recognized "that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of the visible organization of Jehovah, as well as the invisible." This called for appointments theocratically, from the top down, as directed by Jehovah God's holy spirit. W 12/1 8a

Monday, September 11

A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him.—Ezek. 21:27.

In 607 B.C.E., Jehovah's temple of worship in Jerusalem was destroyed by the Babylonians, and Jerusalem and the land of Judah became desolated for seventy years as the deported inhabitants were exiles in the land of Babylon. Did that mean that Jehovah's theocracy over his chosen people had ceased to exist? No! For he is the One who later brought about their restoration to their God-given land. What had ceased to exist was the kingdom in the royal line of David, and thus the Messianic kingdom of God in a miniature or small-scale way had gone out of operation. In due time that kingdom of God was to be restored. The restoration of it would lead to the bringing in of a righteous new order. In the meantime Jehovah's people for His name would continue in relative subjection to the Gentile nations and their kingdoms.—Luke 21:24; Rom. 13:1. W 12/15 16

Tuesday, September 12

Fathers, do not irritate your children.—Col. 3:21, AT.

Youngsters complain about their parents' failure to understand them. For example, when youngsters do confide and disclose a problem they are having, so often parents become angry instead of giving help. Thus to avoid family friction, children feel it is better not to mention their problems to their unsympathetic parents. Also, parents often tell their children what not to do, but seldom do they say what to do or how to do it. Also, often promises are not kept by parents. They will promise their children something very desirable, but then fail to fulfill the promises on some weak excuse. The same is true regarding parental threats. Sometimes they are carried out; most of the time they are not. It thus becomes a game of chance and the child soon learns that the parents' word is not dependable. Similarly, children are often severely scolded about certain things but on other occasions these same things are passed over by the parent without comment. All such tends to irritate the children. W 10/1 10, 11a

Wednesday, September 13

Brothers, . . . be babes as to badness; yet become full-grown in powers of understanding.
—1 Cor. 14:20.

Youths need training and education in the important things in life, namely, righteousness, faith, love and peace. (2 Tim. 2:22) This proper training is best given by God-fearing parents. Children need such training to become full-grown in powers of understanding. Such training and education should not be passed off to others to care for, as is so often the case

nowadays. This has resulted in many young persons feeling isolated from their parents, as not wanted, sometimes even as a nuisance. This in turn has led to the generation gap that exists between parents and children. To cope with this tendency, God-fearing parents want to do all they possibly can to establish and maintain solid relations with their children so that their children will have confidence in them, the kind of confidence that will lead the children to their parents to discuss problems, and not to their friends on the street or other outsiders. W 6/15 2, 3a

Thursday, September 14

Every tongue [shall] openly acknowledge that Jesus Christ is Lord to the glory of God the Father.—Phil. 2:11.

Yes, all other creatures must recognize the exalted name of Jesus Christ and bow at it. But to whose glory must they do this? To the glory of the highly exalted Jesus Christ? No! But as the apostle Paul says, "to the glory of God the Father." The highly exalted Christ is called "Lord," but he is not called God nor is he called Father, for he remains the Son of God. The rank and title of "God the Father" always remain with Jehovah. He did not give his heavenly Son a name higher than His own nor a name even equal to His own. His name remains supreme, unreachably high. Jesus Christ in heaven recognizes it as such. So in the name of the Lord Jesus Christ we Christians will pray to Jehovah God: "Our Father in the heavens, let your name be sanctified." We do not misuse that name but respect it as the highest name in all existence. We separate ourselves from all religions that defame God's name.—Matt. 6:9. W 11/1 21

Friday, September 15

I will execute in them great acts of vengeance, with raging reproofs; and they will have to know that I am Jehovah when I bring my vengeance on them.—Ezek. 25:17.

Jesus Christ believed in the coming Paradise that is to be established world wide under his kingdom. He also believed in the deluge of Noah's day. If we are true Christians we also will believe in it, even though worldly nations do not. (Luke 17:26, 27) The nations also do not believe in what Jesus prophesied about our day. What did he say? That, just as the pre-Flood system of things on earth ended in worldwide disaster at the Deluge, so the long-standing present system of things would end in a disaster on a worldwide scale. According to their religious claims, the nations of Christendom should have proved to be different from the so-called heathen nations. But because of making herself like those nations, Christendom, too, is bound to collide with God, for she acts as the counterpart of the ancient nation of Israel. She will be made to know Jehovah. W 10/15 21

Saturday, September 16

The very ones redeemed by Jehovah will return and certainly come to Zion with a joyful cry; and rejoicing to time indefinite will be upon their head.—Isa. 35:10.

As the wicked world grows wicked, and the hope of the righteous grows ever brighter, the contrast between the dying old world and those set apart as Jehovah's redeemed ones grows ever greater. These latter hope to be of the world of mankind that will never pass away. Joyfully they heed Jehovah's counsel to turn aside from the path of wicked

ones. In doing so, what do they find? The path of the righteous. (Prov. 4:14-18) What joy, indeed, it is to receive ever clearer understanding of Jehovah and his glorious Kingdom purposes that are fulfilled through his Son, Jesus Christ! A world of mankind, Satan's domain—with its unholy system of things, now faces demolition. The warning signal is plain for all to see. Stand clear! Set yourself apart. Take and hold your place among the redeemed ones of mankind who have found the "Way of Holiness." W 9/15 23, 24a

Sunday, September 17

The word of God is alive and exerts power and is . . . able to discern thoughts and intentions of the heart.
—Heb. 4:12.

We need to examine our hearts regularly, test our motives, search out our weaknesses and work on remedying them. It is good for us to stop and think: "I know what my mind says, but what is in my heart? Why do I want to do this or that? What motive is it that is impelling me? Is my reasoning truly sincere or am I, in effect, trying to pull the wool over my eyes, excuse myself?" In view of the heart's treachery we need help. God provides it through his Word. But for the Bible to discern the thoughts and intentions on which our hearts have set themselves with benefit to us, we need to do our part. We need to soften our hearts to receive its counsel. We have much spiritual food to help us to pay attention to wisdom with our hearts. The association and instruction at our meetings are wholesome and uplifting. And we have mature overseers who can help us to make practical application of Jehovah God's laws. W 3/1 9, 10b

Monday, September 18

The king removed his signet ring that he had taken away from Haman and gave it to Mordecai.—Esther 3:2.

The fulfillment of this is in harmony with Jesus' prophecy: "This is why I say to you [that is, to the clergy of his day], The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43) This has indeed been a dramatic reversal that has taken place in our day. But something else needed to be done. Though Mordecai's personal life had been saved and he had been exalted, there still stood the decree for the extermination of all the Jews. Mordecai realized that there was a way out for the Jews, one that Haman's decree had not allowed for. This was the authority for the Jews to gather and fight back in self-defense. Now they could take the initiative against those who would destroy them and destroy their enemies instead. To this provision the king agreed and the decree was sealed with his ring and copies were sent to all 127 jurisdictional districts.—Esther 8:1-14. W 3/15 15a

Tuesday, September 19

Let [your adornment] be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God.—1 Pet. 3:4.

One way in which a wife can witness to her husband, regardless of how opposed he may be to Bible truth, is by her fine conduct. The apostle Peter emphasizes the value of fine conduct and the "quiet and mild spirit." From the context we learn that the apostle is discussing the Lord Jesus Christ and how mild-

ness distinguished him. When he was undergoing injustices, he refused to make vehement protest. He went like a lamb to the slaughter, knowing it was God's will for him. There was no loud, strong protest, no departing from mildness. And so Peter, talking to married women, stresses that mildness has great value in the eyes of God. He contrasts mildness with the garments of outward adornment by which some women largely try to capture the attention and affection of their husbands. But unlike clothes that get old and wear out, mildness is incorruptible apparel. W 4/1 8, 9a

Wednesday, September 20

As for your eyes, straight ahead they should look, yes, your own beaming eyes should gaze straight in front of you. Do not incline to the right hand or to the left.
—Prov. 4:25, 27.

You can be sure that Satan will try to slow you down. He may put hurdles in your way, or pitfalls that have to be skirted or jumped, or he may try to get you off the course onto a sidetrack of materialism. To run a good race it is necessary to avoid distractions. The above counsel applies to us all. Yet some do drop out of the service because they do not keep their eyes straight ahead on their goal. They become enmeshed in materialism and soon drop out of the race for life. Some pioneers pick up heavy loads to carry, trying to pioneer while buying a car or a trailer, something that may not really be needed. But it does not have to be that way. If you keep your eye on the goal and are determined to continue, you can with Jehovah's help. Just do not pick up those extra weights. Instead, "put off every weight." —Heb. 12:1. W 6/1 11a

Thursday, September 21

Give thanks to Jehovah, you people! Call upon his name. Make known among the peoples his dealings. Make mention that his name is put on high.—Isa. 12:4.

What is to be expected, what should we expect, of a people for his name? Why, this: That they would consider it an honor to bear that name, they would not be ashamed of that name, they would sound forth the praises of that name in all the earth, both inside and outside of Christendom. In these last days of this world system, when religious liberation is being gained from Christendom and all the rest of the world empire of false religion, the liberated remnant take to heart their obligation to carry out the prophetic words of Isaiah. Since the anointed remnant of Christian witnesses of Jehovah have put themselves to work to have a part in the fulfillment of that prophecy, Jehovah has "done surpassingly," he has done splendidly, he has triumphed! Over his own name he caused his word of promise, his prophetic word, to be written down. With his own name he backs it up. *W 11/1 1-3a*

Friday, September 22

Paul and Timothy, . . . to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants.—Phil. 1:1.

About twenty-three years after Pentecost Ephesus had a number of overseers, for all the "older men" whom Paul summoned to see him were overseers. (Acts 20:17-28) Four or five years later the congregation of Philippi had a number of overseers as well as a number of ministerial servants to act as assistants

to the overseers. That is why Paul opened his letter to that congregation the way he did. From this there is no mistaking that the Philippian congregation had more than one overseer as well as more than one ministerial servant. This was doubtless true of all other first-century congregations that had enough competent manpower to provide overseers and ministerial servants for their needs. It was a later development after the death of the twelve apostles to have one overseer over a congregation or over a number of congregations in a certain area. *W 11/15 10, 11a*

Saturday, September 23

Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance.

—2 Pet. 3:9.

Do you believe that the twenty-fourth chapter of Matthew is now having its greater fulfillment and that you are living in the "last days"? Do you believe that Christ Jesus has returned, and is present in his heavenly kingdom, having been seated upon his throne in the new heavens? Do you see that the conclusion of this system of things is very near its close? Do you pray and believe that God's will shall be done on earth as it is in heaven? Without fail will you continue to 'fight the fine fight of the faith and get a firm hold on everlasting life'? Do you believe that the vision "will not tell a lie"? Do you have the faith that Habakkuk said we should have, namely, even if it should delay, keep in expectation of it, for it will come true without fail? (Hab. 2:3) Recall, too, please, what Peter said. *W 1/1 70*

Sunday, September 24

My son, to my words do pay attention. . . . Keep them in the midst of your heart.

—Prov. 4:20, 21.

It is not enough to get a mental understanding, we need to be moved by what we learn, feel it in our hearts. We need to write what we learn upon the tablet of our heart, and we can do this only if we take time to let God's truth sink down into our heart, right into the middle of it, so that it will motivate us in the right way. Is that what you do when you engage in personal study at home? when you attend meetings? Sometimes we say that in our personal reading or at meetings we find that our mind wanders. Perhaps a child cries or some other distraction may divert our attention momentarily. But could it be that sometimes it is not our mind but our heart that starts to wander? Do we find ourselves thinking about material things or on things of the flesh, food, entertainment, someone of the other sex? If we find these things more interesting than the consideration of God's Word we are in trouble. *W 3/1 12, 13b*

Monday, September 25

Truly I tell you today, You will be with me in Paradise.

