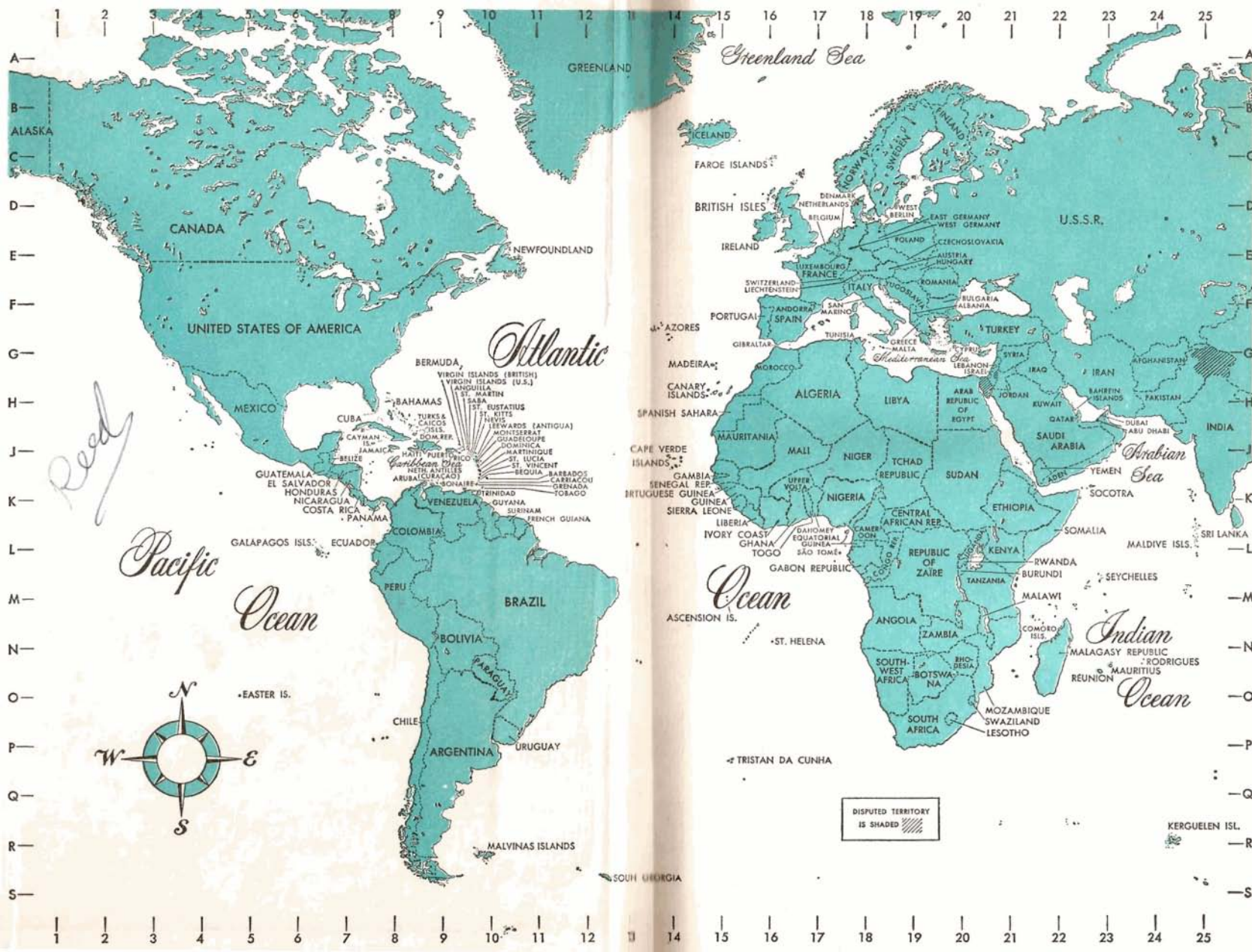


1974

YEAR
BOOK

1974

YEARBOOK
OF
JEHOVAH'S WITNESSES



1974 YEARBOOK

of Jehovah's Witnesses

Containing Report for the Service Year
of 1973

Also Daily Texts and Comments



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1974 YEARBOOK of Jehovah's Witnesses

It takes faith to walk in the name of Jehovah, and that is what Jehovah's witnesses did during 1973. They showed full faith in the coming divine victory, and gave "thanks to God, for he gives us the victory through our Lord Jesus Christ!" (1 Cor. 15:57) They know that Christ Jesus came into his rightful rule in 1914. When the Devil and his demons were cast out of heaven thereafter because of the 'war in heaven,' this truly resulted in a divine victory, God's victory. There is no question about the fury on the part of the Devil and his demons in trying to overwhelm the remaining ones of the seed of God's woman during the time of Satan's confinement here at the earth. But nothing that he or his demons can do in bringing suffering to mankind, and to God's own faithful servants, will interfere with the final victory of Jehovah God over Satan's visible and invisible organization.

Very appropriate and encouraging, then, for all of Jehovah's Christian witnesses who were walking in the name of Jehovah was their 1973 convention theme "divine victory." Climaxing the year were forty-one successful "Divine Victory" International Assemblies, with an overall peak attendance of 1,402,238. What joy, too, in seeing 39,313 baptized at these assemblies! They are determined to go on walking in Jehovah's name "to time indefinite, even forever."—Mic. 4:5.

Jehovah's witnesses throughout the entire year were diligently proclaiming God's kingdom as the

only hope for mankind, and urging honest-hearted people to be disciples of Jesus Christ, putting their trust in Jehovah and fleeing from Babylon the Great and the rest of this system of things. Never before have Jehovah's Christian witnesses enjoyed such a response in disciple-making as they did in the twelve months of September 1972 through August 1973. In that period of time, 193,990 persons from all nations and tongues were baptized after having dedicated their lives to do the will of Jehovah, with the prospect of sharing in his divine victory.

All the anointed remnant, along with those of the "great crowd" who are taking their stand on Jehovah's side now, because they put their "faith in God, are under the protection of his power until salvation comes—the salvation which is even now in readiness and will be revealed at the end of time." (1 Pet. 1:5, *New English Bible*) Of course, here the apostle Peter was addressing spirit-anointed Christians, but the same principle applies to all who have dedicated their lives to Jehovah God. They must put their full faith in Jehovah and in his divine victory, which he will bring about for his own vindication and for their salvation. Dedicating one's life to Jehovah and being baptized are certainly not all there is to being a Christian. A Christian must prove his loyalty and devotion to Jehovah. Walking in integrity will bring trials and difficulties to those on Jehovah's side. Christians must never forget that the serpent, the Devil, has led the whole world astray and that, since being cast out of heaven, "the Devil has come down to you in great fury, knowing that his time is short!" (Rev. 12:12, *NE*) So there will be trials, especially for those who have taken their stand for Jehovah's sovereignty and who have declared that they will walk in their integrity before Jehovah.

Christians who know that salvation "is even now in readiness" and will be revealed "at the

end of time" appreciate what the apostle Peter said: "This is cause for great joy, even though now you smart for a little while, if need be, under trials of many kinds. Even gold passes through the assayer's fire, and more precious than perishable gold is faith which has stood the test. These trials come so that your faith may prove itself worthy of all praise, glory, and honour when Jesus Christ is revealed." (1 Pet. 1:6, 7, *NE*) Jehovah's Christian witnesses must put up a hard fight for the faith and be energetic in declaring the good news of God's kingdom, even as Christ Jesus was. This they have been doing during the 1973 service year. Today there are upward of 1,758,000 ministers of God declaring the "good news" world wide, in 208 different countries, lands and islands of the sea. We feel that you will be interested in some of their experiences, for they show that "under trials of many kinds" their faith is being tested. Peter went on to say: "You must therefore be mentally stripped for action, perfectly self-controlled." (1 Pet. 1:13, *NE*) That is exactly what Jehovah's Christian witnesses are trying to do: keep themselves in good condition to serve their God Jehovah faithfully right down to the finish. They are not going to be worried about how difficult conditions may get world wide. They know that conditions will worsen.

Did not Habakkuk say: "Although the fig tree itself may not blossom, and there may be no yield on the vines; the work of the olive tree may actually turn out a failure, and the terraces themselves may actually produce no food; the flock may actually be severed from the pen, and there may be no herd in the enclosures; yet, as for me, I will exult in Jehovah himself; I will be joyful in the God of my salvation"—Hab. 3:17, 18.

Let us briefly review some of the hardships and experiences of Jehovah's Christian witnesses in different parts of the world. As we embark on this country-to-country tour, why not use the

maps on the endsheets in the front and back of this book to locate the places to which we travel.

WEST AFRICA

Senegal, along with its neighboring African countries below the Sahara, is in the grip of the most serious drought of the century. It is menacing the very lives of both men and beasts. The clergy of nearly all religions in the country have been busy arranging all kinds of religious services and days of prayer, but to no avail. As the Bible says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) People of Africa are thirsty, but not only for literal water; there is also a spiritual drought, and this is more serious. African people are religiously inclined, it is true, but not necessarily toward Christian teachings.

In Senegal a young man was brought up in a fetish-worshipping family. Though he was a nominal Catholic, he made daily sacrifices to the spirits. In time he obtained a copy of the Christian Greek Scriptures, from which he read daily. This helped him to appreciate that the Bible contained a wonderful hope, and then he met one of Jehovah's witnesses. Immediately a study in the Bible was started, but, he having been a practitioner of fetishism as well as a Catholic, getting rid of his objects of worship proved to be a great obstacle. His father had given him a goat's horn as a protection, explaining that if he ever threw it away he would die. He knew of people who had drowned in the river when they threw away their jujus. Every evening he would first pray to God and then make a sacrifice to the goat's horn. But when he studied in the book *The Truth That Leads to Eternal Life* the chapter on wicked spirits, he threw the horn away. This took faith, and he admits that he was afraid and wondered if he would ever arrive safely at an assembly of Jehovah's witnesses. He did. His faith became strong and he recognized that Jehovah is the only true God. Soon thereafter he was baptized.

Those who get freed from false religion need to get a firm grip on the truth in order to endure all kinds of family opposition. A Moslem woman accepted the truth after studying with one of Jehovah's witnesses. Before studying the Bible she dominated her husband, but now in her new role as a Christian she became submissive to her husband. Now he began to oppose her, trying to stop her from attending meetings at the Kingdom Hall. He locked her in the house so she could not get out. When he returned he found that she had made his

favorite cake. This embarrassed him. However, it did not diminish his opposition. Because of the woman's insistence on sticking to the truth, he decided to divorce her and gave her the customary three months' notice before taking her to court. The husband took her before the judge, but when he saw that his bluff would not change her mind and that she stood firm, he told the judge to forget the divorce and said that he would try to settle the problems with his wife. He would invite his wife's family to the house on meeting days just an hour before she would normally leave. He believed that she would not dare to leave them all, but she did. Because of her firm stand she was able to start a study with one of her own sisters who was wondering why she was willing to go through all this persecution for the sake of her new religion. This sister also smarted for a little while under trials of many kinds, but she is now a baptized sister and has proved to be a source of great encouragement to others in the congregation.

A Gambian woman was visited by a missionary in Dakar, the capital of Senegal. She showed interest, had a Bible study and prepared well. But she had many problems. She was separated from her husband because of his immoral conduct. She had just given birth to a fifth child. Her eight-year-old daughter took a keen interest in the truth and this was an encouragement to the mother. The young child zealously attended all the meetings and advanced rapidly. The daughter's enthusiasm affected the mother and she, too, was moved to attend the Memorial celebration. She decided to return to her own country, Gambia, to look after her other children whom she had left in that country with her family. The missionary realized that when she returned she would have a lot of trouble from her family, and so she prepared her for the opposition. This proved to be true. However, the newly interested woman refused to submit to family pressure, and soon her eldest son accepted the truth, and he is now giving a fine witness in Gambia. This lady, her daughter and son, attended an assembly in Dakar and all were baptized. They have spent time witnessing not only in that city, but also in the bush country where no Witnesses before had called on the people.

Sierra Leone has 2,520,000 likable and happy people, but they speak more than twenty languages. So the missionaries and others have a problem in witnessing to all the inhabitants of the land. Excellent work is being done through the organization in achieving the goal of more literacy. The records show that in Sierra Leone, a country that is nearly 90 percent illiterate, 75 percent of all of Jehovah's witnesses now read and write. What a joy it is for these African brothers and

sisters to read the Bible themselves and to share in the ministry!

In the Republic of Guinea two new special pioneers were assigned to Conakry during the past year and they, along with ten local brothers, are trying to reach as many of the people in the capital as possible. They had a Memorial attendance of 626, so there are interested people. At a recent circuit assembly held in a small village, 225 enjoyed a fine program. During the year twenty-seven persons were baptized.

Liberia is making progress in building Kingdom Halls. A new one was just finished in Monrovia, the capital. In Tappita a tribal chief owned a very fine piece of property on the main road, but he was convinced that a genie (a spirit) lived in a tree on the property and regularly traveled through his property to another tree. For years no one had the courage to use the property. He finally sold the land to Jehovah's witnesses, and in a few months they completed their Kingdom Hall without any disturbance from the "genie." The hall is near the "tree," and this fact has set many free from superstition. The people see that Jehovah's witnesses have faith in the Bible.

The Kakata congregation in Liberia was building a new Kingdom Hall, but they ran out of funds before all the work was done. So a group of energetic sisters got busy and made homemade bread, gathered wood and arranged for various other items and soon, on a personal basis, they were "making market," in this way raising sufficient funds to contribute to complete the Kingdom Hall.

The branch overseer reports that the Kingdom Halls are well filled in Liberia, and many of the meetings have as many as two to three times as many in attendance as there are publishers.

One of the main problems in the Ivory-Coast involves legal marriage. In recent years the government has required legal marriage. However, most Ivoiriens view it as dangerous to take a girl in legal marriage for fear she will use this secure position to be rebellious and to dominate her husband. It is also the custom to defer marriage until the girl has at least one child, as children are very important in the African way of life. This problem had to be overcome by a man who was a staunch Catholic and who was living with a girl whom he had no intention of marrying for many years. He was visited by Jehovah's witnesses in their door-to-door ministry, and he showed interest. He took the *Truth* book and a Bible study was started. He stopped attending the church and in six months he had his name removed from the church register. Now one big hurdle remained for this man, that of legalizing his

marriage. The wife, having no children, was not accepted by the husband's family, and he, being of a different tribe, was not accepted by the wife's parents. The truth, however, overcame all these obstacles. So with opposition from both families, no children, being ridiculed by their friends, they still went ahead and got legally married. The same week they started out in the field service, preaching the good news of God's kingdom, and in April they were baptized at the circuit assembly, happily joining the great crowd of Jehovah's witnesses. All of this required faith, but it brought great happiness.

For several years in Upper Volta there was but one lone publisher carrying on the preaching work. He has now been joined by six missionaries and several special pioneers, and during the year two congregations were formed. Last April seventy-four persons attended their Memorial celebration, and now they are conducting eighty Bible studies.