—Luke 23:43.

The way not to collide with God is to walk with God. Enoch, the seventh man in line of descent from Adam, did so. (Gen. 5:21-24) Also, the tenth man in line from Adam walked with his Creator, even as we read at Genesis 6:9. Did this bring its reward? Yes, Noah avoided any collision with Jehovah God. This is proved by the astounding fact that he and his family survived the Deluge that engulfed the whole earth and

drowned all ungodly human society, causing the disappearance of the unexpanded original paradise from the earth. However, the divine Creator and Owner of the Paradise who took it away by the Deluge can also restore it. This he has promised to do. His promise assures us that he was not thwarted in his original purpose but that, in due time, he will gloriously fulfill that purpose and thus beautify all the earth as mankind's everlasting happy home. It was to this restored Paradise that Jesus Christ referred as he was hanging on the torture stake. *W 10/15 18-20*

Tuesday, September 26

Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now . . . and in the coming system of things everlasting life.—Mark 10:29, 30.

The difficulty in leaving good friends may still be another problem. Moving does not mean the end of their friendships but rather the opportunity to expand friendships. A family will find new friends to add to those it already has. Remember Jesus' promise that those who leave relatives in order to proclaim the good news of the Kingdom elsewhere will receive relatives and houses a hundredfold. New friends who are also dedicated servants of God will become as close as fleshly relatives. Because of their hospitality their homes will be open to such persons. Graduates of the Watchtower Bible School of Gilead who have gone as missionaries to other countries have proved Jesus' statement to be true. And so have many others who have gone to serve where the need is greater. *W 2/1 23a*

Wednesday, September 27

Whatever things are true, . . . righteous, . . . chaste, . . . lovable, . . . continue considering these things.—Phil. 4:8.

Especially in recent times has Satan employed sex to tempt Christians into immoral conduct. The tremendous emphasis upon sex, with the glorifying practically everywhere of illicit sexual practices, can constitute a real trial for Christians. How can we successfully endure this trial? By allowing our minds to dwell on immoral thoughts? By going to movies, reading books and watching television programs that condone prostitution, adultery and other God-dishonoring practices? By looking on a person other than one's marriage mate with the thought of having immoral relations with that person? Of course not! To pass this test of our faith successfully we need persistently to control our thoughts, making it our resolve, and reinforcing that resolve over and over again, that no matter what situations arise in our lives we will obey God's moral requirements. When tempted, pray to Jehovah. Think about making his heart glad.—Prov. 27:11. W 2/15 15-17a

Thursday, September 28

To you first God, after raising up his Servant, sent him forth to bless you by turning each one away from your wicked deeds.—Acts 3:26.

To get the blessing those Jews had to turn from wicked works. By calling upon the Jews to 'repent and turn around' or be converted, the apostle Peter was not setting before those Jews an earthly hope, a hope of inheriting an earthly Paradise under the Messianic kingdom of the heavens. He was not pointing them forward to the long-

distant future with the prospect of being restored to perfect human life and health in a Garden of Eden restored to earth. Rather, Peter was pointing them to the opportunity of becoming associated with that Jesus Christ the primary Seed of Abraham and thus sharing with Jesus Christ in blessing all the families and nations of the earth. This would mean that they would also be associated with him in his Messianic reign, reigning with him in the heavens for the blessing of all humankind. They needed to become spiritual Israelites. W 4/15 11, 13a

Friday, September 29

You have magnified your [spoken word] even above all your name.—Ps. 138:2.

Either the Bible is true, or Jehovah's name means nothing! But his word of promise and of prophecy stands proved true, stands vindicated! The faithful carrying out of his word proves that he has lived up to his name. Furthermore, in his actually carrying out his word he has surpassed what his name led us to expect. The result has been just like what David mentioned as a reason for lauding Jehovah. What is this that David is saying? Is God's spoken word greater than his name? No! Well, how, then, does he magnify his spoken word above all his name? In this way. His meaningful name, because of being attached to his saying or word of promise and of prophecy, caused us to look for much in the way of fulfillment. But actually he carries out his saying in a magnified way, in a way that is grander than what the guarantee of his name leads us to expect. He did not need to do so much in order to prove to us that his name is reliable as a guarantee of fulfillment. W 11/1 3-5a

Saturday, September 30

Against the Prince of princes [Jehovah] he will stand up, but it will be without hand that he will be broken.

—Dan. 8:25.

During the 2,300 days of trial the anointed remnant of Jehovah's witnesses have not been alone in striving to bring His "holy place" into its right condition under divine guidance. (Dan. 8:14) At God's spiritual "sanctuary" they have had loyal companions and supporters. Who? "A great crowd, which no man was able to number." (Rev. 7:9-15)

Loyally Adhere to the Theocratic Rule.—Acts 5:29.

Sunday, October 1

As a consequence of the fact that I shall do this very thing to you, get ready to meet your God, O Israel.—Amos 4:12.

This is the challenging order of Jehovah of armies. Here the nation of Israel was challenged to meet an invisible God. This invisible One had visible works of creation like mountains to bear witness to his being a real God. He was higher than the highest mountains in the land of Israel. He could create winds and manipulate them, and he could cause storms to make the dawning light fade into obscurity. He could use armies of the enemies of Israel to serve as his visible agencies in executing his judgments upon that covenant-breaking nation, the polluters of the sacred God-given land. He did just that, in the years 609-607 B.C.E., bringing the armies of the Babylonian Empire against the land of Judah and Jerusalem. Get ready all they could, the Israelites were unable to meet "Jehovah the God of armies" as represented by the armies of Babylon. The land of Judah was depopulated. W 10/15 26, 27

These dedicated, baptized followers of the Lamb Jesus Christ are just as theocratic as are the anointed remnant of Jehovah's "holy ones." Shortly now, at Armageddon, the Seventh World Power "will be broken." This destruction will be accomplished "without hand," not a hand of Jehovah's Christian witnesses being raised to bring this about. But Jehovah's Theocracy, that the faithful worshipers at his "sanctuary" have persistently adhered to, will remain triumphant.—Rev. 16:14, 16. W 12/1 39, 40a

Monday, October 2

All of a sudden he is going after her . . . until an arrow cleaves open his liver, just as a bird hastens into the trap, and he has not known that it involves his very soul.

—Prov. 7:22, 23.

One of the more serious charges of many teen-agers is that their parents neglect to instruct them in the very fundamentals of life and its reproduction, that is, in the matters having to do with sex relations. Is there not a lack of genuine love when parents fail to instruct their children concerning the sanctity of marriage, or to warn them about promiscuity, and the consequences of loose moral conduct that results in shameful pregnancy out of wedlock and infectious venereal diseases that produce blindness, sterility and insanity? Where is parental love when a daughter is not told that a girl of easy virtue in the end becomes despised in the eyes of her so-called lovers? Where is there love on the part of parents who let their children learn the "facts of life" from the depraved and degenerate elements of society? W 10/1 12a

Tuesday, October 3

Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God.—Jas. 4:4.

Since the time of faithful Abel, Jehovah God has been preparing his Kingdom realm for the world of redeemable mankind. (Matt. 25:34) Do you wish to be part of the righteous world that is rewarded with everlasting life in the Kingdom's earthly realm? Then you will meet with bitter hatred from a different world—the world of mankind outside the Christian congregation. This world hates Christ because he bears "witness concerning it that its works are wicked." This is the world that is soon to perish. It will never be renewed. This wicked world and its system of things is under the control of God's archenemy, Satan the Devil. Hence we should never want to befriend it. That would be adultery of the worst kind—spiritual adultery, even as James warns. The issue is clear-cut. Christians cannot have any part with the present wicked world. W 9/15 1-3a

Wednesday, October 4

They are no part of the world, just as I am no part of the world.—John 17:16.

World War II found Jehovah's people theocratically organized. What was to be their theocratic attitude toward it? There was no room for compromise for them such as had been committed during the first world war. It was no case of uncertainty and indecision. The League of Nations had been dealt a death-blow, but Jehovah's Messianic Kingdom still lived and reigned. Having continued to declare that kingdom without

letup till now, Jehovah's witnesses could not side with any of the worldly kingdoms, for they were no part of the world, even as Jesus said in his prayer. Just two months after that war began, the anointed remnant served due notice upon the warring world. How? By the publication of the leading article entitled "Neutrality" in the November 1, 1939, issue of *The Watchtower*. Plainly pointing out what theocratic warfare in the days of ancient Israel was, this article declared "'Christendom' Not Theocratic." We are neutral toward her wars. W 12/1 9a

Thursday, October 5

Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you.—Heb. 13:17.

Until Jehovah God brings this wicked system of things to its end the matter of keeping our own integrity needs our attention, does it not? One of the ways in which we can fail to maintain integrity is by becoming critical of those whom Jehovah is blessing. Some start looking at the human imperfections of those charged with oversight in the congregations of God's people. Sometimes when the older men give wise, practical, Bible-based counsel, others mentally and sometimes even vocally go against such because of their dwelling on imperfections or mistakes that may have been made in years past by the same individuals but who now have changed and put on a new personality. Hebrews 13:17 expresses the proper attitude all of us should manifest in our Christian course. Do you? W 9/1 5, 10

Friday, October 6

The heart is more treacherous than anything else and is desperate. Who can know it? I, Jehovah.—Jer. 17:9, 10.

Working with the heart is tricky. If we are not careful, we become the victims of self-deception, even as God's Word warns. A person who is treacherous is marked by a ready disposition to betray confidence or faith pledged; he is disloyal, untrustworthy, really traitorous. Think of it! We all have, in our imperfect state, a potential traitor enclosed in our bosom! Is it not true that at times we are appalled, yes, ashamed, over things that start to take root in the heart? And when the heart wants something desperately, this can lead to serious trouble. It is vital that we make adjustment quickly, to quiet down these new affections, to eliminate those sudden desires. Paul confessed that his renewed mind was being warred against by the bad desires arising from the heart as well as burdened by weights imposed by the imperfect flesh. He acknowledged that only God through Christ could rescue us from this miserable state.—Rom. 7:21-25. W 3/1 2a

Saturday, October 7

The king granted to the Jews that were in all the different cities to congregate themselves and stand for their souls.—Esther 8:11.

This caused a great change to take place. Now, instead of great mourning and wailing, they began to rejoice and to gather together and unite themselves for their stand against their enemies. Furthermore, the fear of the Jews fell upon the peoples of the land and many began to declare themselves Jews. This part of the drama had a dra-

matic fulfillment during the critical decade in the 1930's. Realizing they were entitled to take all law-conforming measures for the protection of their lives, God's servants proceeded to appeal to the courts in behalf of their God-given work of finding those honestly disposed toward Jehovah and his people. Further steps of unification were taken and the theocratic structure of the organization came to its full realization by 1938. God's people were now fully united and ready when the time for the antitypical fulfillment of Adar 13 should arrive. W 3/15 16a

Sunday, October 8

A stone . . . struck the image on its feet . . . and crushed them. At that time the iron, the molded clay, the copper, the silver and the gold were, all together, crushed and became like the chaff.—Dan. 2:34, 35.

The feet of the idolatrous image are standing in opposition to God's kingdom as governed by Christ, the only government with right to rule all the earth. Those kings, those political rulers of the earth, are fighting against God's kingdom. The United Nations organization stands for world domination by man, not by God. Its two opposing blocs of nations stand for world domination by man-made political systems. World domination by God's kingdom they do not want, nor do they consider it realistic. They prefer their own political sovereignty to the universal sovereignty of Jehovah God. To the question, Who owns the earth? they answer, We do! And we are going to keep it! Once that the political rulers have done away with Babylon the Great, they will show themselves as never before to be fighters against God. W 10/15 39-42

Monday, October 9

She has rewarded him with good, and not bad, all the days of her life.—Prov. 31:12.