A special pioneer was going from house to house in the ministry and met a policeman. The policeman said to the pioneer: "You Jehovah's witnesses do not have the right to work from house to house." The policeman asked the pioneer to get into his car and he took him to the police station. As they went into the police station the captain looked up and exclaimed: "J—, how are you?" referring to the pioneer brother. The captain continued: "I have been wanting to see you. How much did you say the subscription was for the *Watchtower* and *Awake!* magazines?" The pioneer told him, and the captain immediately took the subscriptions for both magazines. He convinced his secretary that he too should have these subscriptions, and he also subscribed. The brother was able to give a fine witness to the others in the office, placing several books and many magazines. All this time the policeman that arrested him just stood, listening and taking in everything that was going on. Then the captain said to the policeman who brought the brother in: "Take your car and run J— on home. It is too hot for him to be walking in the sun." On the way home the pioneer brother gave the policeman a magazine and encouraged him to read it. One never knows what the outcome of opposition will be.

The Society's new printery in Ghana ended its first year of operation, with over 240,000 copies of *The Watchtower* printed in the three languages, Twi, Ewe and Ga.

Early in March, fourteen young schoolchildren of Jehovah's witnesses were expelled from school in Ghana because they did not participate in patriotic ceremonies that would have violated their Bible-trained Christian

consciences. The public press made a concentrated effort to discredit Jehovah's witnesses before the authorities and the public. However, this unusual publicity brought to the fore Jehovah's name and aided many in the land to see the difference between true religion and the false.

In the Republic of Togo the year started out with six of our brothers in prison. They had already been in prison for one year without trial. The imprisonment was due to their refusal to buy membership cards for the only political party in the country. They were accused of having no respect for the government. The issues of flag salute, national anthem and blood transfusion were also brought into their case. It became very difficult for Jehovah's witnesses throughout the entire country because the government pressed very hard to make everyone purchase a party card. Roads were blocked and all cars of the natives were stopped and checked as to whether the individuals had party cards. If they did not have cards they were taken by force to the office of the political party to make them buy cards. This made it very difficult for our circuit overseers to travel and visit the congregations. But still they managed to keep their schedules. Officials of the party even went from house to house to check on people in their homes.

Eventually a wave of violence spread over the country. Special pioneers were expelled from towns, others were not admitted to hospitals. They could not buy or sell their food in the marketplaces. Special pioneers could not cash their allowance checks at post offices. People who were employed were asked if they were Jehovah's witnesses. It looked as though a ban might be put on the work of Jehovah's witnesses.

In spite of all this trouble, the brothers kept calm. They met regularly in their Kingdom Halls, went in the field service and continued to preach the good news of the Kingdom.

The government and party officials were harsh not only with Jehovah's witnesses, but also with those people who were not Witnesses and who did not buy party cards. In a town of 15,000 people the government went so far as to ask from the people back payment right to the time of the founding of the party. That was too much for the people. The market women went on strike for four days. Since people are not used to storing food, but buy fresh supplies at the market each day, all the people had to suffer, including the government officials, the party officials, the police and the soldiers in the camp. This brought things to a head, and shortly thereafter the radio and newspapers announced that no one should be forced to buy a party

membership card. Membership would be obtained only by written application and by approval of the party committee. Since that time there has been no checking on the roads in search of people without cards, there has been no checking at hospitals, markets or working places. In fact, since February 1973 there has been only one instance where authorities troubled the brothers. The Kingdom work is now going on peacefully.

Jehovah has continued to bless the work of Jehovah's witnesses in Nigeria. The work on the construction of the new factory and Bethel extension continued throughout the greater part of the year. There were fifty-two workers called in from the pioneer field, and missionary members of the Bethel family who had experience were also used in construction work. In addition, willing brothers and sisters, many from Lagos, volunteered on weekends. Members of the Bethel family are now living in the new building. Two new Heidelberg letter presses that were ordered from Germany, along with other equipment shipped from Brooklyn, have now been installed in the new 10,000-square-foot factory. Actual printing began on May 17, 1973, with the *Kingdom Ministry* in the Yoruba language. Now the new printing plant has begun printing *The Watchtower* in vernacular languages.

During the year there were attempts by opposers of God's kingdom to stir up trouble on the issue of singing the national anthem in the schools in the midwestern states of Nigeria, and later in the southeastern states. A number of young witnesses of Jehovah were expelled from school in these areas.

Cameroon still has a ban on our work, but since May 1970 there has been a steady building up and consolidating of the underground organization, and Jehovah's witnesses keep on preaching. While much pressure continues to be applied against the brothers by the authorities, it is evident that the brothers have been tested as to their love for Jehovah and their loyalty to his organization. The congregations are organized and are receiving spiritual food.

EAST AFRICA

Kenya started its service year with the finest assembly ever held outside of Nairobi, with 2,161 in attendance for the public talk. Month by month the work progressed. Plans were made for the "Divine Victory" International Assembly to be held in Nairobi, December 26-30, 1973. Hundreds of Jehovah's witnesses from Europe, America and Africa planned to attend. The first Kingdom Hall in Nairobi was dedicated, with 605 attending the special weekend activity. Everything

appeared to be most favorable for much further unhindered activity.

Then came a shock announcement! In the newspapers of April 16, 1973, it was said that the government was going to take action against Jehovah's witnesses. Two days later the official government newspaper published a notice banning Jehovah's witnesses. No reason was given for the action. So representatives of the branch office and congregations throughout Kenya got in touch with government officials and members of parliament, seeking to find out why such drastic action was taken. No one seemed to know. Every effort was made to get the ban lifted. Then came another decision, on July 5—to expel thirty-six missionaries from the country. Midnight July 11 saw the last of the missionaries leave. But what a wonderful send-off they received! Hundreds of their brothers assembled at the airport in a warm display of brotherly love.

Suddenly, on August 20, 1973, the government newspaper carried the announcement that the ban had been revoked. The reason for this is yet to become known, but we are assured of this, namely, that Jehovah gave the victory. Once more the brothers were free to meet in their Kingdom Halls and the preaching work went ahead unrestricted. Arrangements were being made to hold the "Divine Victory" International Assembly according to the original agreement, using the Nairobi City Stadium.

It is hoped that many of our brothers in Ethiopia will be able to attend the assembly in Nairobi, but what will happen we are not sure. In the past three years the Ethiopian Orthodox Church has intensified its efforts to prevent any Christian activity on the part of Jehovah's witnesses.

Shortly before the start of the service year several brothers in Ethiopia were called by the police for questioning. They were warned that their activity was known and that soon action would be taken against them. Suddenly, on August 27, 1972, as regular Sunday meetings were in progress, two meetings of Jehovah's witnesses were interrupted by the arrival of big trucks, and 207 persons were arrested. Included were brothers and interested persons. Even though the law does not permit a husband and a wife to be arrested together, out of consideration for the children, on that day both were arrested. Ninety-six of the prisoners were summoned to the district court and, without any defense allowed, were sentenced to six months of imprisonment. The remaining 112 experienced much more hardship. They were charged with establishing an illegal religious

association. Brothers and sisters had to suffer the humiliation of having all their hair shaved off.

The brothers fearlessly preached the truth to other prisoners, building up interest on the part of some. The first night in prison turned out to be peaceful. Many discussions were held. These brothers only served one month of their sentence, because bail was arranged.

Shortly after their release on bail the 112 brothers were again called to the district court, which refused to hear any evidence, stating that the trial was not on religious grounds. After many adjournments the court upheld the six-month sentences. The whole procedure had been so antagonistic that the brothers were sure that they would have to complete their sentences in jail. So they made arrangements for the storing of their furniture in the homes of brothers so as not to pay accumulation of rents. Arrangements were made to look after many children, and some brothers asked the firms for which they worked if other Witnesses could work in their place during their jail sentences. Again there were many opportunities to preach in the prison before they were eventually released on bail after twelve days. Final decision was to suspend the sentences of about half the brothers. However, the warning was given that if these brothers met together they would be compelled to serve out their terms.

The zeal of the brothers is not dampened in spite of all these troubles. They will continue to try to get the work officially recognized. In the capital, Addis Ababa, the publishers have increased from 475 to 577 during the year. As one brother put it, "we have been persecuted, but not left in the lurch."

In Uganda the year started out in a very promising way for Jehovah's people. Five new missionaries had just been admitted into the country. Then on June 8, 1973, without previous warning, twelve religious sects were placed under ban, including Jehovah's witnesses. By July 17, the remaining twelve missionaries had to leave. The brothers are not allowed to preach and meet openly, but Jehovah's witnesses in Uganda will continue to hold firmly to their integrity and will carry on their Bible studies with interested people.

The attitude of the authorities toward the Christian work of Jehovah's witnesses in Tanzania remains the same. Very good efforts were made during the year to talk to government officials requesting that the ban of seven years be lifted. At the end of May the brothers making a further approach were told that the government would not consider registering the work of the Society and that all activity on the part of Jehovah's witnesses must cease. During the year five brothers

were sentenced to one year of imprisonment, and at present ten others are awaiting a decision.

The greatest difficulty facing Jehovah's witnesses in Tanzania has been unemployment. Many have started their own little businesses in order to make a living. Now the government is refusing to issue licenses to them unless they get a political card. The State comes ahead of one's worship to God, they say.

CENTRAL AFRICA

In many parts of Zaïre our brothers enjoy relative freedom. They may meet together and preach the good news. On the other hand, there are many areas where there is much opposition. This opposition is due to local officials and their application of local laws forbidding any religion to function except those legally recognized. But more often the persecution comes because the brothers take a neutral stand toward political affairs. There are about 240 brothers in prison in Zaïre, most without trial or judgment. Some have received sentences of two or three years and have been fined up to \$600. Missionaries working throughout the territory have encountered many difficulties too with the local officials, and some have been arrested. Despite the increasing difficulties throughout the land, the branch office has continued to function, and the needs of the brothers countrywide have been cared for.

Because the witness work is banned the brothers in Zambia cannot knock on as many doors as they used to. So now they are finding that more persons are seeking them out. People in some neighborhoods who were previously accustomed to having Jehovah's witnesses call at their homes come out and ask a brother who is making an informal private call next to them when he is going to call on them. Persons have telephoned the branch office asking for someone to call to conduct a Bible study, because their relatives were having a Bible study somewhere else in the country. So even though the government put a ban on Jehovah's witnesses and their house-to-house activity, the people of the country know that Jehovah's witnesses are available and that they are carrying on private Bible studies with interested people. Many in Zambia think that Jehovah's witnesses do not call on them often enough.

So our brothers are getting in touch with people throughout the entire country in one way or another, because at the Memorial in 1973 there were 194,133 persons in attendance. This meant that there was one person at the Memorial for every twenty-three persons in the country. How are you doing in your territory?

Rhodesia, to the south, reports that they are building their own branch office. The Society had a branch home there, but it was too small. So the branch building was torn down and there has now been constructed a three-story building with ten bedrooms, a fine lounge and dining room and a spacious office and shipping department. On weekends there were as many as seventy-five workers, male and female, all volunteers, helping in the construction. The Society certainly appreciates the wonderful cooperation and willingness on the part of all the brothers who helped in constructing this new Bethel home in Rhodesia. The Kingdom interests in Rhodesia will be served better through this office.

During the past year there has been a marked increase in the terrorist activity along the northern border of Rhodesia. The district overseer reports that the publishers always carry the Society's publications with them, even when working on the farms. Often they have been stopped and asked for identification, and when the brothers produce the Society's literature they are left alone.

Malawi still has a strong stench because of being cruel persecutors of Jehovah's witnesses. Jehovah's people escaped from their persecutors by fleeing across the border into Zambia and Mozambique. You have read through the publications of the Society how those who fled to Zambia were tricked and repatriated to Malawi. When they arrived back in their home country a number of the prominent representatives of Jehovah's witnesses were imprisoned. Since Jehovah's witnesses were again molested after they were repatriated from Zambia they again had to flee the country. This time the majority fled to Mozambique. They have been very favorably received by the authorities there. At this time there are upward of 36,000 of our brothers and their children, together with interested persons, located in more than ten different refugee camps.

The authorities in Mozambique have provided our brothers with land to cultivate, as well as food and medical supplies. The government has also furnished soldiers to guard the camps against terrorists and young thugs from the youth wing of the Malawi Congress Party who have been known to cross the border in an effort to infiltrate the camps to molest our brothers.

At the Mlangeni camp in Mozambique there are a number of departments similar to the departments at our assemblies to handle the affairs of the camp. The accounts department cares for the distribution of relief money and the payment of bills. There is a transportation department, which operates a number of trucks, cars and motorcycles that the brothers managed to take

with them when they fled from Malawi to Mozambique. These vehicles are used for transporting trees and grass for building houses and for transporting mealie-meal (maize flour) for food, and so on. The food store looks after the distribution of food as it is received from the Portuguese authorities.

The authorities have allowed the brothers to continue having regular weekly meetings and assemblies inside the refugee camp, and there is a department in Mlangeni that plans the programs for these meetings. A large assembly area has been set aside for the purpose, and brothers meet there for discussions of the day's text. This takes place at four o'clock in the afternoon each day. Prior to the discussion, singing is conducted for one hour, and the brothers and sisters sing Kingdom songs. They have forgotten some of them because they have been unable to sing openly in Malawi since the work was banned in 1967, but our Malawi brothers really enjoy singing the Kingdom songs. Before the ban in Malawi, at assembly time all in attendance would walk in a crowd to the baptism site singing the songs, as well as when they went into the field service and returned. So you can imagine the disappointment that it was for them not to be able to sing the songs after 1967. Now they are really enjoying themselves once again.

In addition to the large main platform, which our brothers have built in the refugee camp, the Mozambique government has allowed the brothers to build numerous Kingdom Halls. They now have more than thirty congregation meeting places, and eventually these will number over one hundred.

Our brothers and sisters have also taken advantage of the time they have together to concentrate on improving their literacy. Reading and writing classes are held at all the Kingdom Halls for both children and adults. At Mlangeni there are 110 such classes now. There are qualified schoolteachers among the refugees.

The Mlangeni camp also has a medical department staffed by brothers who are qualified health assistants. A very fine clinic of stone and concrete has been built by the brothers. Most of the refugees in the early days of the camp arrived with wounds, cuts and bruises from the vicious treatment they received in Malawi. Even now the cases handled each month number into the thousands. Also to be considered are the forty-six babies, on an average, born each month.

Life in the camps is similar to life in the villages in Malawi. Our brothers rise early and go to their work in various departments of the camp, while the sisters look after the cooking of meals and attending to the needs of their families. At the end of the day

they return to the camp for singing practice and the discussion of the day's text.

The Malawi brothers continue to maintain their integrity and, like the early Christians, they are rejoicing because they have been counted worthy to be dishonored in behalf of Jesus' name.—Acts 5:41.

In the south of the country of Mozambique, near the capital of Lourenço Marques, the Kingdom work is also going ahead rapidly. There are approximately 1,200 publishers in the area. Although the work of Jehovah's witnesses is not recognized in Mozambique, it continues to grow. The authorities are well aware of the neutral stand of Jehovah's people and they appreciate the good influence they can be for the people in the areas where they live. There is no doubt that the Mozambique authorities have taken a humanitarian approach in their dealing with the thousands of our brothers who have descended upon the country as refugees, due to concern for their safety.

SOUTH AFRICA

In November 1972 the South African branch office started to print *The Watchtower* and *Awake!* in English. This was a fine move on the Society's part. Not only did the publishers in South Africa receive the magazines at least two weeks earlier than before, but the average magazine distribution increased by 30,000 per month.

Under the South African branch office comes the country of Botswana. More than a year ago all organizations, including religious bodies, were required to apply for registration under a new law called the Society's Act. Jehovah's witnesses applied, and it appeared as if registration would be granted. But suddenly, at the beginning of July 1973, the local brothers were informed by the registrar of the land that the government would not register Jehovah's witnesses, and the organization was given until the twentieth of July to wind up its activities. After that date Jehovah's witnesses would be considered illegal. By Jehovah's undeserved kindness two circuit assemblies were scheduled before that date and so there was good opportunity to talk to the brothers and prepare them for the trials ahead. At the same time legal aid was sought in order to try to prevent the ban, but the ban came on anyway. At present the brothers are negotiating with government officials in an endeavor to have the ban lifted in order that the preaching of the good news may be done without further hindrance.

The good news is still being preached in St. Helena Island. There is one publisher for every sixty-six persons on the island. So everyone has had opportunity

to hear the truth, and during the year nine new disciples were baptized. For the first time, schoolchildren were among the baptismal candidates.

In Swaziland the circuit overseer had no place to show his slides. At the last minute an auditorium was obtained. The question was how to inform the people of the community about the meeting. The circuit overseer went to the local schoolmaster and asked him if he would ask the children to invite all the parents to come to the meeting that Friday evening. The schoolmaster agreed, and within a few hours everyone knew of the meeting, and 120 turned out to see the slide showing.

ASIA

Christ Jesus was born in Asia, but fewer people on this great continent believe his teachings than on any other continent of the world. However, Jehovah's witnesses have earnestly endeavored to preach the good news on this vast continent. Starting at the opposite end from where Jesus began preaching, we look at the islands of Japan.

In recent years the Japanese people have had an ear for the truth. To meet the need, a new printing plant in Numazu was opened, taking over the printing of the *Watchtower* and *Awake!* magazines.

The "Divine Victory" International Assembly in Osaka was the outstanding event this past year. There were 31,263 in attendance, which shows how interested the Japanese people are in the truth.

Jehovah's witnesses in Korea have had a wonderful opportunity during the past year for an interchange of encouragement. As in Japan, they also had a "Divine Victory" International Assembly. Many visitors from other lands came to Korea and enjoyed the hospitality of the brothers in Korea.

Other people, too, are enjoying the hospitality of Jehovah's witnesses. For example, a man from a devout Catholic family happened to pick up the *Truth* book that his mother had obtained. No one in the home had bothered to look at it. He read the portion explaining the soul. It both shocked him and interested him. For a month he did not go to the Catholic church, but pondered over what he read. Then he looked up the Kingdom Hall and asked for more information. He was impressed, but he felt he should hear the other side again. He went to his Catholic priest and asked him a direct question, namely, Does the human soul go to heaven or hell after death? To his surprise the answer he got was, "When you die you just entrust your soul to God. That is all. Don't worry about heaven or

hell too much." The priest made no attempt to defend the Catholic position. The interested man asked another direct question: Was man created or did he evolve? The priest told him that it was a scientifically established fact that man evolved and that the Genesis account of creation was only a myth. Then the priest asked if he had been in contact with Jehovah's witnesses and warned him that he should not let them indoctrinate him. That was enough for this sincere Catholic man. He went to the Kingdom Hall again, this time to ask for a home Bible study. Since then, he, his wife, his mother and eleven of his family have become Jehovah's witnesses, and now his brother's family is also studying.

One of the sisters baptized at the assembly in Korea said: "I used to feel I could clean up six days' wrong by attending church one day. I was known for my quick temper and fighting with my neighbors and my husband. When I began studying the *Truth* book it was not long before I realized that I needed to make some changes in my personality. I stopped going to church and began attending the meetings at the Kingdom Hall. I could really see the contrast between true Christians and the false, and I wanted to be like the brothers and sisters at the Kingdom Hall. I never missed a meeting after I started attending, and I began to try copying the mild personalities of the brothers. My neighbors and my husband noticed the change in me immediately. My husband now cooperated by coming home early on meeting nights to keep the house so that my children and I could attend the meetings. Now, after my baptism at the 'Divine Victory' assembly I feel I am a Christian seven days a week, not just on Sunday. My desire is to train my two children in the way of Jehovah, and I feel confident that my husband will also see the truth in time."

Thailand is a country where a Christian has to be especially patient and enduring. After many years of hard work the service year started out with 436 publishers and finished with a peak of 468. Forty-five persons were baptized during the year. So it can be seen that a few accepted the teachings of Christ Jesus.

In Vietnam, when one looks back to the year 1957 when there were only five Witnesses announcing Jehovah's kingdom, one has cause for happiness in that now there are ninety Witnesses preaching the good news of God's kingdom in that country. The progress achieved has not been without obstacles, for this land has not known peace since 1939. Many people in Vietnam have been born and have died without knowing a single day of peace in their short lives. A number of our dedicated brothers and sisters have been put out

of their Buddhist and Catholic homes by their parents because of their accepting the Bible truth. Others still live in divided households but maintain their integrity to Jehovah. Here, as in other parts of Asia, Jehovah's witnesses are conscious of the fact that the work is not progressing as fast as in other nations. But with what means are at hand every effort is made to magnify Jehovah's name and to declare the good news of the Kingdom.

Singapore, although having Jehovah's witnesses under ban, continues to hear the good news of the Kingdom. The brothers feel free because the truth makes one free. The servants of Jehovah prudently use the literature for return visits and home Bible studies. They use just the Bible in their house-to-house ministry, and a goodly number of Bible studies are started.

One publisher reports that after the restrictions came on the work they followed the lead of the overseers in using only the Bible in the door-to-door work. After giving a sermon one reports: "I would come back once a week to help the individual further. In this way I have started more studies than it is possible for me to handle. In the past month I have had the privilege of conducting about twenty studies per week. Three of these have expressed themselves as wanting to become Christian witnesses of Jehovah."

In Malaysia the highlight of the year was the "Divine Rulership" District Assembly. Six hundred were in attendance, including 150 from Singapore. The assembly was held under rather difficult conditions, however, because the authorities denied the brothers the required police permit just one day before the assembly was due to start. Thirty-one were baptized during this 'defeat of persecution' assembly.

Going farther west we arrive in India, and here the brothers have expanded the work into hitherto untouched territory. There are now four congregations organized in the Andaman Islands, and pioneers are serving in Nepal and Sikkim. With a population of 550 million people throughout India and only 4,000 publishers, it might appear to be impossible to find all the "sheep" still scattered in this vast subcontinent. But as the branch overseer expressed it, "We know the angels are supervising the ingathering work, and they know where to find and gather in those deserving ones." He relates: "One day two strangers walked into our branch office and said they wanted to subscribe for *The Watchtower* in Hindi. They came from a town where there were no Witnesses, and where no work had been done. One of these men had been in Calcutta for some specialized training and one of the instructors was a witness for Jehovah who did some informal

witnessing to his trainees. This man, on returning to his hometown, began talking to his workmates about what he was learning." He told the brothers at the branch that now there is a group of one dozen meeting every week to study the Bible with the aid of the *Truth* book. The branch knew nothing of this, but now the circuit overseer will be visiting them regularly.

The now autonomous State of Bangladesh is part of the Indian branch territory, and the branch is trying to get Bengali-speaking pioneers into that part of the world. There are some technical difficulties to overcome, but passports have now been given to two Indian pioneers.

In Sri Lanka, the island south of India, there has been progress during the year. Fifty-six persons were baptized, and 907 were present at the Lord's Evening Meal in April. The best results in helping people to gain a knowledge of the truth have been had in the area where the majority of the people are nominal Christians, especially Roman Catholics. Very few people yet have copies of even the "New Testament," but they do have a yearning to read. With Jehovah's witnesses calling on them and offering to teach them from the Bible, some very interesting experiences have developed. The truth has penetrated into the village of Bopitiya. A group study was started and it was not long before thirty were attending the meetings. The meeting attendance at the home used for a Kingdom Hall in Jaela has also increased to ninety. Jehovah's blessing is evident on the work in this area, and our brothers there feel that there will be a very fine increase during the coming year.

In the country of Pakistan, to the northwest of India, the good news of the Kingdom continues to be preached, and a special pioneer sister reports that in the house-to-house work she contacted a Roman Catholic family of seven members. The English *Truth* book was used in the study along with the same chapters of the book that were printed in the Urdu *Watchtower*. Week by week the basic doctrines were handled, and great was their astonishment and appreciation for what they were learning. In two weeks' time two of the daughters began to attend meetings. Shortly afterward the father began attending with the third daughter, and in just six months these four members of the formerly Roman Catholic family were sharing in declaring the good news and they enrolled in the Theocratic Ministry School.

Coming still farther west, we get to the Arab-speaking countries, and here we find very small groups of Jehovah's witnesses, like 22 persons in Iran, 11 in Iraq, 14 in Kuwait, 35 in Jordan. There are larger

numbers, like 161 in Syria and 1,483 in Lebanon. These are all preaching the Kingdom good news, but under very severe difficulties. Trying to present the message of God's kingdom to Moslems is most difficult. Furthermore, conditions continue to be very tense in the Middle East. Those countries bordering on Israel have found that there is considerable guerrilla-type fighting in various parts of the country with commando raids. There is no question about the people of the countries very much feeling the need of peace and security. And so Jehovah's witnesses are busy trying to tell them about how they can have these conditions.

Israel, of course, is the land where Jesus Christ walked about more than nineteen hundred years ago, preaching the good news of God's kingdom. In this land today there are only 181 who profess to be Jehovah's witnesses, and these are carrying on the ministry of God's kingdom from house to house. How strange in comparison with the day of Pentecost when 3,000 were baptized in Jerusalem alone! It is very interesting, though, that during the summer of 1973 as many as 3,500 of Jehovah's witnesses took advantage of tours arranged by the Watch Tower Society and visited this part of the world. Not only did they learn much about the ancient history of the land of Israel, but the travelers learned something about the modern-day activity of God's servants there, meeting with the Israeli brothers.

EUROPE

Space does not allow to give all the details of the wonderful work being done in Europe. But just to mention a few of the happenings of the past year, there was a fine new addition made to the branch office in Finland. There have been some outstanding increases in Kingdom publishers in Spain, and the brothers are carrying on their preaching commission in a quiet and peaceful manner there. They are enjoying the protection and cooperation of all the authorities. Much fine work is being done behind the Iron Curtain. In the Scandinavian countries to the north in Europe and in Europe in general good progress has been made during the year. Of the Mediterranean area, it must be said that in Greece, Italy and Portugal to the west of Spain the work has prospered and has moved ahead wonderfully well.

The "Divine Victory" International Assemblies in Germany, France, England, Belgium, the Netherlands and Italy were blessings from Jehovah, and the information has been written up in the *Watchtower* magazine. All were outstanding events of the summer

of 1973, and brought the work for the year to a fitting climax.

During the past year the same descriptions can be given to the work in North and South America and the islands of the sea. Jehovah's rich blessing has been upon his witnesses in all these places, and fine progress has been made. All one needs to do to get an idea of what excellent work has been done is to review the chart beginning on page 24. By analyzing the figures there presented for each country regarding the peak in publishers and the number baptized, the hours spent in the field ministry, the home Bible studies conducted, one will see what was done world wide in the preaching of the good news of God's kingdom.

As to the individual experiences of many of the publishers in many of these lands, some have had to undergo many problems and difficulties. However, our brothers in Africa have indeed suffered in the extreme in many instances. There are constant problems arising due to nationalism in most of the countries in the world. Jehovah's witnesses everywhere take a neutral position and they are for God's kingdom. They preach this world wide and look forward to divine victory. They certainly have enjoyed a rich feast of fat things during the past year at their "Divine Victory" assemblies throughout the earth, and this international series still continues in the southern hemisphere during the latter part of 1973 and the early part of 1974.

Briefly, now, let us look at the overall picture of the accomplishments of Jehovah's witnesses world wide.

1973 WORLDWIDE REPORT

Probably it can best be summed up by saying that around the world 193,990 individuals dedicated their lives to serve Jehovah and were baptized. This in itself tells a tremendous story. Compared with last year, when there were 163,123 persons baptized, it is seen that the work moved ahead at a greatly accelerated pace, all to the honor of Jehovah's name. To get the overall picture of what Jehovah's witnesses did during the 1973 service year, it is suggested that you turn to the chart beginning on page 24. If you wish, you can analyze each country and see what increases or decreases were made in publishers during the year, how many were baptized, the

1973 SERVICE YEAR REPORT OF

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

Country	Population	1973 Peak Pubs.	Ratio, One Pub-lisher to:	1973 % Inc. over 1972
U.S. of America (G-6)	208,717,000	472,662	442	439,489 5
Bermuda (G-9)	53,000	130	408	115 5
Alaska (A-49)	342,669	1,020	336	921 7
Argentina (P-9)	23,923,000	23,560	1,015	22,074 11
Malvinas Islands (R-10)	2,098	8	262	6 20
Australia (M-31)	13,154,700	24,160	544	23,547 1
Austria (E-18)	7,537,633	10,371	727	10,057 2
Bahamas (H-8)	189,000	460	411	429 2
Barbados (J-10)	241,000	874	275	843 -2*
Bequa (J-10)	5,000	27	185	20 -23*
Carriacou (K-9)	8,000	32	250	29 16
Grenada (K-10)	94,500	218	433	198 3
St. Lucia ((J-10)	101,100	165	612	154 -13*
St. Vincent ((J-10)	89,000	118	754	107 4
Belgium (E-17)	9,663,850	15,655	617	15,168 3
Belize (J-7)	129,682	517	251	488 1
Bolivia (N-9)	5,101,699	1,513	3,372	1,324 2
Brazil (M-11)	102,970,000	75,437	1,365	72,835 2
British Isles (D-16)	54,421,300	67,401	807	65,348 1
Malta (G-18)	330,000	63	5,238	53 6
Burma (B-29)	28,000,000	655	42,748	638 4
Canada (D-4)	21,302,000	52,773	404	50,650 3
Central Afr. Rep. (K-19)	2,255,000	1,165	1,936	1,049 -11*
Tchad (J-19)	2,700,000	112	24,107	90 32
Chile (P-9)	10,000,000	9,726	1,028	8,991 6
Colombia (L-8)	23,201,900	10,550	2,199	9,685 10
Congo (L-18)	1,000,000	1,584	631	1,495 -5*
Gabon (L-18)	600,000	279	2,151	241 2
Costa Rica (K-7)	1,867,045	3,451	541	3,253 3
Cyprus (G-20)	646,000	741	872	688 8
Dahomey (K-17)	2,700,000	2,028	1,331	1,974 1
Denmark (D-18)	5,016,579	13,773	364	13,154 1
Faroe Islands (C-16)	38,731	91	426	83 22
Greenland (A-12)	47,935	80	599	76 55
Dominican Rep. (J-9)	4,431,748	4,649	953	4,474 6
Ecuador (L-8)	6,819,500	4,069	1,676	3,771 8
El Salvador (J-7)	3,756,657	3,310	1,135	2,854 20
Fiji (N-38)	545,205	490	1,113	453 -4*
American Samoa (N-40)	28,000	70	400	58 -15*
Gilbert & Ellice Is. (L-39)	55,000	13	4,231	12 20
New Caledonia (N-36)	100,579	212	474	198 5
New Hebrides (N-37)	85,000	38	2,237	36 44
Niue (O-40)	4,353	11	396	9 -18*
Tahiti (Q-43)	119,168	189	631	169 1
Tonga (O-39)	90,000	17	5,294	13 -7*
Western Samoa (N-40)	146,625	101	1,452	98 -2*
Finland (B-20)	4,633,832	11,689	396	11,420 4
France (E-17)	52,000,000	48,371	1,075	46,077 7
Algeria (H-17)	14,000,000	24	583,333	16 7
Comoro Islands (N-22)	201,000	1	201,000	1 New
Tunisia (G-18)	5,200,000	36	144,444	34 -8*
Germany, West (E-18)	59,823,100	93,178	642	90,702 1
West Berlin (E-18)	2,056,600	5,382	382	5,300 -2*
Ghana (K-17)	9,175,727	17,156	535	16,533 3
Greece (F-19)	8,900,000	16,406	542	16,218 2