Good planning is important so that the Christian wife will be well-balanced in her activities, not neglecting her children nor her unbelieving husband nor her Christian privileges. The unbelieving husband may wish to be with his wife for the weekend. However, because his wife shares in the field ministry and goes to the meetings of the Christian congregation, he may begin to feel that his wife's religion is taking her away from him. He may very much dislike his wife's being away from him for prolonged periods. In this case good planning on the part of the wife is necessary. She might arrange to share in the ministry on the weekdays when her husband is away. Perhaps this will require curtailing her Christian ministerial activity to some extent, but still not forsaking the Christian obligation to share the good news and to assemble regularly with fellow believers. Yes, by proper planning she can be rewarding her husband with good and not with bad. W 4/1 17, 18a

Tuesday, October 10

Anyone stopping up his ear from the complaining cry of the lowly one, he himself also will call and not be answered.—Prov. 21:13.

Only when you parents confide in Jehovah, asking him in prayer to 'forgive you your debts, as you also have forgiven your debtors,' asking him to point out the right way to go in this wicked world, only then can you expect your children to feel free to bring you their problems and to ask advice and counsel on what they should do. (Ps. 27:11; Matt. 6:12) And when

your children come to confide in you, how will they be treated? Will you extend them mercy in the same way that you expect your Father in the heavens to extend mercy to you? You are happy that your heavenly Father is long-suffering and patient with you. You, therefore, in turn make sure that you are long-suffering and patient with your children and their problems. And never think that the problems of your children are too petty and small for you to bother about, and never excuse yourself that you are too busy to consider them. W 10/1 21-23a

Wednesday, October 11

The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is.—Prov. 9:10.

The person with faith in the Creator and the Bible enjoys the rich blessings that come with living in accord with what is stated at Proverbs 3:5, 6. He is in a position to use his mind with satisfying results that otherwise are wholly impossible. And even though the universe truly is the work of an intelligent Creator, as the facts show, those who attempt to understand it while trying to leave Him and his purpose out of account meet with constant frustration, because they start with a wrong premise and try to relate all that they learn to a theory that is wholly unsound. The result is constant misinterpretation of what they observe and misuse of the information that they glean. Is that not evident in the way man's environment is being ruined? Coming to know God, and having a reverent fear of Him, must be the starting point if one is to understand and wisely act in harmony with His works. W 1/15 3, 6b

Thursday, October 12

Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens.—Matt. 5:11, 12.

Trials are not pleasant. For example, they can be very grievous as when Jesus was spit upon and ridiculed and finally beaten and nailed to a torture stake to die an agonizing death. Those trials that put his faith to the most extreme test were indeed grievous. Yet Jesus' faithful course under trial proved a cause for praise. First, it brought praise to God's name, for Jesus' faithfulness proved Satan the Devil incapable of turning him from the worship of God. Then, too, Jesus was rewarded for his faithfulness with praise and honor when God resurrected him from the dead to heavenly life. When we always keep in view the praise brought to God's name and the grand reward he gives for faithfulness, we can maintain genuine happiness even when undergoing trials just as Jesus said in his Sermon on the Mount. W 2/15 1, 2a

Friday, October 13

Pray incessantly.—1 Thess. 5:17.

The bustle of twentieth-century living brings its problems. If not watched, it can start to crowd theocratic interests out of one's life. Some negatively permit it to do this. But there is an antidote. It is to give more than the usual attention to personal Bible study, to the meetings and to serving Jehovah. Use theocratic activity to crowd unnecessary material interests out of your life, and you will be blessed. Do not fail to

bring your offerings, your very best, to your God. Jehovah is always true to his promise. (Mal. 3:10) Stay close to what Jehovah provides. Trust in him with all your heart. Imitate the faith of other zealous witnesses, ancient and modern. If personal problems seem too great, take them to the mature servants in the congregation, and follow through on the loving counsel given. In times of trial or weakness, lean all the more heavily on Jehovah in prayer, for he is a Source of power that can overcome any problem. Yes, do as Paul admonishes. W 9/15 18, 19a

Saturday, October 14

When wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way.—Prov. 2:10-12.

Consider what takes place in the heart when a person hears the truth of God's Word with delight after spending a good portion of his life in associating with immoral persons and frequenting places that provide sensual pleasure. The person has shown a great deficiency in good motivating capacities, since "anyone committing adultery with a woman is in want of heart." (Prov. 6:32) Reading cheap novels, looking at pornographic magazines and listening to and telling dirty jokes may have enhanced this craving for sensual stimulation. Now he learns that, instead of growing old and dying, he can look forward to living forever under perfect conditions. This appeals to him at heart. Learning that only those who conform to Jehovah's requirements will live there, he lets the counsel of God's Word direct him. W 3/1 16a

Sunday, October 15

For the vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late.—Hab. 2:3.

It was without fail that the prophecy concerning Judah's destruction by Babylon came true, and it was without fail that Babylon itself was captured by the Medes and Persians. Without fail the Israelites were delivered to their own homeland again. Without fail the one that the Jews rejected and had nailed to the torture stake, the Son of God, was raised from the dead by his Father, Jehovah God. Peter was not hesitant in telling the Jews that they killed the Chief Agent of life, but God raised him up from the dead, of which fact the disciples were witnesses. Without fail the temple of Jerusalem and the city itself were destroyed, just as Jesus said. Did not all of these things come true? What Jehovah God said would happen in days gone by did happen. What he has foretold for the future will also happen. W 1/1 68, 69

Monday, October 16

Who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not be able to finish it.—Luke 14:28, 29.

Those who are dedicated servants of Jehovah ought to take stock of their situation and seriously consider going where more preachers are needed. If a family thinks it can move to another country or to another location within its own country it must nec-

essarily count the cost and decide whether it can be met or not. The reason why this is so necessary was explained by Jesus. Since the time left for this old system of things is very short, it is only sensible to work where our efforts will produce the most fruit. If we are in position to make a move, it is not reasonable to continue struggling with unproductive territory when the "fishing" is better in another territory that is short of preachers. But when a family moves it should be able to stay. So advance planning and counting the cost are essential. W 2/1 25, 26a

Tuesday, October 17

Soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.—Deut. 19:21.

Jehovah's legal requirement of perfect justice is seen in this law to Israel. His exactness in this matter was illustrated also in his dealing with Israel when he selected a tribe for temple service to him. The firstborn belonged exclusively to Jehovah because he had saved them from being destroyed during the tenth plague upon Egypt. But now Jehovah wanted the tribe of Levi to serve at his sanctuary in exchange for the firstborn. However, a census revealed that there were 273 more of the Israelite firstborn than there were Levites. Therefore, to redeem these 273, the Israelites had to pay a ransom for each one. Jehovah was very strict in this transaction. (Num. 3:39-51) Also, if a man committed murder, no money or other ransom could be taken for the man; he had to die. He had to give soul for soul. It is clear, therefore, that to redeem man from sin and death, the ransom price of a perfect human soul was required. W 5/1 11a

Wednesday, October 18

[Add] over all these things love, which is a uniting-bond of completeness.—Col. 3:14, Rotherham.

From Paul's comment it is readily seen that love results in a oneness, a unity or a joining together of persons. They work in the common interest of others without wrangling, disputing, bickering. Such persons, for example, because of this uniting bond of completeness, live lives that are in keeping with the good news of God's Word. Following the uniting counsel of Ephesians 5:3-5, their conduct in a moral way shows them to be striving to be upright. If all adherents to the "good news" follow this advice, then there is unity. There is no need to disregard the advice, simply saying it is some human's direction. No, rather, it is Jehovah God's direction for his people through holy spirit. For unity to prevail, then every adherent to the good news of God's Word would wide must abide by this counsel. Those serving Jehovah and desiring to do so unitedly will speak in agreement and follow the same line of thought. —1 Cor. 1:10. W 5/15 8a

Thursday, October 19

You must circumcise the foreskin of your hearts and not harden your necks any longer.—Deut. 10:16.

The first mention of circumcision of the heart was made by Moses, where we get the root meaning. This was necessary in order to carry out the fundamental requirements, based on true love, as expressed in the appeal found at Deuteronomy 30:15-18. Circumcised heart and ears mean a humble heart, wholly sincere, ready and eager to listen and observe, thus preserving one in the way of pure wor-

ship. But if one has a heart that is inclined to turn away, to turn a deaf ear, due to pride, as implied by a hardened, stiff neck, then that one is bound to be entrapped in false religion and lose out. Centuries later Stephen uttered a terrible indictment of the religious leaders in his day. (Acts 7:51-58) Uncircumcised hearts and ears signify those who are callous, obstinate, unyielding, and are connected with a bold, hard face, a hard heart, and a hardened neck. Pride is the root cause, leading one from bad to worse. W 7/15 6, 8, 9b

Friday, October 20

Give thanks to Jehovah, call upon his name, make known among the peoples his dealings.—Ps. 105:1.

Christians living in the last days are very thankful to Jehovah for a clear appreciation of the meaning of Matthew chapter 24. As the years have gone by since 1914, understanding of the significance of points mentioned by Jesus in Matthew's record have become clearer. From 1922 forward importance of advertising the King and Kingdom has been well known and since then there have been great increases in the number of persons proclaiming the good news of the Kingdom. Preaching the Kingdom good news has reached into 207 lands now. The number of those sharing in this activity sometime ago passed the 1,500,000 mark and keeps steadily increasing from year to year. When assemblies are held for special occasions of worship, such as the Memorial of Christ's death, the numbers go up into the millions and are increasing from year to year. It is easy to find many reasons for coming before Jehovah with thanksgiving in these last days. W 7/1 9a

Saturday, October 21

Train up a boy according to the way for him; even when he grows old he will not turn aside from it.—Prov. 22:6.

To be a good parent is a full-time job. There are no shortcuts to this training. It is said regarding the training of seeing-eye dogs for the blind, that the trainer must have unlimited patience. All his lessons must be taught by affection and never by brutality. When a dog learns well he is always rewarded in some way, such as by an approving pat. A mistake is never let go by but is corrected at once. Nothing is more important to the Christian than the training of his children. If unlimited patience is required in training a dog, can anything less be expected in training a child? If a dog needs to be taught by affection and never by brutality, what should we conclude about the children we may bring forth into this world? If a dog reacts to an approving word or deed, what should we expect in training children? And if a dog's mistake must not go uncorrected, what is there to be said about mistakes children make? W 6/15 13a

Sunday, October 22

Be wise, my son, then you will bring joy to my heart, and I shall be able to forestall my critics.—Prov. 27:11, NEB.

When a Christian is cruelly beaten by persecutors for righteousness' sake as was the case in Hitler's Germany, such brutality did not bring happiness to Christians. Christians do not rejoice in the brutal sufferings of others. Joy, however, does come to them when they learn that persecution did not cause the ones persecuted to doubt God's love, but actually caused them

to be drawn closer to Jehovah as a result of their suffering. This is what makes Christians leap for joy, because they see in such an uncompromising stand for righteousness the spirit of God at work in such persons. There is no pleasure in pain itself. But to know that God has called some to represent him under difficult circumstances and that they are able to stand firm and faithful to him, come what may—this is what brings true rejoicing to the Christian. And Jehovah God also finds pleasure in them. —Matt. 5:11, 12. W 8/15 17, 18a

Monday, October 23

You must not follow after the crowd for evil ends.—Ex. 23:2.