JEHOVAH'S WITNESSES WORLD WIDE

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

1972 Av. Pubs.	1973 No. Bptztd.	Av. Plo. Pubs.	No. of Congs.	Total Hours	Total Return Visits	Av. Bible Studies
418,239	55,775	25,952	6,059	78,806,678	34,208,792	281,337
110	18	8	2	25,793	17,317	111
860	102	55	13	162,198	67,360	588
21,264	2,787	1,273	486	4,136,735	2,156,752	20,455
5	3	1	1	1,677	618	5
23,309	2,079	1,272	460	4,331,504	1,769,759	11,235
9,867	789	368	193	1,628,125	822,319	5,524
420	38	22	11	76,515	39,003	450
860	70	39	13	131,881	50,548	529
26	3	1	1	6,403	3,039	19
25	1	4	1	7,727	4,506	28
193	36	16	4	41,490	18,424	175
177	22	18	4	42,671	22,785	240
103	1	10	3	28,243	10,761	97
14,687	1,913	589	241	2,523,752	1,193,313	7,237
482	57	54	12	117,617	47,277	458
1,300	212	236	43	491,096	191,772	2,025
71,562	9,860	2,748	1,541	10,868,653	4,475,323	57,576
64,434	6,083	3,907	943	11,775,826	5,822,793	36,814
50	4	1	1	10,331	4,834	43
612	82	124	30	264,311	103,410	678
49,233	6,305	2,882	863	8,766,958	3,486,648	24,733
1,178	51	90	43	272,880	114,845	1,429
68	12	24	5	43,980	19,706	207
8,497	1,648	490	165	1,594,705	722,127	8,920
8,803	1,096	810	201	2,238,880	968,014	11,160
1,581	91	94	31	325,266	136,929	1,552
237	14	7	6	33,021	14,312	185
3,164	410	115	88	517,904	194,864	2,729
636	95	18	13	86,060	35,782	260
1,970	163	241	90	586,985	233,387	1,935
13,043	1,008	795	215	2,066,491	906,571	5,671
68	7	16	5	26,826	11,513	54
49	1	24	7	20,301	9,607	62
4,236	359	433	102	1,151,168	566,018	6,523
3,504	654	398	67	1,006,676	475,945	4,937
2,371	731	261	68	764,342	298,707	4,049
471	37	52	19	123,662	44,142	559
68	13	5	1	14,344	5,820	45
10	2	2	2	702	110	5
188	16	5	4	31,748	15,682	194
25	2	2	2	6,243	3,253	41
11	1	1	1	743	434	20
167	32	12	4	37,712	15,551	227
14	1	1	1	2,788	814	17
100	12	5	2	18,178	5,682	80
10,929	1,177	730	235	1,951,653	944,720	5,842
43,020	6,476	1,495	837	7,626,178	3,843,678	32,384
15	2	1	1	1,545	1,257	20
37	6	1	1	78	45	1
89,737	6,476	3,285	1,237	13,730,305	6,601,138	35,281
5,395	176	166	55	765,989	436,359	1,979
16,093	1,788	907	366	3,425,025	1,570,196	15,161
15,896	662	718	450	2,828,975	1,550,317	7,480

Country	Population	1973 Peak Pubs.	Ratio, One Pub- lisher to:	1973 % Inc. Av. over Pubs. 1972
Guadeloupe (J-10)	324,000	1,988	163	1,808 4
French Guiana (K-11)	45,000	141	319	126 -4*
Martinique (J-10)	330,000	753	438	705 -4*
Guatemala (J-7)	5,211,929	3,457	1,508	3,160 13
Guyana (K-10)	714,233	1,147	623	1,067 2
Haiti (J-9)	4,500,000	2,679	1,680	2,493 10
Hawaii (K-45)	808,560	3,808	212	3,709 2
Guam (G-36)	98,580	135	730	121 2
Marshall Is. (J-39)	23,166	105	221	94 13
Palau (G-33)	12,686	25	507	21 50
Ponape (J-37)	21,423	114	188	61 5
Saipan (F-36)	10,458	28	374	24 41
Truk (H-36)	29,334	13	2,256	12 9
Yap (F-34)	7,369	9	819	7 17
Honduras (K-7)	2,781,400	1,756	1,584	1,582 8
Hong Kong (C-31)	4,000,000	278	14,388	267 6
Macao (C-31)	375,000	6	62,500	6
Iceland (B-15)	210,775	135	1,561	128 -1*
India (J-25)	547,949,809	3,905	140,320	3,742 5
Nepal (A-27)	11,044,034	5	2,208,807	5 25
Sikkim (A-28)	191,000	15	12,733	9 29
Indonesia (G-30)	127,000,000	3,200	39,688	2,936 8
Ireland (D-16)	4,505,840	1,186	3,799	1,115 5
Israel (G-21)	4,312,500	181	23,826	174 7
Italy (F-18)	54,680,000	30,822	1,774	28,720 17
San Marino (F-18)	18,000	36	500	30 50
Ivory Coast (K-16)	4,100,000	672	6,101	623 13
Upper Volta (K-16)	5,258,141	19	276,744	17 70
Jamaica (J-8)	1,953,472	5,333	366	5,018 -1*
Cayman Islands (J-8)	11,600	24	483	22 22
Japan (B-36)	106,900,566	18,562	5,759	16,360 24
Kenya (L-21)	11,694,000	1,295	9,030	1,153 -1*
Burundi (L-20)	3,615,000	70	51,643	56 -2*
Ethiopia (K-21)	25,248,000	931	27,119	860 21
Rwanda (L-20)	3,827,000	14	273,357	10 11
Seychelles (M-23)	53,000	21	2,524	16 14
Sudan (K-20)	15,000,000	75	200,000	68 13
Tanzania (M-20)	13,630,000	1,338	10,187	1,268
Uganda (L-20)	10,127,000	161	62,901	135 -8*
Korea (B-35)	33,000,000	19,367	1,704	17,194 17
Lebanon (G-21)	2,790,000	1,483	1,881	1,427 4
Abu Dhabi (H-23)	55,000	10	5,500	7 17
Bahrain Is. (H-22)	220,000	2	110,000	2 100
Dubai (H-22)	25,000	2	12,500	1 New
Iran (G-23)	28,662,000	22	1,302,818	17 -11*
Iraq (G-22)	9,440,000	11	858,182	6 50
Jordan (H-21)	2,320,000	35	66,286	28 -7*
Kuwait (H-22)	733,196	14	52,371	12 33
Qatar (H-22)	100,000	1	100,000	1
Saudi Arabia (J-22)	7,740,000	3	2,580,000	2 New
Syria (G-21)	6,100,000	161	37,888	156 5
Lewards-Antigua (J-10)	70,794	150	472	139 -1*
Anguilla (J-10)	6,000	15	400	14 -7*
Dominica (J-10)	70,302	187	376	170 -10*
Montserrat (J-10)	12,335	24	514	21 5

1972 Av. Pubs.	1973 No. Bptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
1,735	165	77	26	321,776	174,331	1,581
131	4	7	2	26,018	15,620	188
736	84	32	14	126,506	63,666	731
2,805	446	231	60	714,957	270,648	3,792
1,047	87	146	31	304,075	123,215	1,109
2,274	300	208	32	646,384	277,146	3,774
3,627	313	538	41	1,089,988	532,396	4,193
119	4	19	1	33,566	11,538	78
83	25	8	2	24,020	10,628	164
14	1	7	1	13,791	5,499	56
58	13	11	1	18,530	7,072	56
17	1	5	1	9,020	2,500	19
11	4	6	1	9,440	2,800	45
6	4	4	1	7,095	3,352	42
1,464	228	157	33	433,304	168,470	2,102
252	35	45	6	105,689	47,896	442
6	1	3	1	2,967	1,334	9
129	8	25	3	30,363	13,111	101
3,566	408	380	205	917,023	322,277	3,128
4	2	2	1	1,687	766	10
7	2	2	1	2,089	676	3
2,724	520	648	128	1,210,282	415,086	4,275
1,060	124	216	42	405,956	156,107	626
162	15	17	4	43,896	16,207	176
24,527	6,146	1,360	667	5,832,547	3,039,632	27,259
20	2	2	1	5,163	2,199	20
552	38	72	24	197,844	116,234	1,121
10	11	11	2	17,370	8,742	80
5,090	257	176	171	739,397	294,659	3,525
18	3	3	1	5,660	2,132	29
13,159	3,672	3,833	512	7,256,195	3,346,787	29,831
1,161	234	147	46	346,436	133,222	1,255
57	1	2	2	15,708	10,101	29
711	322	65	14	217,705	99,326	1,159
9	5	2	1	5,150	1,898	12
14	1	2	1	2,534	1,494	22
60	16	12	1	25,238	10,024	90
1,266	66	115	59	362,127	125,500	1,212
146	22	26	7	53,297	29,620	263
14,754	4,177	2,243	320	4,858,338	1,745,383	20,000
1,374	80	65	33	271,681	125,049	1,072
6	1	1	1	493	424	4
1	1	1	1	41	35	2
19	2	5	1	129	95	24
4	4	4	1	517	284	4
30	4	2	1	5,167	2,495	23
9	1	1	1	563	364	5
1	1	1	1	92	59	1
148	11	6	5	25,447	10,671	91
141	15	13	3	28,899	11,644	134
15	1	1	1	3,573	1,430	11
188	2	16	7	38,156	15,020	132
20	1	5	1	5,626	2,031	20

Country	Population	1973 Peak Pubs.	Ratio, One Pub- lisher to:	1973 % Inc. Av. over Pubs. 1972
Nevis (J-10)	11,230	37	304	33 6
St. Kitts (J-10)	34,227	113	303	105 -1*
St. Martin (J-10)	9,547	58	165	42 -34*
Liberia (K-16)	1,100,000	858	1,282	831 9
Luxembourg (E-17)	413,200	628	658	604 5
Malagasy Rep. (N-22)	7,928,868	464	17,088	403 6
Malaysia (E-28)	10,452,309	272	38,428	254 19
Brunei (F-30)	112,000	2	56,000	2 100
Mauritius (N-23)	825,690	282	2,928	271 -6*
Réunion (O-23)	466,000	306	1,523	289 -9*
Rodrigues (N-24)	25,000	20	1,250	18 20
Mexico (H-5)	54,528,617	60,619	900	57,694 3
Morocco (G-16)	16,690,000	238	70,126	208 1
Gibraltar (G-16)	29,254	62	472	56 6
Netherlands (D-17)	13,350,000	24,425	547	23,245 11
Neth. Ant.-Curacao (K-9)	150,008	441	340	416 9
Aruba (K-9)	61,293	246	249	232 20
Bonaire (K-9)	8,181	26	315	23 15
Newfoundland (E-10)	530,000	974	544	881
New Zealand (R-35)	2,974,654	6,127	485	5,883 1
Cook Islands (P-41)	21,227	32	663	27 17
Norfolk Island (O-36)	1,232	3	411	2 -50*
Nicaragua (K-7)	2,000,000	2,131	939	1,998 13
Nigeria (K-18)	55,670,052	92,233	604	84,657 3
Cameroon (L-18)	5,150,000	9,329	552	8,623 1
Equatorial Guinea (L-18)	244,574	137	1,785	48 -38*
Niger (J-18)	2,870,000	45	63,778	35 59
Norway (C-18)	3,947,775	6,347	622	6,091 5
Okinawa (D-34)	950,000	541	1,756	509 2
Pakistan (H-24)	62,000,000	142	436,620	134 -14*
Afghanistan (G-24)	15,000,000	10	1,500,000	9
Panama (K-8)	1,565,053	2,115	740	2,002 1
Papua (K-34)	668,864	503	1,330	476 1
Bougainville Is. (K-36)	76,741	28	2,741	24 71
Manus Island (J-35)	22,705	11	2,064	8 -38*
New Britain (K-35)	157,704	131	1,204	112 45
New Guinea (J-34)	1,488,175	481	3,094	453 5
New Ireland (J-35)	51,654	57	906	49 2
Solomon Islands (L-36)	160,983	558	289	526 -6*
Paraguay (O-10)	2,400,000	1,032	2,326	975 6
Peru (M-8)	14,500,000	7,219	2,009	6,699 16
Philippines (E-32)	39,000,000	60,340	646	57,556 6
Portugal (F-16)	8,300,000	10,572	785	9,894 6
Angola (M-19)	5,300,000	1,007	5,263	803 60
Azores (G-14)	315,000	146	2,157	123 13
Cape Verde Is. (J-14)	218,000	13	16,769	11 38
Madeira (G-15)	257,000	127	2,204	119 11
Portuguese Guinea (K-15)	625,000	3	208,333	3 -25*
Puerto Rico (J-9)	2,722,000	11,100	245	10,333 12
Virgin Is. (Brit.) (J-9)	10,500	74	142	69 8
Virgin Is. (U.S.) (J-10)	75,260	373	202	346 7
Rhodesia (N-20)	5,887,600	12,011	490	11,354 -2*
Malawi (M-20)	4,530,000	20,601	220	15,807 -29*
Mozambique (O-20)	6,650,000	6,167	1,078	4,251 4
Senegal (K-15)	4,000,000	251	15,936	237 8

1972 Av. Pubs.	1973 No. Bptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
31		3	1	6,696	1,974	17
106	10	6	4	19,756	9,884	75
64	2	4	1	7,124	3,402	45
761	80	117	22	285,705	111,563	1,112
574	55	51	13	135,948	63,092	458
379	66	19	11	74,148	39,323	441
214	48	40	14	88,199	37,058	452
1			1	223	136	2
287	14	25	6	63,818	23,998	313
316	21	18	9	59,576	24,742	235
15	3	3	1	6,102	2,932	26
56,204	7,167	4,200	2,224	10,624,110	4,250,178	52,380
205	46	23	7	59,878	27,747	207
53	3	4	1	9,508	3,876	40
21,024	2,420	1,402	249	4,276,437	1,712,017	9,740
382	45	15	6	76,840	39,618	417
194	23	6	4	36,096	17,504	158
20	2	3	1	6,653	2,731	22
877	53	91	34	207,301	94,352	485
5,829	510	412	104	1,155,732	493,308	3,289
23	13	3	1	7,783	3,158	39
4				297	222	1
1,768	253	152	34	454,113	223,881	2,310
82,404	10,854	7,476	1,589	20,708,927	7,982,500	86,630
8,507	633		277	643,317	441,779	6,060
78	5	1	1	4,018	1,734	42
22	8	16	3	29,486	10,823	96
5,793	622	222	170	837,516	375,588	2,537
499	34	93	12	182,062	76,423	704
155	13	23	3	45,657	17,951	152
9		1	1	1,403	700	2
1,980	238	152	55	436,570	205,592	2,321
473	85	27	29	86,160	35,135	492
14		7	2	12,764	5,805	73
13			1	713	434	9
77	17	17	6	38,338	15,119	186
430	99	40	20	109,714	37,204	457
48	11	13	6	25,181	7,020	70
558	58	72	29	158,881	65,799	805
920	124	118	31	270,962	132,377	1,060
5,766	1,297	780	136	1,977,138	767,681	9,002
54,212	7,260	5,434	1,566	11,814,125	3,739,244	34,330
9,300	1,540	310	145	1,561,494	682,640	10,090
501	255	22	11	181,772	131,255	1,628
113	31	8	4	29,032	13,589	179
8	2		1	1,957	1,535	25
107	21	4	2	21,396	8,832	143
4				53	19	2
9,191	957	427	144	1,883,027	785,062	9,618
64	6	2	1	9,658	4,765	63
324	19	19	7	62,064	29,659	370
11,535	1,547	563	462	2,138,423	787,677	8,778
22,275	2,226	864	447	2,567,134	1,029,690	9,227
4,077	780	154	74	823,823	336,219	3,705
219	31	47	7	100,377	46,544	420

Country	Population	1973 Peak Pubs.	Ratio, One Pub- lisher to:	1973 % Inc. Av. over Pubs. 1972
Gambia (K-15)	325,000	7	46,429	6 -14*
Mali (J-17)	4,500,000	7	642,857	5 25
Mauritania (J-16)	1,500,000	4	375,000	3
Sierra Leone (K-15)	2,520,000	1,068	2,360	1,001
Guinea (K-15)	5,143,284	224	22,961	194 7
Singapore (E-28)	2,100,000	232	9,052	223 9
South Africa (P-19)	22,987,000	23,848	964	22,829 -1*
Botswana (O-19)	702,000	222	3,162	190 9
Lesotho (P-20)	1,173,000	573	2,047	514 -2*
St. Helena (N-16)	4,952	75	66	66 -1*
South-West Afr. (N-18)	610,000	224	2,723	198 9
Swaziland (O-20)	454,000	631	719	580 -7*
Spain (F-16)	33,501,157	19,638	1,706	18,398 17
Andorra (F-17)	23,092	26	888	20 18
Canary Islands (H-15)	1,228,613	697	1,763	601 21
Sri Lanka (C-26)	13,000,000	366	35,519	343 7
Surinam (K-10)	375,000	684	548	643 7
Sweden (C-19)	8,129,160	13,867	586	13,400 6
Switzerland (E-18)	6,310,200	8,620	732	8,385 3
Liechtenstein (E-18)	22,300	16	1,394	15 15
Taiwan (D-33)	15,000,000	1,122	13,369	1,089 -3*
Thailand (C-29)	38,359,008	468	81,964	450 5
Cambodia (D-29)	6,701,000	1	6,701,000	1
Laos (C-29)	3,000,000	54	55,556	49 23
Vietnam (D-30)	19,600,000	92	213,043	88 19
Togo (K-17)	2,100,000	2,055	1,022	1,959 10
Trinidad (K-10)	994,600	2,311	430	2,206 1
Tobago (K-10)	37,900	104	364	98 -1*
Uruguay (P-10)	2,900,000	3,791	765	3,620 6
Venezuela (K-9)	11,772,922	9,420	1,250	8,826 5
Zaire (L-19)	22,000,000	14,278	1,541	12,949 2
Zambia (N-20)	4,556,000	52,339	87	50,775 -9*
197 Countries		1,601,872		1,506,225 3.6
† 11 Other Countries		156,557		150,448 5.5
GRAND TOTAL (208 countries)		1,758,429		1,656,673 3.8

* Percentage of decrease

† Work banned and reports are incomplete

time spent in the preaching work, the number of home Bible studies conducted, and this will give you some idea of the tremendous amount of work that was accomplished.

A brief summary of what took place world wide shows that 300,468,676 hours were spent in preaching the good news. The 1,656,673 publishers who were out in the field ministry each month, on the average, during the past service year conducted 1,209,544 home Bible studies each week. They called back to aid many other persons too,

1972 Av. Pubs.	1973 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
7		3	1	5,491	3,366	16
4		3	1	5,306	2,994	23
3				233	120	3
1,003	152	225	54	419,261	191,141	1,953
182	27	55	11	94,442	40,881	395
205	34	16	4	44,383	22,712	351
23,010	2,797	1,369	615	4,645,587	1,606,985	17,222
175	44	21	10	54,872	17,595	239
527	80	46	12	143,358	52,537	504
67	9	2	2	7,041	4,100	34
181	32	15	5	42,364	16,179	138
626	49	39	18	135,062	45,142	516
15,668	3,403	1,241	283	4,188,570	2,047,156	21,508
17		3	1	5,460	2,638	32
497	83	47	11	140,823	63,295	624
322	56	65	11	125,792	45,017	445
600	81	61	11	164,536	66,432	660
12,670	1,129	775	256	2,293,286	1,184,488	8,247
8,151	716	185	173	1,170,575	583,079	5,468
13		3	1	1,371	841	7
1,123	132	97	49	210,305	64,634	720
429	45	77	20	150,988	51,384	453
1				18	13	
40	9	14	2	26,392	8,168	60
74	18	18	2	33,261	13,620	144
1,788	196	213	42	609,636	266,345	2,880
2,193	229	173	39	472,401	195,735	2,276
99	9	11	2	25,800	14,027	118
3,412	527	308	82	857,340	403,817	4,128
8,392	968	447	131	1,781,841	775,889	8,747
12,694	1,843	1,010	393	3,247,735	1,308,673	15,927
55,712	3,066	762	953	7,059,814	4,229,959	48,320
1,453,838	182,656	92,572	28,953	284,966,887	124,341,225	1,117,515
142,604	11,334	2,032	2,897	15,501,789	7,316,607	92,029
1,596,442	193,990	94,604	31,850	300,468,676	131,657,832	1,209,544
					1972	1973
					3,662,407	3,994,924
					10,350	10,523

MEMORIAL ATTENDANCE WORLD WIDE

MEMORIAL PARTAKERS WORLD WIDE

for during the year they made 131,657,832 return visits. All of this required a lot of work, and you can see that Jehovah's witnesses were interested in turning the minds of the people to the Word of God.

To help them along these lines they also left literature in the homes of the people. They placed 21,761,877 bound books and 9,965,259 booklets discussing Bible topics. The *Watchtower* and *Awake!* magazines played a big part in providing reading material to interested persons, because

235,468,427 magazines were distributed. And in addition to that, 1,894,457 new subscriptions were obtained for *The Watchtower* and *Awake!* Jehovah's witnesses urge everyone to subscribe for these magazines so that they will get immediate and continuous delivery right at their home of the fine information in the magazines.

Tuesday evening, April 17, 1973, was the outstanding day of the year for Jehovah's witnesses. That was the day for the celebration of the Lord's Evening Meal. At their Kingdom Halls on that evening there were 3,994,924 persons in attendance world wide, and 10,523, professing to be spirit-anointed Christians, partook of the emblems, the bread and the wine. During the past year 1,758,429 of these individuals who were in attendance engaged in the field service. This is the peak number of persons who have ever shared in the Kingdom work in some manner, from house to house or on the streets or by speaking to friends and neighbors and who reported their activity to the congregations of Jehovah's witnesses. Of this number, 94,604, on an average each month, engaged in the pioneer work.

Under the direction of 95 branch offices that look after the work in 208 different lands and islands of the sea, there are 31,850 congregations established, compared with 28,407 just a year ago. So, many more congregations were established and enlarged because of the great influx of people who have fled from Babylon the Great and are now desirous of proclaiming the Kingdom good news.

Jehovah's witnesses world wide have good cause to rejoice. "Although the fig tree itself may not blossom," and 'even though now they smart for a little while, if need be, under trials of many kinds,' all of them have "cause for great joy" and each one will say, "I will exult in Jehovah himself."—Hab. 3:17, 18; 1 Pet. 1:6, *NE*.

ACTS OF JEHOVAH'S WITNESSES IN MODERN TIMES

The brief report that you have read about Jehovah's witnesses on all the continents of the world and the islands of the sea certainly shows that they are confident and determined, by Jehovah's undeserved kindness, to give a good witness concerning God's kingdom and they are doing this in all the world. (Matt. 24:14) Jehovah's Christian witnesses everywhere know that we are living in perilous times, but this will not stop them from exulting in Jehovah. This is the time to make known his word and kingdom and to aid people to take their stand on Jehovah's side before the end of this system of things comes.

We would like to go into detail now as to how the work of Jehovah's witnesses in modern times got started in the Central African Republic, in China, Hong Kong and Macao, and in Germany. You will learn of the terrible trials, hardships and persecution that came upon many of our brothers over the years. Despite this hatred, thousands upon thousands of people are seeking the truth and associating themselves with Jehovah's Christian witnesses, even though they know them to be a persecuted and hated people. Jesus said: "If the world hates you, you know that it has hated me before it hated you." (John 15:18) Your being "objects of hatred by all the nations on account of my name" is something that Jehovah's witnesses everywhere will have to go through. (Matt. 24:9) While Jesus was upon the earth training his disciples, he told them: "The world has no reason to hate you, but it hates me, because I bear witness concerning it that its works are wicked." (John 7:7) Nevertheless, his disciples kept on walking with Christ Jesus and took up the same message concerning God's kingdom that he preached, and it was not long until the world also hated them.

It is easy to see that one cannot serve two masters, and the history of faithful Christian witnesses of Jehovah in all parts of the world is faith inspiring. They feel just like Paul who said: "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."—Acts 20:24.

CENTRAL AFRICAN REPUBLIC

UBANGI-SHARI. Does that sound strange to you? Once it was the name of a territory in French Equatorial Africa. Since 1958, however, the same land has been known as the Central African Republic.

This sparsely populated landlocked country is somewhat larger than France. Only a century ago, there were few residents. Most of them were Pygmies, who inhabited the southern forests, where they still live. During the past hundred years many other Africans have arrived, a goodly number fleeing from slavery to certain tribes from the north. These pursued the refugees, only to be defeated in battle by the French in 1911. For years France governed this land as an overseas colony. In 1960, however, it became independent when the French turned over the administration of the country to the Africans.

In the Central African Republic 1,165 Kingdom proclaimers now zealously declare the good news to the largely Negro population of over 2,000,000. Life here still is simple and primitive. The average peasant builds his house with mud bricks and grass. For a living, more and more he is devoting himself to agriculture and less and less to hunting.

Variety abounds here. Far to the northeast is a dry semidesert. In the southwest are lush tropical forests. Then there are the great green savannas covering most of the country. Elephants, gorillas, lions and other animals still roam freely in the heart of this country.

THE RELIGIOUS SCENE

The people of this land believe in God and love to hear Bible discussions. Many, though professing to be Catholics or Protestants, actually are animists. Then, too, polygamy has been practiced for generations, and for many it is the normal way of life. Very often the customary bride price is extremely high. Hence, many just live together and raise a family without benefit of marriage. The law sets a limit on the number of wives a man can have legally, and the Catholic and Protestant clergy have accepted this, considering polygamists to be good Christians. In fact, nominal Christians here say that an African cannot live with only one wife. Jehovah's witnesses, of course, strictly adhere to Bible standards for marriage.

While many say they are Moslems, Protestants or Catholics, they have more confidence in fetishes and spirits than in God. One former Protestant admitted that during all the years he preached in church he kept some fetishes in his home, 'just for good luck.'

Some have become nominal Christians because it was the popular thing to do. Others felt they had no choice. "When the priest came to school," says one person, "I and other students fled into the bush so we would not be forced to become Catholic. But we were pursued and brought back and just had to listen and become Catholic."

In 1947 an African from Cameroon, Josué Dioh, was employed by a company to work in the southern forests of Ubangi-Shari, some distance from Bangui, the capital. He was not one of Jehovah's witnesses, but had attended some of their meetings while in his homeland. What he had heard, he spoke to others. He learned through a friend that a certain Etienne Nkounkou, head draftsman at one of the government departments in Bangui, was interested in the Bible. He was one of the founders of a splinter African sect called *Kanda Dia Kinzinga* (People for Eternal Life). But Bible truth is very powerful and quickly triumphs over error, and that is just what happened. Mr. Dioh obtained Nkounkou's name and address and soon the Society's office in Switzerland sent him the book *"The Truth Shall Make You Free."* Before reading very many pages, Nkounkou was overjoyed by such wholesome spiritual food and shared what he read with others. Some years later he wrote: 'We were extremely happy and surprised to learn for the first time that the first creation of God was the Word, who is Jesus Christ, that soon the dead would be resurrected here on earth during Christ's millennial reign, and that soon even death will be destroyed forever.'

The group of interested ones began meeting every Sunday to hear Nkounkou read from the book, while another would read the Bible verses. Among those first ones to hear the reading were Jean Langando, a government employee, Augustin Bayonne, a customs officer, and André Yombot, also employed by the French government. Others began coming to the meetings and the number soon reached ten, then twenty.

A foundation was being laid. Contact was made with Jehovah's witnesses in France and then with the Watch Tower Society's headquarters office at Brooklyn, New York. More literature arrived and with it a better understanding of the Bible and God's requirements for all Christians. The group in Bangui did not remain merely a study class for long. It became a preaching group as well. Those associated with it had zeal, but lacked knowledge of the way to preach the good news of God's kingdom. To interest others in the Bible, at first some visited different Protestant churches and there carried on discussions with the people. They asked the minister questions, and when he was unable

to answer their queries, interested ones flocked to these new preachers of truth, seeking more information. Soon some eighty persons were attending their meetings.

A CURTAILING OF LITERATURE

The Protestant and Catholic clergy were quick to draw the attention of the authorities to these Bible students. As a result, the government sent a white man from Brazzaville to Bangui to investigate the group and its activities. He represented himself as a person who was interested in the Bible. However, the Bible students soon saw that he was not really interested in the Scriptures and they avoided his company. Shortly thereafter, in July 1950, restrictions were placed on the importation and circulation of all literature published by the Watch Tower Bible and Tract Society.