Impressionable youths are often the target of greedy materialists. Parents, fortify your children. See that they avoid the bad influences at school—dances, parties, dating. This glamorous, sensual age is reaping its bumper crop of youth immorality, horrible sex diseases, thievery, dope addiction and rebellion against society. With wise foresight, Jehovah commanded Israel as above. This applies also to our young people today. The mob, with its degraded thinking, will only lead them away from Jehovah's fine principles. When a mob gets on the loose, it is often the novice that gets hurt. For mental, moral and physical well-being, it is wise to keep well away from the crowd. Let young people, and older people, too, avoid reading matter, TV and movies that highlight worldliness. Rather than see how close you can keep to the world's course and yet stay in the truth, how much wiser to see how far you can get from the interests and ways of the world! W 9/15 16, 17a

Tuesday, October 24

Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform.—Matt. 23:3.

The charge of teen-agers is true: It is adults who make and supply pornographic books and pictures for the moral corruption of youth. Children also have some harsh but honest criticism to offer when it comes to the personal lives parents sometimes live and the example they are setting for youth. Everywhere one finds parents who are liars and thieves, who boast of sharp business practices, who pilfer materials from their employers and cheat on hours, who break speed laws and fraudulently withhold payment of income taxes. Some parents are alcoholics, some are drug addicts, some are adulterers and sex perverts. It is rather common for parents to scream and curse at each other in the presence of their children. And yet for all this, these same parents often make a pretense of religious devotion of a sort. What a sham! Such parents call to mind Jesus' words to the religious leaders of his time. W 10/1 13, 14a

Wednesday, October 25

It kept getting greater all the way to the army of the heavens, so that it caused some of the army and some of the stars to fall to the earth . . . And he will actually bring mighty ones to ruin. —Dan. 8:10, 24.

It is easy to see that the action thus described meant invading the rightful domain or interests of the Most High God, the Creator of the "army of the heavens," and the "stars," and even taking away sacrifices regularly offered to Him as a "constant feature"

of his worship. During World War II the Seventh World Power of Bible history brought many to ruin, yes, even "mighty ones." It put on great airs even as far up as against the Prince of princes, Jehovah the Sovereign "Prince" of all the universe. His "army of the heavens," that is, Jehovah's anointed remnant who were serving as underpriests in His spiritual "sanctuary," these the Anglo-American World Power cast down, downgrading their being ambassadors for God's Messianic kingdom. Even those like "stars" in these congregations were considered as inferior. W 12/1 13a

Thursday, October 26

Only with your eyes will you look on and see the retribution itself of the wicked ones. —Ps. 91:8.

When Har-Magedon occurs will any humans be able to survive the collision? Yes, and this will be only on the side of Jehovah God. It is only to those who place themselves on His side and on the side of his Kingdom by Christ that this divine promise applies. Those now taking a firm stand in support of Jehovah's universal sovereignty will stand on the sidelines and take no active part in Har-Magedon. In their place of refuge under divine protection, they will see Jehovah God and his Christ gain the victory over all the opposing nations. God's victorious kingdom, pictured by the stone that struck the symbolic image on the feet, will then grow as that stone did and become like a large mountain that fills the whole earth. God's kingdom by his Christ will be everywhere on this earth. What a privilege it will be to survive the final collision of the nations with God and live in that kingly mountain! —Dan. 2:1-44; Rev. 16:14, 16. W 10/15 52, 54

Friday, October 27

I will give thee thanks with my whole heart: . . . for thou hast magnified thy word above all thy name.—Ps. 138:1, 2, AS.

Are we today moved to say anything like this to the only living and true God? By his very dealings with them and by the marvelous fulfillments of Bible prophecy in world events since 1914, the remnant see Jehovah's word of promise and of prophecy coming true in a way that they had never expected to experience. They see the evidences multiplying to prove that this God of loving-kindness and truthfulness has fulfilled his word and established the heavenly kingdom of the Son of David, Jesus Christ. They see how this Messianic kingdom is moving irresistibly forward to the vindication of Jehovah's universal sovereignty and holy name in the approaching war of the great day of God the Almighty. Much persecution, yes, many threats against their very existence as a people for his name they have endured since 1914, but, because Jehovah has delivered and preserved them till now, they make known his name everywhere. *W 11/1 8a*

Saturday, October 28

If any man is reaching out for an office of overseer, he is desirous of a fine work.—1 Tim. 3:1.

The congregational group of overseers would compose a "body of older men," or "presbytery." Its members were all equal, having the same official status, and none of them was the most important member in the congregation. Each member gladly took his share of the responsibility of overseeing and shepherding the whole congregation. Accordingly, what did Paul mean by

what he wrote in 1 Timothy 3:1? He did not mean that such a desirous Christian man is reaching out to become the most important person in the congregation as its sole overseer. No, but this desirous man is merely wanting to share with other overseers in the congregation the duties of watching over the spiritual condition of the congregation, feeding it, guiding it in Jehovah's worship. He strives to meet the requirements for overseership that are set out by Paul in the succeeding verses. Such requirements prove that he is "desirous of a fine work." *W 11/15 12, 13a*

Sunday, October 29

The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb.—Rev. 21:14.

Looking forward to the founding of the congregation of spiritual Israelites, Jesus spent a night in prayer to God and then chose twelve apostles. (Luke 6:12-16) Jesus knew that ancient Israel was made up of the descendants of the twelve sons of Jacob. Corresponding with that prophetic picture, after the death of Jesus Christ and his resurrection and his ascension to heaven, the congregation of spiritual Israel started out on the day of Pentecost with twelve visible, tangible foundations, namely, the twelve apostles. All those members of the congregation, the original ones and the newly added ones, recognized the twelve apostles as being foundation members of spiritual Israel as is manifest from Acts 2:42, 43. The relationship of these apostles to the whole congregation of spiritual Israelites is pictured in the apostle John's vision of Christ's bride, the New Jerusalem. *W 12/15 28, 29*

Monday, October 30

The very breath of our nostrils, the anointed one of Jehovah, has been captured in their large pit.—Lam. 4:20.

Jesus, who was to be the "Lord" of King David, was born into a Messianic line. How is that? Because the adjective Messianic means "having to do with the Messiah." Well, then, were the kings of David's line in ancient Israel called "Messiahs"? Yes, because the title Messiah means Anointed One. This title applied to these kings of David's royal line because they had been anointed by Jehovah's high priest in Israel with holy anointing oil to be kings over God's chosen people. Repeatedly David spoke of King Saul, the first king of the twelve tribes of Israel, as being the "anointed [or, Messiah] of Jehovah." Likewise, David himself as king was constantly spoken of as Jehovah's anointed or Messiah. Even Zedekiah, the last king of David's line on the throne of Jerusalem, is called "the anointed one [or, Messiah] of Jehovah."—1 Sam. 24:6, 10. *W 4/15 5a*

Exercise Our Freedom from "Authority of the Darkness."

—Col. 1:13.

Wednesday, November 1

When he ascended on high he carried away captives; he gave gifts in men.—Eph. 4:8.

In due time official "older men" or "elders" were theocratically appointed and added to the governing body at Jerusalem. So, about the year 49 C.E., when Paul and Barnabas came to Jerusalem and submitted the question raised about circumcising non-Jewish believers, the governing body that handled and settled the issue was made up of "the apostles and the older men," under the guidance of God's

Tuesday, October 31

Repudiate ungodliness and worldly desires and . . . live with soundness of mind and righteousness and godly devotion.—Titus 2:12.

Perhaps you made a good start as a pioneer. You may have a good schedule, a part-time job; you are putting the Kingdom interests first. Could you be deterred from running the race successfully? Some have been. They have failed to repudiate Satan's snares of ungodliness and worldly desires. The apostle Paul wrote: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) It is a shame to help others on the way to life, only to be disqualified personally. How much better to go on to greater privileges, perhaps entering the special pioneer ministry, or becoming a missionary, serving in a foreign land, or being called to be a circuit servant or to serve at the Bethel headquarters of Jehovah's organization. Have you ever thought of that? *W 6/1 14a*

holy spirit. That first-century congregation was not some legal corporation. No, but it was a theocratic organization with officers and assistants that were theocratically appointed by the governing body and Jesus Christ, "the head of the congregation." "Gifts in men" were given "with a view to the readjustment of the holy ones, for ministerial work." The whole congregation was a service body, all members rendering sacred service to the Great Theocrat Jehovah. They were one composite "servant" of their Ruler, whose witnesses they were. *W 12/15 3, 4a*

Thursday, November 2

Be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, keeping a tight grip on the word of life.—Phil. 2:15, 16.

The anguish of heart foretold by Jesus is not shared by us, for we know that our deliverance is drawing near. (Luke 21:25, 26, 28) Our hope while we are making known the prophetic truths of God's Word gets brighter even while conditions deteriorate in the old system of things. Why so? Because we know that all this means that "the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) We look ahead with growing faith and confidence to a marvelous future in God's new order after the end of this wicked system, fortified by the knowledge that God's prophetic truths we have been upholding have come to pass and will continue to do so. Never will we forsake God's precious prophetic truths for the vain promises of those who promote this system of things. We heed the counsel of the apostle Paul given above. W 8/1 22, 23a

Friday, November 3

Clothe yourselves with the new personality, which through accurate knowledge is being made new.—Col. 3:10.

In the face of rebellion by so many young people, now is the time to help those who truly wish to remember their Creator and who want to come to know him better. The adult generation can do much to help young persons who are searching for the right answers to the problems of the day. So it is up to the adult generation to remember the Creator and to walk uprightly,

in love, in faith and in chasteness, so that they can assist the young to follow in such righteous steps. The answer does not lie in watering down God's laws, becoming like those who have forsaken right principles. No, but it calls for mature people to set the right example. Avoid hypocrisy, trying to appear as something you are not. Put on a new personality, one fashioned according to Christ. Let this new personality serve as an encouragement to the young so that they will be drawn to the Bible's right principles and will want to remember their Creator. W 6/15 15a

Saturday, November 4

Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all badness.—Eph. 4:31.

This advice comes from mankind's Creator through the working of holy spirit on men who spoke as they were moved along by it. Today's world is filled with abusive speech, malicious bitterness, anger and wrath. Protests, riots, marches, all of these and many other forms of expression are often vitriolic in their display of displeasure with some action or lack of action on the part of another man or group of men. The advice of the disciple James is: "Man's wrath does not work out God's righteousness." (Jas. 1:20) The good news contained in the Word of God counsels that wrath and screaming and abusive speech should not be a part of the Christian personality mentioned at Ephesians 4:24. Unity of thought and action is assured when the good news from God is adhered to by all wanting the approval of the Creator. Yes, the "good news" also produces unity in this field of activity. W 5/15 13, 14a

Sunday, November 5

"You are my witnesses," is the utterance of Jehovah, "even my servant whom I have chosen."—Isa. 43:10.

In the year 1914 Jesus Christ was installed in the heavenly Messianic kingdom. Thereafter he undertook an inspection of the "slave" class on earth. He did find dedicated, baptized, anointed disciples on earth who, in spite of World War I and persecutions and other difficulties, were striving to serve the interests of Jehovah's Messianic kingdom. They were endeavoring to feed in a spiritual way the faithful "domestics" or "body of attendants" of the now reigning Lord, Jesus Christ. The facts of modern history show that in the year 1919 he revived these much afflicted disciples and gathered them together in a united body. Then he appointed them as his "slave" class "over all his belongings," that is, over all his royal interests at the earth. It was this active body of dedicated, anointed Christians who, in the summer of 1931, embraced a name to distinguish them from Christendom's sects, namely, Jehovah's witnesses. W 12/15 9, 10a

Monday, November 6

No discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness.—Heb. 12:11.