Jehovah's witnesses were not banned, however. So their meetings and preaching work continued. The Bible alone was used for study and in the field ministry. It appears that at first the government was somewhat confused about Jehovah's witnesses. The clergy would have the authorities believe they were Communists. Others said they were the *Kitawala*, a group from the Belgian Congo. Another movement—the *Kolinga*—even used the name Jehovah and conducted some meetings in the name of Jehovah's witnesses. Much time was spent with the authorities, showing them that Jehovah's witnesses are not affiliated with subversive groups. What removed all doubts from their minds was the fact that in time the Society sent French special pioneer ministers from France to Bangui. The *Kitawala* movement was anti-white and anti-European. The white special pioneer ministers were seen freely mingling with their African brothers. Eventually both the *Kitawala* and the *Kolinga* disappeared completely from the scene in this country.

The restrictions on the Society's publications were not lifted, however, and some of the brothers in Bangui were arrested and charged with distribution of illegal literature. Though the low court released them, the attorney general appealed the case. But the appeals court also ruled in favor of Jehovah's witnesses. The work then continued even more energetically than in the past. A representative of the French government made the statement that Jehovah's witnesses were on equal grounds with all other recognized religions. The only thing that they objected to was literature from the United States of America.

THEOCRATIC INCREASE EVIDENT

By 1955 there were over 200 proclaimers of God's kingdom in Bangui. Theocratic increase was in evidence. The congregation then was divided into three, for more efficient service and the training of new ones. Expansion has continued, until today there are thirteen congregations in Bangui. While all this activity was going on in the capital, rural areas were not left without a witness. In villages several hundred miles away people spoke of the religion whose members 'refuse to eat blood.'—Acts 15:28, 29.

A teacher from the town of Dekoa listened to Jehovah's witnesses while on vacation in Bangui and continued his Bible studies by correspondence thereafter. This teacher, Simon Kotadissa, talked with a Protestant pastor, Jacques Samba, who invited Kotadissa to address his church group on numerous occasions. When he was convinced that all Christians do not go to heaven at death and that there is no fire in hell, Samba taught this in his church. His audience said that what they heard was as sweet as honey. They wanted more. Samba's superiors, the American missionaries, learned about these developments and assembled all the church members and tried to convince Samba that Jehovah's witnesses were false prophets. That did not work. Infuriated, the head of the Protestant mission yelled that all of Jehovah's witnesses should get out of the church. Although none were yet Jehovah's witnesses, the majority of the people stood up and walked out, including Pastor Samba. He had believed and preached falsehoods for twenty-four years, but at last was free. (John 8:32) Bernard Gaouaranga, a young man who came in contact with God's truth at Samba's church, eventually became the first full-time pioneer minister from among the native population.

The first congregation of Jehovah's witnesses outside of Bangui was organized at Dekoa in April 1950. Shortly thereafter surrounding villages also were receiving the Kingdom witness. The cry from the clergy was tremendous. Jehovah's witnesses were condemned in the churches and the accusations against them were unbelievable.

While Brother Gaouaranga, as circuit overseer, was serving the spiritual needs of the small group of Jehovah's witnesses at another village in the same vicinity, a Protestant catechist and the local chief set the Kingdom Hall on fire during a meeting. The matter was brought to the attention of the gendarmerie. Very soon one catechist and one chief were in prison.

In time the Kingdom message was being heard deeper and deeper in the interior. From remote areas people

came to Bangui and Dekoa to learn Bible truth. They then took the good news back to their villages. Somehow literature was coming into the country and people were reading it. In Ippy, 500 kilometers northeast of Bangui, Gabriel Elimatchi obtained one of the Watch Tower Society's magazines from a school associate. After reading it he never again attended a Catholic Mass. The local priest denounced him by name in church. A report on him was made to the colonial authority in Bangui, but nothing resulted from this. Eventually a congregation was formed in Ippy.

Brother Elimatchi passed his examinations in meteorology and was sent to Fort Lamy in Tchad, then also a part of French Equatorial Africa. With only the Bible in hand, Elimatchi preached to all he could, but with little success. However, this was the beginning of the witness work in that vast land. In time some interest was found among the foreigners working in the city. A home was located and this became a Kingdom Hall, the first of its kind in the country.

FURTHER ADVANCEMENT IN UBANGI-SHARI

During 1954 Jehovah's Word began to be preached to the west of Bangui, beginning in the administrative city of Bouar. Philippe Ouakoudou, an X-ray technician from the capital, was sent there to work in the hospital. No one had ever preached the message of God's kingdom in Bouar. So Ouakoudou began to cover the city systematically in the house-to-house ministry. In a few months quite a few persons were meeting in the court of a village chief. Five individuals progressed very well and were baptized in 1956.

Then the trouble started. Clergymen warned their flocks not to listen to the "false prophets." They lyingly told the authorities that the Witnesses were a seditious group of political agitators. When the annual Memorial of Christ's death was to be held, four gendarmes hid in a neighboring house to hear the "seditious" talk. More than eighty humble people, including four gendarmes, heard Brother Ouakoudou's faith-strengthening talk. Apparently the gendarmes gave a very favorable report to their superiors, for the French governor of the region called the Catholic priest and informed him that Jehovah's witnesses were not Communists and were not political, but were practicing the true religion of the Bible. In a very short while the whole town knew what the governor had told the priest and this resulted in favorable publicity for Jehovah's witnesses. Through the years Jehovah has given the increase. Today two congregations of God's people meet in Bouar.

A branch office of the Watch Tower Society was

established in Brazzaville during 1956 to look after the Kingdom work in all of French Equatorial Africa. Jean Seignobos directed the work from Brazzaville and also served as district overseer for a time, both there and in this country. With the arrival of Brother Seignobos and his wife, and thereafter two other couples from France, the authorities became more friendly. Most problems were gradually cleared away. By Decree Number 2675 of July 27, 1957, the ban on some of the Society's publications was removed. As time went on, more and more literature was approved for distribution among the people of the land.

On March 28, 1961, the Society was legally recognized by the new independent republic, and an insertion was made in the Official Journal of the State to that effect. Then in 1962, the first graduates of Gilead School sent to the Central African Republic—Richard Rainer and Alexander Atkinson—arrived in Bangui. The next year, on April 2, Milton G. Henschel arrived, the first and only director of the Watch Tower Bible and Tract Society of Pennsylvania to visit this country. How happy the brothers were to greet him at the airport! Later that day, Brother Henschel addressed an audience of 612, speaking on Bible prophecy. The brothers had worked very hard on the Ngoubagara Kingdom Hall so as to get it finished for Brother Henschel's visit. It was the first Kingdom Hall in the country to be constructed with cement blocks. They were very proud of it.

Later that year, on September 1, 1963, a branch office of the Society was opened in Bangui to look after Kingdom interests in the Central African Republic. Closer supervision resulted, with a gradual improvement in organization and field ministry. The average number of publishers of God's kingdom had risen from 387 in the 1962 service year to a peak of 1,243 by May of 1971.

For some time the situation existed that a man who considered himself one of Jehovah's witnesses could have a "customary marriage" and be looked upon as a brother although not being legally married. Patiently it was explained that not men but Jehovah God himself sets the Bible standard for marriage, and so man needs to change his standards of conduct and not vice versa, if he desires to please his Creator and receive everlasting life. This question struck right at the root of African communal life. Time was given those living in customary marriage to obtain a legal marriage, but some found it too difficult and fell away. However, the cleanup was in harmony with Jehovah's will and soon these faithless persons were replaced with new ones.

Illiteracy has been a great barrier to progress. So

the Society opened literacy classes in all Kingdom Halls. This was especially stressed beginning in 1963. Today 74 percent of Jehovah's witnesses here can read, a much higher percentage than for the rest of the country's population.

Another step forward was the Society's decision to translate the *Watchtower* magazine, some booklets and other publications into the Sango language, which is spoken by the majority of the people. Now all can participate in the meetings, especially during the Sunday Bible study, instead of just the two or three in each congregation who are literate in French.

Then in 1965 the Society made the decision to build a branch-missionary home in a quiet residential part of Bangui. From there the work in the Central African Republic and Tchad is now supervised. The Society was registered with the Tchad government on April 24, 1969. Shortly thereafter, four missionaries arrived in the city of Fort Archambault, where two special pioneer ministers already had been preaching the good news for over a year. Up to that time, Jehovah's witnesses had been active only in the capital city, Fort Lamy. A congregation was organized at Fort Archambault in 1970. In 1971 special pioneers were sent to two other cities. At last natives from Tchad itself were becoming Jehovah's witnesses.

The Central African Republic had a change of government in January 1966. Opponents of God's kingdom immediately moved into action against Jehovah's witnesses. The Evangelical Protestant Church made a proposal to the new president that Jehovah's witnesses be banned. According to them, the Witnesses were against the government. However, the president saw through their ruse and stood up for religious liberty.

Four new missionaries arrived in the Central African Republic in 1970, making a total of ten in the country, besides the four in Tchad. Now most of the principal cities and towns have been reached with the Kingdom message. Even the small villages are receiving a witness, in spite of the difficult travel conditions in the country. Circuit overseers are visiting the congregations regularly and circuit assemblies are being held as in other countries.

Jehovah God has blessed his people richly here, and they have surmounted great problems to see that the population hears the good news of God's kingdom. We look confidently to the future, seeking Jehovah's direction in all that we do. The five congregations in Tchad and the forty-three in the Central African Republic are very happy to be sharing in the witness work during these critical "last days." With 1,165 Kingdom publishers in the Central African Republic and an

attendance of 3,397 at the Memorial of Christ's death in 1973, we are convinced that there is yet a tremendous work to be accomplished here in the short remaining time.

CHINA, HONG KONG, AND MACAO

CHINA is earth's most populous nation. Situated on the southeast corner of Asia and flanked by Japan and Korea, it covers an area of some three and a half million square miles.

The majority of Chinese are farmers, raising livestock, poultry, rice and vegetables to feed the country's 800 million people. Over the centuries the Chinese have built up a reputation for being very industrious and hardworking, and for overcoming adversity with remarkable tenacity. Traditionally they are Buddhist, with a fatalistic outlook. Their Buddhism is a mixture of ancient China's Taoism influenced by the philosophy of Confucius, with ancestor worship playing a prominent role in family life.

By tradition the Chinese family is close-knit. Families of the same province and who speak the same dialect form clans that can seldom be breached. Personal business becomes the clan's business. To these Chinese, money represents power and is worshiped as a god, but their reasoning on the origin and purpose of life is almost nonexistent.

"WATCH TOWER" REACHES CHINA

Have the people of China had opportunity to hear the good news of God's kingdom? Even in the early years of the modern organization of Jehovah's Christian witnesses the good news reached China. While *Zion's Watch Tower* was first printed and distributed in July 1879, in 1883 it had already found its way into China. In 1883, Miss Downing, a missionary of the Presbyterian Board in Chefoo, China, chanced upon a copy of *The Watch Tower*. An article on restitution appealed to her; she subscribed for the magazine, left her religion and became a witness for Jehovah. She talked to other missionaries and was instrumental in helping others to leave false religion.

Among them was Horace A. Randle, a Baptist missionary. At first his response was slow, but in 1896 he began to study in earnest and to share with his wife and children what he was learning. Thus both his wife and eldest daughter accepted the truth. He also witnessed to fellow missionaries. All of this led him to an important decision, as related in *Zion's Watch Tower* of May 15, 1900: "In 1898, being persuaded that this

testimony is from God, and is in conflict with nominal Christianity, I did not consider it necessary to confer with flesh and blood, but resigned my connection with both the Baptist church and the Mission Board with which I was connected. Being now free from the creeds and traditions of men, my first desire was to tell others the truth that had given me such joy and comfort."

Brother Randle's zeal led him to conduct meetings with several missions in China. To further spread the gospel throughout the Far East, about 5,000 tracts and 2,324 letters were sent to missionaries in China, Japan, Korea and Thailand, also ninety copies of the book *Millennial Dawn* were placed. The response was limited, but a well-educated Chinese woman wrote: "I have been reading the tracts you so kindly left me, first with interest, then with delight, and I feel so much happier than I have been for a long time; the more I read the more I want to read and the more light I get, but there is still much I want to know. I would like to have *Millennial Dawn* and the pamphlet on Hell. If you tell me how to send the money I will be ever so much obliged." In northern China a young man left the Brethrenism missionary work and stood firm for truth. Some other missionaries were also showing interest. So in China the light of truth dawned early. But it went mainly to missionaries of Christendom's sects, since the message was distributed only in English at that time.

The first president of the Watch Tower Bible and Tract Society was keenly interested in the preaching of the good news of God's kingdom as commanded at Matthew 24:14. So, early in 1912, as chairman of a committee of seven men, C. T. Russell sailed into the port city of Shanghai, giving talks with a warning message of the approaching end of the "Gentile Times." These lectures helped to spread the seeds of truth to still farther areas.

A further witness was given in 1915 and again in 1918, when a sister F. L. Mackenzie, a British colporteur, visited parts of Japan, Korea and China. Then in 1923 two fleshly sisters, Bessie and Harriet Barchet, appeared in Shanghai. Bessie Barchet introduced the Bible truth to a young Chinese man, Frank Chen, by means of the book *The Harp of God*. Christendom's agents temporarily discouraged him from reading it. But when Miss Barchet left for home in 1926, she gave Frank Chen's name to Brother Akashi in Tokyo. For the next few years, by means of brothers passing through Shanghai and by correspondence with a brother in New York, Frank Chen made progress in understanding and appreciating the truth.

In October 1931, two Japanese colporteurs arrived

in Shanghai from Formosa, followed by Brother Akashi. The latter advised Frank Chen that, although he had been baptized in Christendom's religion, he needed to be baptized again. With Frank Chen there was a close friend, Bao Min Jong, who was also interested in the truth. And so on October 21, 1931, the first two Chinese brothers were baptized in a hotel bathtub in Shanghai.

No time was to be wasted now! Brother Akashi immediately gave Brother Chen instructions to translate into Chinese the booklet *Kingdom*, then the booklet *War or Peace, Which?* and then the book *Government*. Mats for the *Kingdom* booklet were soon sent to Brooklyn for printing, but Brother Chen had already printed 500 copies with plain cover, and he distributed them daily on the streets. Although Brother Bao was shot by Japanese soldiers early in 1932, Brother Chen continued working hard.

During the 1930's a number of hardy pioneers from Australia also sowed seeds of truth in the Orient. An office to supply the service needs of these pioneers was maintained in Shanghai. One faithful pioneer couple, Brother and Sister Schuett, made trips out of Shanghai to other treaty ports, including Hong Kong, Chefoo, Swatow, Tientsin, Tsingtao and later to Peking. Thousands of books and booklets were placed. By June 1933, Brother Chen reported that every Sunday from 10 to 10:30 a.m. lectures supplied from Brooklyn were being broadcast over radio station XHHH in Shanghai.