Having put complete confidence in Jehovah, make sure to apply his wise counsel and instruction in dealing with your children, if you want them to confide in you. Communicate with them, and on their age level. When they are youngsters, do not treat them as babes; when they are teenagers, speak to them as such.

In communicating, impart knowledge, especially about God's purposes as set forth in the Bible. Reason with them, letting them ask questions and express their own opinions. If they are wrong, kindly point out their error in a loving way, not in a belittling manner. If instruction is to accomplish its intended purpose, it must be accompanied with corrective discipline. Begin disciplining children when they are infants; then when they are growing up they will not have the problems other youngsters have.—Prov. 22:6. W 10/1 24, 25a

Tuesday, November 7

An army itself was gradually given over, together with the constant feature, because of transgression; and it kept throwing truth to the earth.—Dan. 8:12.

As Jehovah's anointed remnant represented the "established place of [Jehovah's] sanctuary," this place was thrown down with their being thrown down. This affected their spiritual sacrifices to God. Recall that in Jehovah's temple sanctuary in ancient Israel there was a "constant feature" offered in the inner courtyard in the form of the sacrifice of a lamb to God each evening and morning. Likewise, by the spiritual remnant that worshiped at Jehovah's "sanctuary" there were sacrifices of a spiritual kind that were offered to Him evening and morning, daily, constantly. Prominent among these constant "sacrifices" was the fruitage of their lips in publicly declaring Jehovah's name and his kingdom. The spiritual "constant feature" was taken away by the Seventh World Power through its war measures and restrictions and even putting bans on Jehovah's witnesses themselves. W 12/1 15a

Wednesday, November 8

*After they quit speaking, James answered, saying: "Men, brothers, hear me."
—Acts 15:13.*

In a congregational "body of older men" there would have to be a chairman, to direct the order of their meetings. Just how a member was appointed as the chairman is not shown in the Scriptures. Likely it was rotated among all the coequal members of the "body of elders." When one elder reached the end of his chairmanship and relinquished it to the next one in order, he did not cease to be an "older man" or an overseer. He still remained a member of the "body of older men." The members not being elected to office by the congregation, their theocratic appointments by the governing body continued indefinitely as long as they proved faithful in office. It is usually understood that at the meeting of the governing body at Jerusalem (Acts 15:1-30) James, the son of Mary, acted as chairman. But the fact that he proposed the decree and its contents on that occasion does not, of itself, make that chairmanship of his certain. W 11/15 14a, 24

Thursday, November 9

*You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created.
—Rev. 4:11.*

One who has come to know the Creator agrees fully with this declaration. When a person with this outlook is deeply moved by a beautiful landscape or the gorgeous colors of a sunset, when his spirits are lifted by the song of a bird, he does not view it all as meaningless. He gives thanks to God for the works of his

hands. The evidences of the Creator's love that he experiences every day of his life move him to help others to know and love the One who has so generously provided for all his creatures. It is in knowing and doing God's will that he finds genuine fulfillment in life. He does not selfishly build his life around only his own needs and desires, as if he were personally responsible for everything that he is and has. Rather, his thoughts are directed toward God. He gives thanks to Jehovah for he knows that He is good.—Ps. 100:2-5. W 1/15 7b

Friday, November 10

Make disciples of people of all the nations.—Matt. 28:19.

Unlike Christendom's churches that have become involved in politics, social reforms and operating businesses, God's organization of faithful witnesses has concentrated on only one thing—the preaching of the good news of the Kingdom. It has not lost sight of the commission Jesus gave to his followers. It therefore is fulfilling today Jesus' prophecy about the worldwide preaching of the good news of the Kingdom. (Matt. 24:14) When Jesus was preaching the good news of the Kingdom he taught common people such as fishermen and tax collectors to be preachers and teachers of God's Word of truth. Unlike the scribes and Pharisees who had been trained in the religious schools of higher learning of those days, these common people had Jehovah God's blessing and authorization to preach. They actually did his will, whereas the scribes and Pharisees did not. So today, God's organization teaches and trains common people of all walks of life to be preachers and teachers of his written Word. W 2/1 27-29

Saturday, November 11

*Joshua took all the land, according to all that Jehovah had promised Moses.
—Josh. 11:23.*

Consider the Israelites whom God brought to the land "flowing with milk and honey." The land was theirs, but there was a test they first needed to pass. The land was filled with demon worshippers who engaged in truly abominable practices. What is more, some were of unusual, giant-like size. This caused the Israelites to become fearful and to refuse to obey God's instruction to go in and take the land. Therefore God said that they would not go in, but that all of those over twenty years of age would die in the wilderness. But forty years later when the next generation of Israelites proceeded to go into the land at God's command, what was the situation? The test still had to be passed. But the Israelites at this time did not avoid the test. They trusted in God and obediently went right on in and began taking the land. How much better, though, it would have been for their fathers to have passed the test forty years before! W 2/15 24a

Sunday, November 12

Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him.—1 John 2:15.

We are living in a system that is daily becoming more and more degraded. This puts our hearts to ever greater tests as to the completeness of our devotion to Jehovah God and his service. When we begin to feel the pull of materialism, the call of the present system of things to enter more fully into its supposed benefits, we should ask ourselves: "Can

I honestly say that material things have ever really given me a joy that compares with Jehovah's service, with my association with the brothers, with the pleasure of knowing that I have been of real help to others, aiding them on the way to life? What future does this world have to offer me that a righteous heart could really want? Do I want to place my affections on this world when I know full well that it would only use me for a while and then discard me when it had no more use for me?" Well does John warn us against loving the world. W 3/1 17, 19b

Monday, November 13

Let ministerial servants be husbands of one wife, presiding in a fine manner over children and their own households.—1 Tim. 3:12.

There was no assistant overseer or assistant elder. Either an appointed man was an overseer or he was not. Those who assisted the overseers by taking care of congregational matters that were not of a specifically spiritual kind were appointed as "ministerial servants." Their requirements were set out by Paul. The name "deacon" is merely the Anglicized or transliterated form for the Greek name *di-a'ko-nos*, which ordinarily means a "minister" in the sense of a servant. Thus the word "minister" (*di-a'ko-nos*) can have a very broad, general meaning. Hence when the apostle Paul speaks of our being "ministers of a new covenant," or "ministers of God" or "ministers of Christ," he does not mean that he and his fellow workers were "ministerial servants" of a congregation, who assisted the "older men" or overseers. However, such assistant officials could be "ministers" of that larger responsibility. W 11/15 15a

Tuesday, November 14

How long will the vision be of the constant feature and of the transgression causing desolation, to make both the holy place and the army things to trample on?

—Dan. 8:13.

By causing the sacrificial "constant feature" to be taken away and then trampling on Jehovah's theocratic "holy place" as represented by his anointed remnant, the Seventh World Power was committing a "transgression causing desolation." It was desolating the earthly interests of Jehovah's theocracy and temple worship. It was sacrilegiously 'transgressing' on things holy to God. Moreover, that expression "transgression causing desolation" appears to connect up something else with it of which the Seventh World Power was guilty. What was that? The setting up of something as a replacement for the removed "constant feature," namely, "the disgusting thing that causes desolation." (Matt. 24:15) That "abomination of desolation" (AV) was identified in 1921 as being the international organization for world peace, which, from 1919 to 1939, was the League of Nations. W 12/1 20, 21a

Wednesday, November 15

To the angel of the congregation in Ephesus write: These are the things that he says who holds the seven stars in his right hand.—Rev. 2:1.

About the year 56 C.E., when on his way to Jerusalem, Paul stopped at the seaport of Miletus and sent for the official elders of the nearby Ephesus congregation to come to him before his ship left. In the course of his farewell remarks Paul reminded these elders of the spiritual work that they were appointed to

do, namely, "to shepherd the congregation of God." (Acts 20:28) And doubtless, not one elder, but the entire body of elders was what the glorified Lord, Jesus Christ, called the "angel" that was symbolized by a heavenly star. Thus, about the year 96 C.E. he told the aged apostle John on the Isle of Patmos to write the above. The "body of elders" there at Ephesus was to act like a star in shedding heavenly, spiritual light upon the congregation over which the holy spirit had made them shepherds. By such light these spiritual shepherds would guide them aright. W 12/15 16, 17a

Thursday, November 16

These days were to be remembered and held in each and every generation, . . . and these days of Purim themselves should not pass away from the midst of the Jews and the commemoration itself of them not come to an end among their offspring.—Esther 9:28.

On Adar 13 along with 500 of God's enemies slain in Shushan there were 75,000 slain throughout the rest of the realm. This day that it had been schemed to be a day of mourning had become a day of victory, vindication and rejoicing! So also in modern times! When World War II began in 1939, there were 71,509 of Jehovah's people united in their defense of true worship. But by the time this war was over among the nations of the world, far from being annihilated, the faithful band of witnesses had almost doubled, and 1945 saw 141,606 carrying on the spiritual warfare against God's enemies. But our spiritual war of self-defense is not over. It continues down to this day, pictured by the annual celebration of "Purim" that was imposed on all the people by Mordecai. W 3/15 17, 18a

Friday, November 17

All the prophets, in fact, from Samuel on and those in succession, just as many as have spoken, have also plainly declared these days.—Acts 3:24.

Moses was the one that recorded God's covenant with the patriarch Abraham for all families and nations of the earth to be blessed by means of his Seed. The prophet Samuel was the one who first anointed David of Bethlehem to become the king of all Israel. The succession of Hebrew prophets after Samuel all had something to say with reference to this Messianic kingdom. From these prophecies we are helped to appreciate how much the Messianic kingdom will mean to all mankind. Jesus Christ was primarily that promised Seed of Abraham for blessing all families and nations. God raised him up and commissioned him to bring blessings to the people. God sent Jesus to bless first the natural Jews, by his Son born as a Jew in the family line of David. To get the blessing those Jews had to turn from wicked works. The same is true of all who would receive these blessings today. W 4/15 12a

Saturday, November 18

Such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners.—Heb. 7:26.

Toward the settlement of the issue, and to provide the ransom, God sent his only-begotten Son to earth, where the Devil could put pressure on his integrity. By miraculous birth through the virgin Mary he became a human son of God. Though born of an imperfect woman, he himself was perfect and unblemished. The angel Gabriel had announced to Mary that holy spirit would

come upon her. The holy spirit put a wall of invisible power around Mary, so that nothing could harm this embryo as it was developing toward birth. Satan would have desired to destroy that Son before he was born, if possible. Jesus, throughout his human life, remained in that perfect state, even as Paul shows. Jesus' life course on earth settled the issue beyond question. Before his death he said: "The ruler of the world is coming. And he has no hold on me." This statement shows that Jesus had completely proved Satan a liar.—John 14:30. W 5/1 15a

Sunday, November 19

That good news which you heard, and which was preached in all creation that is under heaven.—Col. 1:23.

Among other things, the Christian congregation back there had a big public work to do. What was that? To carry out Jesus' words, "This good news of the kingdom will be preached in all the inhabited earth"; and also, "Go therefore and make disciples of people of all the nations." (Matt. 24:14; 28:19, 20) This they did with the aid, guidance and leadership of their "older men," overseers, and ministerial servants. Even before the destruction of Jerusalem in the year 70 C.E. the "good news of the kingdom" was being preached inside and outside the Roman Empire, so that the apostle Paul could write the above from his prison quarters in Rome. The theocratic organization back there favored this exploit. It is an example for us today. These commands of the Lord Jesus Christ still apply, especially since Jehovah God established the kingdom of his Messiah, Jesus, at the end of the Gentile Times in 1914. W 11/15 16, 17a

Monday, November 20

In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself.
—Prov. 23:13, 14.

Do not hesitate to use the rod in administering discipline. However, such punishment should never be administered in a fit of anger nor should it be a burst of emotion due to a lack of self-control. It would hardly be just to punish a child for doing something that he had never been told was wrong. First there must be careful, patient instruction given in which a child knows not only what is reasonably expected, but also why. (Eph. 6:4) So when making rules and regulations be sure they are in harmony with Bible principles and in this way you can always say: "Thus says the Word of Jehovah God." This will help the child that fears God and loves his laws to be happy to obey the rules of the home. Then, following this, if punishment is necessary, the child will know that it is because there has been a willful and deliberate violation of the Bible-based instructions. W 10/1 26, 27a

Tuesday, November 21

God's overseer . . . must be irreproachable, . . . self-controlled, . . . qualified both to encourage others with wholesome teaching and to show the error of those who oppose him.
—Titus 1:7, 9, AT.

Among the "gifts in men" were also teachers. (Eph. 4:8) By these are meant, not parents who teach their children in family gatherings or ordinary publishers who teach interested persons in their private homes, but men who are specially gifted with the art of teaching and who are there-

fore appointed to be teachers inside the congregation in its regular Bible studies. For instance, Paul wrote to Titus, whom he left in Crete to appoint official elders for the congregations in city after city, Paul setting out the qualifications of such elders, who should also be overseers. Paul stressed the "art of teaching." Accordingly, today Jehovah's witnesses endeavor to have official elders to preside over the midweek Bible studies. Only if enough elders are not available, are "ministerial servants" used to conduct such local Bible studies. W 12/15 19, 20a

Wednesday, November 22

According to his insight he will also certainly cause deception to succeed in his hand. . . . and during a freedom from care he will bring many to ruin.—Dan. 8:25.

In working for the restoring of the idolatrous "image" of the political "wild beast" to be worshiped by all peoples after World War II, there was "transgression" on the part of the symbolic 'small horn,' the Anglo-American World Power. In this way it was using insight and causing deception to succeed "in his hand." This was occurring at the same time that it was hindering the sacrificial "constant feature" and trampling on God's "holy place." Here was "transgression" indeed. It was nothing less than a standing up against Jehovah, whose worshipers at his "sanctuary" were being persecuted. The foretold "king fierce in countenance" took advantage of all those who were giving way to a false sense of "freedom from care," and it kept "throwing truth to the earth," especially truth as regards the kingdom of Jehovah God by means of Jesus Christ.—Dan. 8:12. W 12/1 25a

Thursday, November 23

They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea.—Isa. 11:9.

Added to this prophecy is the soul-satisfying one of Isaiah 25:6-8 about Jehovah making a banquet for all peoples. So do not fear the reproach of man for taking your stand on the side of the Sovereign Lord Jehovah and his kingdom by Christ. Do not walk with the nations in a course contrary to God to the unavoidable collision ahead. (Dan. 2:44) Be like Noah who scorned the reproach of men and walked with the true God. Then, like him, you may rejoice in the hope of surviving the end of this international system of things and live on into his everlasting new system of things under the kingdom of his reigning King Jesus Christ. There you will see God swallow up even death in victory, that you may enjoy everlasting life and serve and worship him in perfect health and happiness in a never-fading paradise over all the earth. W 10/15 55, 56

Friday, November 24

I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, . . . "There is more happiness in giving than there is in receiving."—Acts 20:35.

No matter what the problems may be in trying to serve where the need for more proclaimers of the Kingdom is great, the joy of being able to help people come to a knowledge of the truths of God's Word makes them fade into insignificance. It makes the effort and endurance

worth while. There is an inner satisfaction of knowing that you are helping others and, above all, are doing what is pleasing in the eyes of God. Mature Witnesses know the satisfaction that comes when their efforts in the ministry bear good fruit. Think how much greater that joy can be when the fruit is abundant because of working in territory where the need is great. Certainly there is happiness in unselfishly giving one's time and energy to helping people to learn about Jehovah, his Son and his kingdom; more happiness than in receiving truths. W 2/1 24a

Saturday, November 25

He must strike the earth with the rod of his mouth; and with the spirit of his lips he will put the wicked one to death.
—Isa. 11:4.

With the "rod of his mouth" or with the authoritative orders that issue from his mouth for striking, he will have smashed to pieces the visible earthly organization of mankind's great enemy, Satan the Devil. Also, with the "spirit of his lips," or with the irresistible active force that is expressed by his lips in pronouncing God's judgments, he will have put all the wicked ones of the earth to death. This will leave only the true lovers of peace alive on the earth. The refreshing peace that already exists between God's "men of goodwill" world wide even now before that coming destruction of all wicked, unpeaceful ones will be carried over into the righteous system of things under Messiah's kingdom. The beauty of that peace and harmony, besides now fulfilling Isaiah 11:6-9 in a spiritual sense, will become more concrete in a literal fulfillment of those same prophetic words. W 4/15 21a

Sunday, November 26

Do the work of an evangelizer.
—2 Tim. 4:5.

Among the "gifts in men" that Paul names are also "evangelizers." (Eph. 4:8, 11) During his days in the flesh on earth Jesus sent out more than just the twelve apostles to do evangelizing work. (Luke 10:1-11) So too, when he ascended to heaven and poured out the holy spirit upon his waiting disciples on the day of Pentecost, he gave others besides the twelve apostles to be evangelizers. Philip of Caesarea did not remain long at the work that a ministerial servant of a congregation might perform. He went down to Samaria and did productive evangelizing work there. More than twenty years later Philip was still busy at his evangelizing work, for when Paul and his missionary companions visited with Philip at Caesarea, he was still called "Philip the evangelizer." As one of the "gifts in men" he proved to be of great value. Timothy, a missionary companion of Paul, was another of the "gifts" in the capacity of an evangelizer, even as Paul noted in his second letter to him. W 12/15 21-23a

Monday, November 27

How long will the vision be of the . . . transgression causing desolation? . . . Until two thousand three hundred evenings and mornings.
—Dan. 8:13, 14.

When did those 2,300 evenings and mornings begin? By knowing this we can find out when they end and thus when Jehovah's "holy place" "shall be restored to its rightful state." (RS) If that "holy place" is "restored" to what it should be, then we should count the days from the time when it previously was in the

"right condition." At the earliest this was on June 1, 1938, when the official magazine of Jehovah's underpriests at His sanctuary, namely, *The Watchtower*, published Part One of the article entitled "Organization," so as to state more fully the theocratic requirements for it. When we calculate according to the Jewish lunar calendar June 1, 1938, falls on the 2nd day of the lunar month of Sivan, 1938. Fourteen days later, or June 15, 1938, when *The Watchtower* published Part Two of that article with its Resolution, would fall on Sivan 16, 1938. W 12/1 27a

Tuesday, November 28

An overseer must be . . . holding firmly to the faithful word as respects his art of teaching.
—Titus 1:7, 9.

All the officers of the congregation are appointed by the governing body at headquarters. The governing body is not the Service Department of the Watch Tower Society, as the governing body has larger interests than just the proclamation of the Kingdom by proclaimers in the field. But the governing body uses the Service Department and other agencies in directing the work afield. Today in the congregations of Jehovah's witnesses there is in general a congregation servant. He acts as congregation chairman and specifically directs the preaching and teaching in the field by the congregation members. According to the Scriptural presentation of matters he is both an "older man" and, as such, an overseer. When, in course of time, the chairmanship that he has occupied is rotated to another member of the "body of older men," he still remains a member of that presbytery and he is assigned appropriate duties. W 11/15 20, 21a

Wednesday, November 29

If you will set his soul as a guilt offering, he will see his offspring.—Isa. 53:10.

Because of Jesus' faithful course and sacrifice he is able to save many. He had the power, when on earth, to have a family of his own by natural means. He did not bring forth that family, but gave up that potential in his sacrifice. He therefore became the "last Adam." Adam brought forth a family, an imperfect one, with bad traits. Jesus Christ brings forth a family that has righteousness. Individuals can transfer from the family of Adam and be regenerated through the righteousness of Jesus Christ and, according to God's law of procreation, can come to be in his image. They can be cleaned up as the sons of the "last Adam." As noted by Isaiah's prophecy, when a person sets Christ's soul, the ransom sacrifice of Jesus' perfect life, as a guilt offering for his sins, he becomes Christ's "offspring." Christ does not get offspring through the natural method, but as the "Eternal Father" he brings forth a family with his righteous traits. W 5/1 30, 31a

Move Forward Unitedly Under Theocratic Organization.

—Ps. 103:19.

Friday, December 1

Accept . . . the sword of the spirit, that is, God's word.
—Eph. 6:17.

God holds open a door to the Christian ministry to people in all walks of life, to those with all levels of educational achievement. Just as with the early Christians they may come from various occupations. But they recognize the need for taking in accurate knowledge of God's Word. Their training

Thursday, November 30

They are no part of the world, just as I am no part of the world.—John 17:14.

Among the many facets of life wherein unity is produced by those heeding the advice of the good news of God's Word is the neutrality of Christians, even as Jesus very plainly said of his followers. The Bible clearly shows that "to Jehovah belong the earth and that which fills it, the productive land and those dwelling in it." (Ps. 24:1) Thus to Jehovah God there are no such things as national boundaries for lands on this globe. The present divisions of this earth into various types of governments are not the work of Jehovah. He does not respect one national group above another, favor one against the other, support one to the exclusion of another. These divisions are the work of the "god of this system of things," Satan. (2 Cor. 4:4) The good news of God's Word shows that Jehovah made out of one man every nation of men. (Acts 17:26) Thus God calls for those who want to serve him in unity to be neutral as to the affairs of this system of things. W 5/15 15a

for the ministry helps to build their faith and adequately equip them to share the truth with others. They recognize the need of teaching themselves. So in addition to personal home study of the Bible, they associate regularly in the five meetings each week provided in the congregations of Jehovah's witnesses throughout the world, including the Theocratic Ministry School, to become well equipped in using the "sword of the spirit," God's Word. W 6/1 16, 17

Saturday, December 2

All the nations will come and worship before you, because your righteous decrees have been made manifest.
—Rev. 15:4.

From all nations a "great crowd" of God-fearing persons have come who, by witnessing to Him, prove that they are not ashamed to be Christian witnesses of Jehovah. (Rev. 7:9, 10) In these the remnant of singers see already undergoing fulfillment the words of their prophetic song. The gathering of all of this numberless "great crowd" is not yet over. The question is, Who will yet be taking his place among this "great crowd" before Jehovah fully manifests his righteous decrees by destroying all the goddess in the coming great tribulation, the like of which has never taken place before? Everyone who does so will be a person that respects God's name more than his own. He will gladly "ascribe to Jehovah the glory belonging to his name." He may share with the "great crowd" in the hope of surviving into the righteous new system of things where every living thing will praise Jehovah God.—Ps. 96:8. W 11/1 11, 12a

Sunday, December 3

This good news of the kingdom will be preached all over the world, . . . and then the end will come.—Matt. 24:14, AT.

We have more proof than ever before that Jehovah God enthroned his Son Jesus Christ in the Messianic kingdom in the heavens at the close of the Gentile Times in the year 1914. We know we are in the "time of the end" as regards the nations of this world. We, for our part, are approaching the portals of the righteous new order earth wide as promised by Jehovah God. The tot-

tering wicked old order of these past thousands of years must go amid the fiery trouble ahead. The new order under Jehovah's theocratic government must come in! This is the only good news on earth today. It is the Gospel. It is the Evangel. With it we can do glorious evangelizing work! In his great prophecy Jesus said that "this good news of the kingdom" must be preached internationally before the end of this system comes. Jehovah the Great Theocrat has now provided us the theocratic organization for getting this good news preached to its completion. W 12/15 26, 27a

Monday, December 4

They gathered them together to the place that is called in Hebrew Har-Magedon.
—Rev. 16:16.