Spreading the Kingdom good news in this part of the world was not easy. This is well illustrated by the experience related by an Australian businessman living in Shanghai in 1935:

"In the summer of 1935, the temperature being about 95 degrees in the shade, we looked out of our window and there in the middle of the road, wheeling a perambulator was an elderly European woman. On the perambulator was a phonograph and she was playing Bible lectures. With her was a Chinese man who was translating the lectures into the Chinese language. They were surrounded by a group of Chinese riffraff who were mostly jeering at them, swearing and saying, 'Look at that silly old white devil.'"

What would this businessman, Mr. Wolnizer, do? "My son said, 'Look at that poor old woman. Why not ask her in for a cup of tea?' We did. She was very pleased. She said to me, 'Are you interested in the Bible?' 'Of course I am,' I replied. 'I am especially interested in the second coming of Christ.' 'Christ has come!' she said, looking me straight in the eye. 'Christ has come?' I repeated. Well, it certainly was an extremely hot day, and she was an old woman, wasn't

she? And the sun does go to your head sometimes, doesn't it? Mind you, I didn't say those things; they were only my thoughts."

But because of the hospitality of a "cup of tea" the entire Wolnizer family got the truth through Sister Hudson and were baptized in 1937. They were able to open their home for meetings and to work with faithful pioneers and publishers in spreading the good news.

Reports on the work done from 1935 to 1937 indicate that an extensive witness was being given in China. In 1935 four different brothers shared in the pioneer ministry and work was done in the cities of Nanking, Shanghai, Tsingtao, Hankow, Kiukiang, Wuhu and Soochow. Every Sunday evening for some three years Brother Rutherford's lectures were broadcast over Radio XMHA, Shanghai, until opposition from the Catholic Church stopped them. Letters came in from all parts of China, even from Manchuria and the far western province of Kansu. Interestingly, by this time there were eleven booklets and the book *Preparation* translated and available in the Chinese language.

On July 7, 1937, the Sino-Japanese war broke out. The Schuettts continued their pioneer work as best they could under the circumstances. Then in 1939 three German pioneers, Willie Poethko, Herman Guettler and Paul Mobius, were assigned to Shanghai by the Swiss branch. Since Japan became partners with Germany, the pioneers had little problem getting in. The 1939 annual report from China showed 4 pioneers, 9 congregation publishers, 846 books distributed and 2,817 hours devoted to preaching the good news, compared with 1,182 hours in 1938. Cruel and harsh domination by the Japanese in China followed.

THE GOOD NEWS COMES TO HONG KONG

Approximately 800 miles south of Shanghai, on the China coast, lies the British colony of Hong Kong. The beautiful natural harbor is always a beehive of activity, with over fifty ships from China and other world ports being handled each day. Junks, sampans, ferries and modern oceangoing vessels can be seen side by side any day of the year. The colony really consists of three separate parts: Hong Kong Island (Victoria), Kowloon, and the outlying districts next to the border with China called the New Territories.

Life in the New Territories is an almost exact replica of life in China. In contrast, the city is thriving, bustling, and full of loud cacophonous sound, life being British in accent with Chinese undercurrent and culture. Hong Kong is now a modern city with the typical "concrete jungle." Next to Tokyo, Hong Kong is per-

haps the most densely populated city in the Orient.

What kind of picture does the theocratic activity of Jehovah's Christian witnesses in Hong Kong paint? To answer this question properly, it must be remembered that Hong Kong is simply a "little China." All the superstitions, national pride, traditions, Buddhism, Taoism, Confucianism, ancestor worship and extreme love for wealth, have followed the people into Hong Kong. There have been no spectacular experiences, events nor increases in Hong Kong that shout for attention in the modern history of the Kingdom work here.

Rather, the picture is one of great patience, endurance, hard work, sometimes heartache and disappointment, and yet joy from the small increases that have come. It is for this reason that the foreign missionaries view the local brothers who have come into the truth and stood firm as indeed very precious. It is not easy to get the truth and stick with it in the materialistic atmosphere of Hong Kong.

Chinese parents constantly, daily, inculcate in their children a sense of loyalty to the family and the "duty" that the child has to pay back to the parents what he owes for being raised by them. Any breach of this "duty" makes the parent "lose face," which may even lead to suicide. Love does not necessarily enter the picture in paying the "debt." As one woman said when asked what her hope for the future was: "My hope is to have many children, and when they grow up they can take care of me." It is common, therefore, for young teen-agers to be taken out of school to go to work. They may work six or sometimes seven days a week, twelve hours a day or more, turning all the money over to their parents, who then give them a small allowance. At times, if he has enough children, the father quits work and spends his time and money in "tea-houses" entertaining friends. Therefore, when children learn the truth, attend five meetings a week and seek first God's kingdom, this, to say the least, is not looked on with approval by the parents. With these points in mind, then, let us look at the history of Jehovah's witnesses in Hong Kong.

On January 18, 1912, the Hong Kong English newspaper *South China Morning Post* carried a notice that Pastor Russell would give two lectures in the City Hall. The following evening, January 19, he spoke at 5:15 and again at 9 o'clock to mainly European audiences. His subjects were "Where Are the Dead?" and "Public Questions." Between these two lectures he went to the Theatre Royal where he spoke to a Chinese audience of about four hundred persons.

In later years, hardy Australian pioneers witnessed

here as they passed through on preaching tours in the Orient. In 1939 Brother Schuett and his wife came down from Shanghai and, together with another pioneer and two publishers, spent two months preaching here. In 1941 another pioneer, Wilfred Johns, stayed four months in the colony and the 1942 *Yearbook*, page 147, reports that he spent a total of 429 hours in the field ministry, placing 462 books and many booklets. But since the colony was battering down for the Japanese attack, Brother Johns had to leave. Nevertheless, the seeds of truth were left to sprout.

By 1941 the Shanghai office of the Watch Tower was closed by the Japanese, and the brothers had no more publications and only a little money to try to get some booklets printed. From this date until the end of the war they were out of touch with the Brooklyn headquarters. They decided to buy a little farm, as Brother Mobius wrote, so that none of them would have to return to the world to make their living. Frank Chen left Shanghai to buy the land, but the brothers did not hear from him for quite some time. Writing later from Taiwan, he said he had been arrested, beaten and jailed.

Meanwhile, back in Shanghai, Brothers Poethko, Guettler, Mobius and Schuett were all arrested and threatened, even with execution, if they continued their work for the American Watch Tower Society. The three German brothers and Brother Schuett were later released since they were classified as German nationals. Brother and Sister Schuett did much fine work throughout China and Hong Kong, and through correspondence kept in touch with interested persons. Some time after the Japanese occupation ended, they left Shanghai, and Brother Poethko was put in charge of the branch. In reporting the 1946 service year's activities in China, Brother Poethko says: "In the month of June, 1946, we started our real active work from house to house with our new literature at hand. At the last Memorial ten persons were present and three partook of the emblems." Still, there were not enough Witnesses to spread out beyond Shanghai's six million people.

On Friday morning, April 4, 1947, Brothers Knorr and Henschel, who had been visiting the branch office in Manila, Philippines, arranged to fly to Shanghai to see the brothers there, but because of the failure of one of the engines on the plane while in flight they returned to Manila. They tried to reach Shanghai by way of Hong Kong but on arriving in Hong Kong on Saturday they learned that the plane for Shanghai had left that morning. So Brothers Knorr and Henschel made preparations to celebrate the Lord's Evening Meal in Hong Kong, on Sunday, April 6. *The*

Watchtower of July 1, 1947, reported on this matter in these words: "At six o'clock, Sunday night, April 6, four of us gathered together in the hotel room and discussed the Memorial of Christ's death. Brother Knorr gave the talk concerning the Memorial and its importance. It was a joyful occasion, and the privilege of the two brothers that partook of the emblems in association with the two persons of good-will was greatly appreciated. . . . Monday . . . we concluded that since we were unable to get to Shanghai the Lord would provide some other way, probably through the visit of the Gilead brothers, for the assistance of the Kingdom publishers in Shanghai and for the advancing of the Kingdom service in China, that mighty country of the East where so little truth is known."

FIRST MISSIONARIES ARRIVE

On a hot, sultry day, June 17, 1947, Harold King and Stanley Jones, graduates of the eighth class of Gilead, arrived in Shanghai. The three German pioneers were on hand to greet them. As Brothers Jones and King ate their evening meal they learned of the conditions, both spiritually and secularly, in Shanghai.

Shanghai, religiously, commercially and politically, was in crisis stage. The Nationalist Kuo Ming Tang Party was at war with Mao Tse-tung's Communists in the northern provinces and war came closer to Shanghai each day. Refugees swelled the number of people in the already crowded city. There were literally thousands of beggars, many of whom froze to death during the cold winter nights. By the early part of 1948, respect for the British was at low ebb. Thousands of people, mostly students, burned down British buildings in Canton. There were slogans pasted up on buildings and anti-British demonstrations. Political arrests, rice riots, black markets, luxury and squalor were all part of life in Shanghai.

The two new missionaries found that a study was being held in the home of a family named Chang. Mr. and Mrs. Chang were nominal Christians and allowed the study in their home, but showed no signs of taking action on what they had learned. Their son Manfred, however, was showing good progress. Manfred had been witnessing to his cousin, Ernest Kong, and his wife, and these later became active in the truth. So, there was at least a basis or a small nucleus of interested Chinese to share the message with others in their own language.

The congregation meetings were being held in a small back room of a realty office. There were fourteen persons in attendance for the meeting when Brothers

Jones and King were first introduced. Their arrival was a great encouragement to the little group.

Stanley Jones was appointed branch overseer for China, and right away the work was organized to accomplish more among the Chinese population. The congregation was divided into two groups: one to work the eastern side of the city, and the other to work the western side. Among the faithful workers was a sister Fira Groezinger, who had come in contact with the truth through the pioneer brothers. Brother King studied with her husband and he too accepted the truth, sharing in the Kingdom work in China until they had to leave.

It was hard work at first; all had to rely on testimony cards written in Chinese to present the message. Literature was available in English and Chinese. At that time the book *Salvation* and five booklets were translated into Chinese. It seemed to the missionaries that they were beating their heads against a wall. The Shanghainese dialect was a great obstacle that had to be overcome. The majority of people were Buddhists and did not take quickly to listening to the Bible. Nearly all doorways had shrines with joss sticks burning. Inside, the houses also had shrines and altars. Fixed to the window and over doorways were mirrors to frighten away evil spirits. Over the gateways were red paper tags with good-luck sayings and fearsome pictures of Buddhist gods.

Much of the door-to-door work was done in lanes. Along any given street a person would enter an archway that opened into a compound composed of many homes. These would often be three-story residences in rows of four. Usually there would be many families in one building. Sometimes one lane would contain a labyrinth of alleyways. A lane could be extremely neat and clean, as in the wealthier sections, or, in the poorer sections, full of garbage and rain holes. Usually the main gate had a watchman who would keep the gate locked at night.

Little by little the language problem was tackled by the missionaries. Since there are literally hundreds of dialects of Chinese, but only one written language, finding a teacher that spoke true Shanghainese, the local dialect, proved to be a major task. For a time, the missionaries conducted many of their Bible studies with those who could understand English. Oftentimes, only the people who had already had some contact with the Bible would study. There were many nominal Christians that Christendom had "converted." But they were "converted" by the use of material inducements, making many persons nothing more than "rice Christians." Yet, the fact that the Chinese Bible uses the di-

vine name Jehovah extensively led to good discussions.

Jehovah's blessing was on this little group of His witnesses, and things began to happen. Brother Jones met a local church worker and housewife, Nancy Yuen, in the house-to-house ministry. Her husband was not in the least interested in the Bible, but Mrs. Yuen immediately saw the difference between Christendom and true Christianity. She began coming regularly to meetings and left her church. She spoke English well and became very close to Sister Groezinger. Together these two sisters, because of their bright outgoing spirit, greatly encouraged the younger ones who had begun to associate at the meetings. Here was a Chinese publisher, Nancy Yuen, doing house-to-house preaching and conducting Bible studies, all in the Chinese language.

Brother Guettler, meanwhile, met Mr. Vong, who worked in the Shanghai power station. He too became an active Witness. Manfred Chang witnessed to Kay Chow in his Shanghai dockyard office, and she too joined the expanding group of Witnesses. And all of this within just a few months. How overjoyed they were to see fifty-nine attend the Memorial in 1948!

In the meantime, the two missionaries had moved to a more permanent home, just three minutes' walk from the Kingdom Hall. Because of the high rents, it had taken them two months to find a suitable home. The place consisted of a small room with just about enough space for two beds and a tiny kitchenette. The rent? In U.S. money, \$80 per month and that was considered cheap!

The Shanghai branch arranged for a baptism in July 1948. The brothers were very grateful to see nine baptized; all but one were Chinese.

Another Gilead graduate, an American-born Chinese brother, Lew Ti Himm, arrived in Shanghai in January 1949. Accompanying him were four other brothers, Cyril Charles and Joseph McGrath en route to Taiwan to serve as missionaries and William Carnie and Roy Spencer en route to Hong Kong as their missionary assignment. By means of special meetings with the transit missionary brothers, the Shanghai congregation was strengthened.

TRUTH BEGINS TO SPREAD IN HONG KONG

Just before World War II, Paul Lam, a young man who spoke English, came in contact with the truth. He tells how: "Just out of school and starting work, I noted many rich people who spent their money like water. I envied them. So I began looking for wealth. One day while browsing in a secondhand bookstore a

book entitled 'Riches' caught my eye. Just what I want, I thought! I noticed it was a Bible book, and since I was a 'Christian' I bought it." He found the teachings about hell, Trinity and others very interesting and logical. In the book, he saw a "colorful library" of other books of the Society advertised and so all during the war he kept searching in secondhand bookstores until he had them all. After the war was over he wrote to two of the Watch Tower Society's branches, the one in Australia and the one in India. He ordered more publications and subscribed for *The Watchtower* and *Awake!* With visits from publishers from Shanghai and the arrival of the first missionaries, Paul Lam made more rapid progress.

In the wake of the Communist takeover in China, Hong Kong had become a crowded city. But Paul Lam helped to find temporary accommodations for the two Gilead graduates of the eleventh class, William Carnie and Roy Spencer, when they arrived on January 16, 1949. It took more than three months to locate more permanent quarters. This was at No. 1 Beautiful Terrace on Hong Kong Island, high up the side of a hill and quite a climb. Their quarters were one room, 11 feet by 11 feet. The missionaries installed a double bunk bed and folding cots and made room for forty cartons of literature they had brought. Sleeping, cooking, washing, ironing, yes, everything had to be done in this one room!

Meetings were arranged almost immediately by the two missionaries. These were held in English. Paul Lam attended and enjoyed the association of the brothers. The missionaries could see that language would be a problem. In Hong Kong the Cantonese dialect is spoken, and those understanding English sufficiently to learn the truth were few. So, Paul Lam began teaching Cantonese to the two brothers in the evening. He also accompanied the missionaries as translator in the field work, and at public talks that were held he was again the translator.

Cantonese is strictly a spoken language, whereas the written language is Mandarin, which is read with Cantonese pronunciation. This, in effect, means that a person coming to Hong Kong needs to learn two languages. The progress of the new missionaries was slow. Generally, Bible studies, house-to-house work and meetings continued to be conducted in English. Nevertheless, in spite of the language barrier, some very good contacts were made in the first few years, resulting in a nucleus of Chinese publishers who have proved valuable assets to the work to this day.