The Kingdom stone, cut out of God's universal mountain and hurled by God's own hand, now strikes the symbolic image of man's domination of the earth. As stone smashes into iron, there is a deafening Bang! Listen! Something is being crushed! Is it the stone that is being crushed? No! but it is the Stone that is crushing all the ironlike contenders for world domination by human rulers! Listen now to that ear-grating noise! It is the Stone grinding to powder the entire fallen image of devil-controlled political rule that started with the golden head of Babylon! The stormwind of God's righteous anger will blow away all such powdery vestiges of the anti-God political image, like chaff from the threshing floor. Jehovah God and his military forces of heaven will be the only ones remaining on the field of battle, gloriously victorious. The issue of world domination will have been settled forever, in favor of Jehovah! W 10/15 50, 51

Tuesday, December 5

The overseer should therefore be . . . qualified to teach.
—1 Tim. 3:2.

The assistant congregation servant must be capable of serving as chairman at any time that the congregation servant cannot do so. He is not an assistant overseer, but he is an overseer and "older man." Because there is a tremendous teaching work going on by the conducting of private Bible studies in the homes of interested people, the congregations also have an appointed Bible study servant. Inasmuch as the Bible requires of overseers that they be "qualified to teach," and be "holding firmly to the faithful word as respects his art of teaching," he also must be an overseer and an "older man." These three servants have been used as a judicial committee to handle matters of serious spiritual concern. Then there are the Watchtower Study servant and the Theocratic Ministry School servant. Because of the nature of their assigned duties in connection with teaching and preaching, these also should be "older men" and overseers "qualified to teach." W 11/15 22, 23a

Wednesday, December 6

The little one himself will become a thousand, and the small one a mighty nation. I myself, Jehovah, shall speed it up in its own time.
—Isa. 60:22.

The tremendous growth of Jehovah's organization just since the end of World War II is good evidence of how fruitful the proclaiming of the good news of the Kingdom has been. With the pace of response from the proclamation of the good news of the Kingdom rapidly increasing, it is clearly evident that this is the time when Jehovah is speed-

ing up the growth of his earthly organization. The ingathering is great, the workers are few and the time left to do the work greatly reduced. If you are dedicated to Jehovah as one of his witnesses, seriously examine how you can increase your efforts in the great ingathering of people desiring Jehovah's favor and the benefits of his kingdom. Seriously consider how you can increase your productivity in the Christian ministry by working where more proclaimers of the good news of God's kingdom are especially needed. W 2/1 31-33a

Thursday, December 7

Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you.—Matt. 28:19, 20.

Christendom requires little or nothing of their members aside from making contributions to their church. But as to one's belief and moral habits it does not matter. There is no dedication of people's lives to the doing of God's will, or walking in the footsteps of Jesus Christ. The church members of both Catholic and Protestant denominations, as well as their clergy, do not know anymore what Jesus meant when he gave his command to make disciples. This was no meaningless statement on his part. He meant that every follower of his should be a witness of him wherever he lives, and that many would go to the most distant part of the earth to preach and make disciples. That is how we, as Jehovah's witnesses, feel about it. We take our commission seriously. That is why all of us must 'fight the fine fight of the faith and get a firm hold on the everlasting life.' W 1/1 63

Friday, December 8

The Jews congregated themselves . . . and not a man stood his ground before them, for the dread of them had fallen upon all the peoples.
—Esther 9:2.

This time came during the period of the second world war. A global attack shaped up that appeared as though it might completely blot out the worldwide preaching work of the Mordecai and Esther classes and their companions who had now begun to join them. It could have been a bleak day, one of mourning, but these faithful servants of God did not take this concerted action lying down. They fought as they have never fought before. They made spiritual fights to preserve their spiritual lives all around the world, fighting from a centralized headquarters, presenting an organized front against the enemy. Even in concentration camps Jehovah blessed this demonstration of courage on the part of his witnesses, and the result of this fight has made a lasting impression upon those sighing and groaning in Christendom because the clergy exposed themselves more than ever as being anti-God and anti-kingdom of Christ. W 3/15 17a

Saturday, December 9

Pay attention to yourselves that your hearts never become weighed down with over-eating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare.—Luke 21:34, 35.

When pressured to abandon your neutral position regarding this world's systems or in any way to break your integrity to God, review in your heart the despicable things that the god of this world, Satan, has fomented among the nations—the bloodshed, crime, greed and cruelty. How could

we possibly agree for even one moment to put ourselves on his side? Even if he persecutes us, jails us, tortures us, how could we possibly deny Jehovah, the God of the new system of things, in favor of Satan and his beastlike, corrupt and heartless systems? By similar means we can strengthen our hearts in their love for all that is right, decent and honest and cultivate a genuine hatred for all that Jehovah condemns and detests. But once we have developed a good heart, it cannot be taken for granted. It must be safeguarded even as Jesus warned. W 3/1 20, 21b

Sunday, December 10

Who then will be the faithful, [discreet] slave whom his master put in charge of his household, to give the members of it their supplies at the proper time?—Matt. 24:45, AT.

The visible earthly theocratic organization is eager to do the grand work foretold at Matthew 24:14. Look! The appointed elders and overseers of the congregations are actively working in that behalf. The ministerial servants of the congregations, the dedicated men and women and their children, are taking part in the work, both from house to house and publicly. The governing body over all these theocratic congregations is whole-souled behind this evangelizing work and is making every arrangement for getting the work done within the time divinely allowed. The "faithful and discreet slave" class of today has been appointed over all the Kingdom interests belonging to the Lord Jesus Christ, and, as a faithful steward of his interests, it serves out spiritual food. Its members are under a theocratic organization, ruled from the divine Top down. W 12/15 28, 29a

Monday, December 11

You fathers, do not be exasperating your children, so that they do not become downhearted.—Col. 3:21.

Let punishment always be administered in justice tempered with mercy. Let the parent, in imitation of the heavenly Father, demonstrate understanding and sympathy, together with patience and self-control. Punishment by ridicule before friends makes the child downhearted, even hostile. In all of this, of course, parents should never be indecisive or double-minded, saying one thing one time and something else at other times. Humility, too, is a great virtue and your children will love you if you are humble-minded, and if they love you they will also confide in you. (1 Pet. 5: 5, 6) It is all so plain. If children are free to confide in their parents, then the parents themselves must show faith in Jehovah, devotion to him and obedience to his Word. And they must also demonstrate in their daily lives the fruitage of the spirit. Only in this way can parents hope to gain and retain the confidence of their children. W 10/1 28-30a

Tuesday, December 12

Ministerial servants should likewise be serious, . . . not greedy of dishonest gain, holding the sacred secret of the faith with a clean conscience. Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation.
—1 Tim. 3:8-10.

Today because of the tremendous production of Bible study aids and the widespread demand for these printed publications, there are the magazine-territory and literature departments. Also, the finan-

cial accounts of congregations have to be kept with respect to contributions received and expenses. But since these matters do not have to do with the purely spiritual concerns of the congregation the work of the magazine-territory servant, literature servant and accounts servant would correspond with that work assigned in apostolic times to the appointed "ministerial servants" (*di-a'ko-noi*), concerning whose qualifications the apostle Paul wrote as above and further at verses 12-14. W 11/15 24a

Wednesday, December 13

Heaven, indeed, must hold [him] within itself until the times of restoration of all things.—Acts 3:21.

Do we have faith in the Bible and in its prophecies and its timetable for human affairs? Are we rejoicing in these "times of restoration of all things" of which the God of the Bible speaks? If we do have faith and we are therefore rejoicing, then the first thing that we should unselfishly desire with due respect to Jehovah God is the reestablishment of the universal sovereignty of Jehovah so as to include our earth. This would mean that Jehovah would positively prove that he as God the Creator still owns the earth and controls it the same as all the rest of the boundless realm of creation, heavenly and earthly. This would mean an all-inclusive change in things. It would mean the reestablishment of peace through all the universe heavenly and earthly. What a great "refreshing" it will be for us when Satan and his demons are bound and hurled into an abyss so as not to be able to mislead and oppress earth's inhabitants! W 4/15 16, 17a

Thursday, December 14

For two thousand and three hundred evenings and mornings; then the sanctuary shall be restored to its rightful state.—Dan. 8:14, RS.

Counting from the critical period when theocratic organization was being more fully installed, June 1938, when did the 2,300 days end? October 1944. What was happening in the theocratic realm of Jehovah's worshipers at his "sanctuary" in that year of 1944? There events were moving forward to a noteworthy state of affairs by the end of the 2,300 days. On October 2, of that year a business meeting of the Watch Tower Bible & Tract Society was held in Pittsburgh, Pennsylvania. Among the amendments for the Charter of the Society that were passed at that meeting was one that was to have the "effect of bringing the charter as near to Theocratic arrangement as the law of the land permits." It provided that henceforth the membership be limited to not more than 500, all of whom were to be chosen, not on the basis of one's money contributions to the Society, but on the basis of their Kingdom service. *W 12/1 28-32a*

Friday, December 15

A large door that leads to activity has been opened to me, but there are many opposers.—1 Cor. 16:9.

Everyone in Jehovah's service is running in a race for everlasting life, and their service is on a full-time basis, but some have accepted the challenge of the pioneer service. In this service the pace is stepped up, more ground is covered and it requires endurance. Not all find they can continue at this increased pace of theocratic activity. Yet this does not discourage others from trying. They see

the urgency of the time and are encouraged to get in the pioneer service. In some countries as many as one out of every five publishers are in the pioneer service. So do not think this is not for you. Parents, elderly persons, blind, crippled as well as the young have found it possible to share in this ministry full time. But still the call is going out. More help is needed to care for the interested ones. It is a privilege of service that deserves careful consideration. Is this large door to increased activity also open to you? *W 6/1 2a*

Saturday, December 16

Christ offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear.—Heb. 5:7.

To be charged with blasphemy by God's own chosen nation was a terrible thing for Jesus. Yet he prayed: "Not as I will, but as you will." (Matt. 26:39) There was such a great weight on him; he had the burden of everything on his shoulders that night. He appealed to his Father and prayed. He knew that he had to remain faithful, because, what if he failed? What a slap in the face of Jehovah that would have been! On the other hand, what a vindication of his Father and what a slap in the face of the Devil when Jesus remained faithful! Jehovah had said in advance what Jesus would do. Jesus knew that. But Jesus also knew that the maintaining of integrity was on him; he could have failed; he could have sinned. All that was on Jesus' shoulders. His eternal life and the life of the whole human race hung in the balance. That was a terrible strain. *W 5/1 20, 21a*

Sunday, December 17

Happy is that slave if his master on arriving finds him doing so.—Matt. 24:46.

All the evidence in fulfillment of Bible prophecy indicates that God's kingdom was established in the heavens in the year 1914. At that time the last days for Satan's system of things began. Now would come the final gathering of God's servants to Christ's right hand of favor. And as they were gathered, they would be given heavy responsibilities, even as Jesus prophesied. (Matt. 24:45, 47) Note carefully that when God's kingdom was established, those on earth obeying God as ruler would be given the supervision over all the Kingdom interests under the direction of Jesus Christ and his angelic forces in heaven. God would use these whom he likens to "wheat" to dispense his truths to whoever wants them. These latter would be clearly identified and set apart from those who are likened to "goats." Who make up the "faithful and discreet slave"? They are the anointed remnant of Jehovah's dedicated servants, identified by their fruits. —Matt. 7:17-21. *W 8/1 10, 11*

Monday, December 18

Be wise, my son, and gladden my heart, that I may answer the [one] who would taunt me.—Prov. 27:11, AT.

From the experiences of Jehovah's servants appearing in *The Watchtower* can it not be said that maintaining our integrity brings joyous results at present? Surely! True, joy may come from being able to help others to see that we have the true religion or from receiving commendation or perhaps a promotion from a worldly superior because of his seeing our fine course of action. But an even greater reason for our

being joyful is the one given above. Jehovah is telling us to be wise. How can we show wisdom? By taking in knowledge from the Bible and then applying that knowledge in our lives. In other words, by keeping integrity to Bible principles. If we are wise in this way, what does it do? It makes Jehovah's heart rejoice. Why? Because we can serve as an answer to him that is taunting God, the Devil. Is not that the outstanding reason for us to be joyful, knowing that by our doing what is right, we are making Jehovah rejoice? *W 9/1 14a*

Tuesday, December 19

The thing seen concerning the [2,300] evening[s] and the morning[s], which has been said, it is true.—Dan. 8:26.

The combination of significant events at the critical time apparently indicates that God's "sanctuary" was brought into its right condition on time, at the end of the 2,300 evenings and mornings, in early autumn of the year 1944. Theocracy as belonging universally to Jehovah God had been magnified. Ahead of all other places, Jehovah's sanctuary or holy place is where His theocracy ought to prevail. There it has indeed prevailed, outstandingly so since the autumn of 1914. During World War II the "established place of his sanctuary" was thrown down. This anointed remnant of spiritual underpriests certainly had their theocratic attitude and organization put to a severe test from June 1938 forward. The Anglo-American Dual World Power and its allies made it very difficult for the theocratic "holy ones" to keep obeying God as Ruler rather than men. Yet, despite this, they succeeded in maintaining Theocracy within his sanctuary. *W 12/1 36, 37a*

Wednesday, December 20

For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God.
—Heb. 12:2.

We should always remember that we do not endure persecution in our own strength and that God will not let us be tempted beyond what we can bear, that He will make the way out in order for us to be able to endure it. For some, faithfulness until death may be the way out, but Jehovah will give them the needed strength even to endure so severe a trial. By making Him our stronghold we will find strength in our hour of need. The resurrection hope, the promise of eternal life are faith strengthening. They were for Jesus and they will be for all who trust in Jehovah. Keep His promises ever before you that you might do the same. The trials of persecution last but a little season and cannot be compared to the reward that Jehovah promises. Endure all trials, therefore, you whose privilege it is to suffer for righteousness' sake, for great indeed is your reward! W 8/15 24, 25a

Thursday, December 21

I rejoiced when they were saying to me: "To the house of Jehovah let us go."
—Ps. 122:1.

All who seek a place in the redeemed society of mankind thereby come into association with the happiest people on earth—Jehovah's witnesses. These are the only people who know for a certainty where they are going. They are the happy slaves of the happy God. What a contrast they present to the formalistic, sanctimonious sects of Babylon the Great! In going to the Kingdom Hall of Jehovah's

witnesses, one finds no cold aloofness, no embarrassing ceremonial, no saluting of idols or symbols, no exalting of creatures, no clergy class, no passing of collection plates, no bondage to creeds or traditions. These halls are happy places, where happy people congregate. They are people with a bright hope, and they joyfully welcome others who come to learn and share that hope with them. Their attitude is well expressed by David. In the Witnesses' theocratic association there are to be found refreshing peace and freedom from care. W 9/15 22a

Friday, December 22

Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.—Col. 4:6.

It is not only what you say that matters, but equally vital is how you say it when you are speaking the truth to others! We need to remember that there is an art of presenting information. The Christian message can lose its force if the way we say it is not "always with graciousness." This does not require flattery, but it means speaking God's truth in a way that is profitable to one and upbuilding. And "always" means not only when the Christian minister is preaching from house to house but also at home! So, when opportunities arise to present the truth to an unbelieving husband, the believing wife should want to make the best of them, doing so "always with graciousness." She does this by being tactful and kind. Yes, in presenting the truth to an unbelieving husband, how inappropriate it would be for a wife to try to force the truth on him. Such would not be in harmony with the apostolic counsel. W 4/1 4, 5a

Saturday, December 23

Where your treasure is, there your heart will be also.
—Matt. 6:21.

Suppose this is the night to go to the Kingdom Hall for Bible instruction, and as the time approaches a brother finds that he is just physically unable to go. My, how he would love to go! Well, he cannot make it. He is just too sick. But where is his heart? On the other hand, another brother comes home after working quite hard all day. His heart tells him subtly, 'It would be quite nice to stay home tonight.' (Remember, the heart is the seat of motive.) But there has to be some kind of reason for staying home from the meetings. So, the heart motivates the mind to go to work on this, and almost before he knows it, up come several good-sounding reasons for staying home. If he is not very careful, he will not make it to the Kingdom Hall that night. Now, the same could apply with respect to any of our Christian activities. The point is: Where is your heart? If it wants to, desires to, loves to, it will usually find a way. Jesus summed it up well. W 3/1 14b

Sunday, December 24

The good news we preach did not turn up among you with speech alone but also with power and with holy spirit and strong conviction, . . . and you became imitators of us and of the Lord.—1 Thess. 1:5, 6.

Some Witnesses have moved to territories a great distance from their hometown, and others have moved only a few miles away where more help was needed. In some instances the territory was isolated from a congregation. The interest there must be developed so a congregation can be formed. In other instances a congrega-

tion may be present but small and weak. It is in need of help and encouragement. In other instances a congregation may need stronger leadership, and this provides opportunity for a mature minister in Jehovah's organization to move his family to that town and help that congregation. Much good can be done by mature Witnesses who move where there is a small congregation in need of help. By taking a zealous lead they can infuse new life into the congregation. They can be a stimulating example as Paul and his companions were. W 2/1 14, 15a

Monday, December 25

If we make the statement: "We are having a sharing with him," and yet we go on walking in the darkness, we are lying and are not practicing the truth.—1 John 1:6.

We are assured that in this harvesttime there will not again be a large-scale falling away into apostasy. But we cannot afford to be indifferent. Satan is more wrathful than ever. (Rev. 12:17) Our modern-day history shows that attempts have been made by some, making up an "evil slave" class, to assume control over Jehovah's work and people. (Matt. 24:48) Jehovah, however, has cleansed his organization, and made it wholly theocratic. The credit is due to him, not to man. Individually, careful watch has still to be kept. The records show that, in our congregations, some need to be warned, others to be put on probation, and others have to be disfellowshipped. Why? Because, while claiming to be in the truth, they do not practice the truth. This often starts in a small way, but, if persisted in, it leads away from the light into the darkness outside. W 7/15 10a

Tuesday, December 26

The heaven must receive [him] until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.—Acts 3:21, AS.

The Messianic kingdom of the kings of ancient Israel had just the God-given territory in the Promised Land over there in the Middle East. The Messianic kingdom of the Son of God will have this territory restored to it. It will also have all the rest of the earth. It will all be transformed into a Paradise of Pleasure, a Garden of Eden, for all the interests that belong to the universal sovereignty in those parts of our planet will be restored. That Messianic Government will see to it that all these earthly interests belonging to the Creator are conserved forever, to Jehovah's praise and to man's eternal good. Through the mouth of his holy prophets of old time God spoke of all these things that are to be restored. The promised "times of restoration of all things" are now upon us. Let us see to it that they are a blessing to us all. *W 4/15 26, 27a*

Wednesday, December 27

Shepherd the flock of God in your care.—1 Pet. 5:2.

Circuit servants and district servants also must be considered as "older men" or "elders," due to the requirements of their assigned duties to shepherd the flock of God. Today, under various specific designations, the services of "older men," overseers and ministerial servants are being carried out. These officers are not a titled clergy class. But with the benefit of their oversight, shepherding, leadership and help the general members of the congregation now wor-

ship Jehovah God in peace and unity and they carry on the disciple-making work and preach the good news of God's kingdom of salvation world wide before the end comes upon democracies and political communism and all the rest of this system of things. Jehovah greatly blesses and prospers the endeavors of his Christian witnesses to be theocratic in organization and worship and activity. To Him, the mighty Theocrat, be the glory and praise forever through Jesus Christ our Lord. —1 Pet. 5:10, 11. *W 11/15 25, 26a*

Thursday, December 28

Who will not really fear you, Jehovah, and glorify your name?—Rev. 15:4.

Countless numbers of people today are hearing the remnant singing these words. Hundreds of thousands who are hearing that challenging question are showing that they feel about it as the remnant do, namely, that Jehovah is worthy of being feared and his name worthy of being glorified. Openly, before all the false gods of this world, they are saying: 'The majority of mankind may not, but we will fear Jehovah as the one living and true God, and we will respect his name more than our own and will glorify his name.' How are they doing this? By accepting the Bible as it actually is, the word of God. They believe that its prophecies concerning the Messianic kingdom are now reaching the climax of their glorious fulfillment. They are approaching God through the sacrificial Lamb and are dedicating themselves entirely to him. In imitation of Jesus Christ they are being baptized in water, thus becoming full disciples of Jesus Christ. *W 11/1 10, 11a*

Friday, December 29

The earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea.
—Isa. 11:9.

Jehovah God has provided a completely new administration to oversee the affairs of humankind. (Eph. 1:8-10) Earth's new ruler will be the Lord Jesus Christ. He is one who himself came to earth and lived as a man, and so understands mankind's problems. With loving concern his administration will provide benefits, not only for those who happen to be alive at the time his millennial reign begins, but also for those who have been claimed by death. Under his rule mankind will advance mentally and morally, but this will not be as a result of man's own great achievements nor as the result of mindless evolution. It will result from the application of the benefits of Christ's ransom sacrifice and the education in the will of Jehovah God. Confident expectation of the marvelous future foretold by Isaiah is the portion of those who have faith in the Creator and who live in harmony with his inspired Word. *W 1/15 22b*

Saturday, December 30

Jehovah, I have loved the dwelling of your house and the place of the residing of your glory.—Ps. 26:8.

Attending meetings with others who are anxious to do God's will is another step in the fortification of our integrity. Like David, we too should love Jehovah's house. Today we could look upon Jehovah's house as the place where knowledge of him is given. Meeting with Christians of like precious faith will help us to keep integrity. We will be

built up by the good association and by the fine spiritual discussions we hear and can take part in. Getting to these meetings on time too is important to get the full benefit of the program. We therefore cannot let things interfere unnecessarily with our meeting attendance. Why take on secular work to earn extra money when it will make you too tired to leave your home to get to the meetings? We do not want to miss any of these God-given opportunities to fortify ourselves so as to maintain integrity, do we?—Heb. 10:24, 25. *W 9/1 15, 16*

Sunday, December 31

Say among the nations: "Jehovah himself has become king."—Ps. 96:10.

Jesus Christ moves at the head of our advancing column. On our side is God the Almighty, the Great Theocrat whom we obey as ruler rather than men. He is over us. It is his work that we are doing at his command through Jesus Christ. We are His "men of goodwill," and He takes delight in us. His spirit it is that pervades the whole organization, and this holy spirit is the active force that unites us unbreakably. Our life-giving message, the Evangel that we preach and teach, is from Him and is drawn from his revealed Word. Our message is true, and soon it must come to heart-gladdening fulfillment! Highly honored are we to be favored with the privilege of proclaiming and teaching it to all mankind. Immediately before us is the glorious reward for our living up to this marvelous privilege. Forward, then, unitedly into the new order under Theocracy! Make known to everybody just how fully we appreciate that Jehovah is now reigning as God King. *W 12/15 30, 31a*

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