In those early years much literature was distributed, and various interested ones were helped to a knowledge

of the truth. Later, most of those early ones became circuit or congregation overseers, special pioneers or translators. Jehovah was directing affairs for the work to move ahead on a good foundation.

In those days foreigners were welcomed into most homes and literature placements were good. However, many persons looked upon this as an opportunity to learn English and nothing more. In the fall of 1949, Brother Carnie placed an English copy of the book *"Let God Be True"* with a Mrs. Liang, who just wanted to be polite to a stranger. When he called back this Chinese woman showed no interest. However, her son Fu-lone recalls: "She thought it would be good for me to have some discussions with a European in order to improve my English." Fu-lone had been educated in a mission school, and all in his family except him were nominal Christians. He went along with his mother's suggestion and had discussions with Brother Carnie. But he was not really interested, and being too embarrassed to say so, he just stopped being at home. So Brother Carnie stopped calling. A few months later Fu-lone became sick and had to stay in bed. Now he had time to consider more seriously what he had learned and came to the conclusion that there must be a Creator. Shortly thereafter Brother Carnie called again and found this young man in a more receptive frame of mind. Then one evening the chapter on hell attracted his attention and the information so stirred him that he completed reading *"Let God Be True"* in two days. When Brother Carnie returned, he was surprised to find that the young lad had now accepted the truth in his heart.

Family opposition began as he started to attend meetings. Meeting attendance interfered with meals at home, so Fu-lone decided to miss meals on meeting nights, and did not let family opposition slow him down either. He was baptized in 1951. He later helped his sister to learn the truth, and after baptism she served for a time as a missionary in Taiwan.

In April 1950, Cyril Charles and Joseph McGrath, who had been in Taiwan, joined the two missionaries here in Hong Kong. Later that year the missionary home was moved to 232 Tai Po Road, where another Gilead graduate joined them, bringing the total to five.

FEARLESS IN FACE OF APPROACHING DANGER

Meanwhile, the political situation in China was greatly deteriorating and this would have far-reaching effects on the Kingdom work. When at first the Communist forces were in the northern provinces, the little band of Witnesses had been able to go about their

God-assigned work of making disciples without any serious problems. Life in Shanghai continued at its usual bustling, noisy pace. Then came the news that the Red armies had reached the northern banks of the Yangtze River and were threatening the Nationalist Kuo Ming Tang capital, Nanking. People in Shanghai now became nervous and worried, and a great exodus began. All financially able to do so began leaving the city, including the owner of the Kingdom Hall. Would they lose their Kingdom Hall? They were offered the whole bottom floor shop premises for \$1,000, which the brothers themselves, with additional gifts from interested ones, were able to raise.

Life in Shanghai became more tense with each passing day. By the spring of 1949 the Reds were on the offensive and the Nationalists were leaving the mainland and fleeing to Taiwan. British and American warships, usually seen anchored in the Hwang Pu River, were now gone. As the missionaries lay in their beds at night they could hear gunfire in the distance as the Communist forces neared Shanghai.

Now Brothers Jones and King were faced with a weighty decision themselves. Would they leave Shanghai before the city fell to the Communists or would they stay with their brothers and give them needed help and support? After a long discussion and after asking Jehovah's guidance on the matter, it was decided that they both would stay and care for Jehovah's "sheep."

Then one night the gunfire was heavier and louder than usual. The early morning radio announcement was that the city had fallen! Brothers Jones and King went out to buy food and saw the streets lined with Communist troops, squatting, lying on sidewalks and looking very weary. Radio announcements informed the people that they had nothing to fear from the Red Army as they were the friends of the people, and to carry on as normal. Freedom was guaranteed, they said.

That first day of the take-over, Brothers Jones and King made quick visits to the publishers and found them all well. Plans were that they would carry on their ministry as usual. Since so many assurances had been given that minorities and religious groups would be protected, there appeared to be no reason to do otherwise. Congregation meetings went on as usual, and, in fact, attendance increased. Reception at the doors was at first normal, but it gradually became tougher as more people began to succumb to the propaganda of the new government. The Chinese dollar stood at \$100 million to one U.S. dollar. Bound books

were placed at the doors for \$10 million each! Even a beggar was a millionaire.

In spite of the conditions, following the Communist take-over, many very fine persons took hold of the truth and stood firm when Jehovah's witnesses were arrested and imprisoned. One was William Koo, who, after studying with Brother King and making good progress, eventually became a congregation overseer in Shanghai. M. P. Liu got the truth through Brother Lew and became very active in the work. Others included the Liang family, who, although having to be disciplined by the organization, later repented, and continue to stand firm. These then are some of the ones who remain in the memory of their brothers. But, more important, Jehovah knows about them and will reward them according to their work.

In the first year of Communist rule, Brother King contacted C. C. Chen. This young man displayed unusual interest. It was not long before he was baptized and took on special duties of trust in the congregation. The Communist government assigned him to work in the Shanghai power station under Brother Vong for training in electrical engineering. Little did the brothers in the congregation realize that this C. C. Chen had been overreached by Communist ideals and was being used by them as a spy in the congregation. Later, at the trial of Brothers Jones and King, he was the key prosecution witness. It was obvious that he had been supplying the Communists with information for a long time.

For the first three years, the work, including house-to-house ministry, continued unhindered. The brothers carried on their ministry quite openly, as the Communists were busy setting up their own enterprises and administration. In 1950 eleven were baptized. In 1951, there were 105 attending the Memorial, and a license to import literature from Hong Kong was obtained so that the brothers were able to get all the latest English publications.

A question often asked was: Could someone of typical Chinese and Buddhist background and with no prior knowledge of the Bible be helped to accept the truth? The answer came when Paul Lam, in the course of his secular work, witnessed to Helen Lau, the owner of a Chinese herbal tea shop. Brother Lam placed the Chinese *Salvation* book with her and offered to help her understand the Bible. Even though her English was very limited, she attended meetings and took the English book "*Let God Be True.*" She began sharing in the field ministry, was baptized and began pioneering in 1954. She soon interested her two younger sisters, who were moved by the friendliness and patience of

the Witnesses, and they too became servants of Jehovah. Yes, it was proved that Bible truth could overcome the strong Chinese traditions.

Another study was started with a young man who "wanted to learn English," but who learned much more. Lam Yan Yue and some schoolmates started studying with Brother Carnie. The schoolmates eventually quit, but the friendliness and sincerity of the missionaries impressed Yan Yue. He was not afraid of "losing face" but, instead, was appreciative of the missionary who, as he puts it, "was not afraid to correct my wrong ideas." He was in time baptized and later began serving as a congregation overseer.

DIFFICULTIES INCREASE ON THE MAINLAND

With the Communist machine becoming more fully operational, workers had to attend Communist meetings before and after work. Each lane had its "committee" and political meetings and they would report any "anti-Communist" elements. Communist control was also extended to religion. All religions were to have Chinese preachers, be Chinese financed and Chinese organized. Any not conforming to this had to register. Jehovah's witnesses therefore had to register.

In 1952 there were twenty-two publishers and seven-teen were baptized. Life was now becoming more difficult for the local brothers. They were required to study the "thoughts of Mao." During and after working hours they would find the doors locked so that no one could leave. They must listen to the expounding of Communism for up to four hours at a time. No wonder that they found much refreshment at the Kingdom Hall. As one brother expressed it, "The little Kingdom Hall in Shanghai was like an oasis in the midst of a parched desert of hateful political oppression." It was because of Jehovah's spirit and regularly feeding on his Word that our dear brothers were able to survive the spiritual wilderness of Communist China. They did not get discouraged and were overjoyed to see eighty-five attend the 1953 Memorial with ten baptized for the year.

THE BEGINNING OF THE END

One day when Brother King was preaching, a fanatical lane watchman created a nasty scene. Before he knew it, Brother King was facing a hostile crowd. A policeman came along and firmly told Brother King he was wrong because he was indoctrinating the people and disturbing their peace. Two days later the missionaries were called to the police station. The orders were clear: "No preaching outside the Kingdom Hall."

The only visiting allowed would be to people with whom Bible studies were being conducted, and their names had to be supplied to the police. Yet, not one Bible study was lost.

Now the brothers could see that the work would have to be carried on more cautiously. Europeans stood out noticeably, so it was agreed that the Chinese brothers would carry on the field ministry from house to house while the missionaries would do witnessing in the shops and to others they met along the way.

In early 1954, one of the missionaries, Lew Ti Himm, died. He had been a zealous and tireless worker. That same year, even though the disciplining of a couple led to the loss of ten publishers, yet there was a new peak of Kingdom preachers in March 1955, with the brothers spending an average of 10.6 hours in the ministry. The highlight of the year was the attendance of 175 at the Memorial.

By this time most supplies of literature had been cut off, although magazines continued coming for a while. But then these stopped in 1956. Actually, there was no public ban on the publications. They just never reached here. Brother King recalls: "Not one copy ever slipped through. My word, they were thorough!" However, a faithful sister in England helped out by writing the gist of the *Watchtower* study articles in air letters and mailing them to Shanghai.

In mid-1956, trouble flared up again. Five publishers were detained by the police and questioned for five hours. Nancy Yuen was detained for four days. This was a warning to "keep your religion in your own church building." Our brothers kept preaching, but with great caution. Just four months later, Nancy Yuen was arrested for the second time. She had gone to a Bible study and never returned home. Inquiries as to her welfare and whereabouts by the missionaries were firmly rebuffed with: "This is a Chinese affair. Mind your own business." From that time on, her mother took care of her little children. She was able to visit Nancy two years later at the detention center. During those years Nancy had been constantly interrogated in an effort to have her accuse her brothers, but she remained loyal to Jehovah and her brothers. Finally she was sentenced to imprisonment. On one occasion Brother Jones caught a glimpse of her in the courtyard of the Shanghai jail where he was later imprisoned.

The International Refugee Organization now wound up operations and those under its jurisdiction were resettled in other lands. Thus Brothers Mobius, Guettler and Poethko had to leave. Foreign business firms closed down and the Groezingers left. Brothers Jones and King now had to do a considerable amount of

work to support themselves. Jehovah blessed their efforts, and they rejoiced to see 107 attend the 1958 Memorial.

After the international assembly of Jehovah's witnesses in New York in 1958, it was arranged for Brother Charles, the branch overseer in Hong Kong, to return by ship by way of Shanghai and visit our brothers there. (Brother Jones had earlier applied for an exit visa to leave China and attend the assembly, but it was refused, thus letting them know they were not allowed to leave the country.) When the ship arrived in port no one was allowed ashore. But Brothers Jones and King took a ferry trip down the river in an effort to see Brother Charles. They did get a glimpse of him and waved, and a message got through. Brother King, with his big, booming voice, called out, "Please tell Mother we are all happy and well!" Brother Charles replied, "250,000 send you their love." He was referring, of course, to the number who attended the "Divine Will" International Assembly in New York city, July 27 to August 3.

The fine stand taken by Jehovah's witnesses greatly angered other religious groups who had made one compromise after another. They now put pressure on the police and complained about Jehovah's witnesses' being allowed to continue without state interference. This had its effect.

On October 14, 1958, Brothers Jones and King had risen at 6:30 a.m., prepared their breakfast and were about to sit down when Brother King noticed police running into their lane. "I wonder who they are after now," he remarked. The answer came with a violent banging on their own door. They were placed under arrest as "reactionaries" and the home was thoroughly searched. Five hours later they were taken to a detention center, where they continued under constant interrogation for two years.

At their trial in 1960, names of Chinese brothers and sisters were read out and it was stated that these would be tried later. The congregation overseer, Brother Koo, also Brother Liu and Nancy Yuen were on the long list of names. Thus in October 1958 the work of Jehovah's witnesses was forcibly brought to a halt in China.

ORGANIZING FOR MORE EFFECTIVE WORK IN HONG KONG

During those years efforts to preach the good news with greater effectiveness continued in Hong Kong. Brothers Knorr and Henschel visited Hong Kong in April 1951. Speaking in the Star Theatre to an audience

of 707, Brother Knorr gave the widely advertised talk "Proclaim Liberty Throughout the Land." This visit was a great encouragement to the five missionaries and a prelude to establishing a branch office on September 1, 1951, with Brother Carnie as the branch overseer. In the next few years nine more missionaries were assigned to Hong Kong.

Still, among the missionaries during the early 1950's nothing was being done about studying the Chinese language in an organized manner. Sister Gannaway recalls that when she came to Hong Kong in 1953, the only Chinese the missionaries were using was, "Yau-mo yan sik-gong ying-mun?" meaning, "Is there anyone who speaks English?" The branch home was overcrowded, and noise from a teahouse below went on late into the night. Most timely, then, was Brother Knorr's visit in April 1956. Quickly assessing the situation, he said: "From now on all meetings are to be conducted in Chinese and the missionaries are to learn and use the language." Another missionary home was opened, and the following year *The Watchtower* and the book "Let God Be True" appeared in Chinese.

Brother Franz was the principal speaker at an assembly held in January 1957 with the restful background of the sands of Repulse Bay beach. He stressed wholehearted work and loyalty to Jehovah's visible organization. When he took time to talk to groups of local brothers, they were deeply impressed. Brother Franz also met with the nineteen missionaries and special pioneers and discussed their problems and gave fine exhortation to faithfulness. By December 1958, the first three pioneers to attend Gilead from Hong Kong had graduated and returned, and Kenneth Gannaway, who had been serving in the Leeward Islands, West Indies, joined the missionary group, making a total of thirteen missionaries in the two homes.

MACAO HEARS THE GOOD NEWS

Forty miles across the estuary of the Pearl River from Hong Kong lies the Portuguese colony of Macao. It is the oldest Western settlement on the China coast, and consists of a narrow neck of land six miles long by one mile wide and two small islands. The city itself reminds one of old Portugal, yet the Oriental way of life predominates. Portuguese is the official language but the majority are Chinese and speak Cantonese.

Two special pioneers were sent to Macao in February 1963. One of them, Daniel Ng, made a fine contact with a twenty-one-year-old Chinese man named John Chu who had recently arrived from Indonesia. A home Bible study was started and the whole family,

including mother and father, joined in. John was soon sharing in the preaching work, but, unfortunately, the two special pioneers found it necessary to leave by the end of the year. However, John was alone for only three months, and during that time the circuit overseer, Brother Thorn, paid him a five-day visit and gave much needed help. His seriousness and zeal were amazing. The day Brother Thorn left, John came to his hotel at 6:30 a.m. to learn further how he should carry on the work.

Mary Chan and Lee King Foon, two experienced special pioneers, arrived in June 1964. Their organized activity brought good results, and by 1965 three publishers were sharing in the field ministry and thirty-one attended the Memorial. This fine activity did not go unnoticed by the Catholic Church, and soon the secret police were watching. One Sunday afternoon while the *Watchtower* study was in progress in John's home, the secret police burst in, confiscated all the literature and Bibles and ordered all present to the police station. The next day the two special pioneers were ordered back to Hong Kong. While some, out of fear, stopped associating, the remainder of the group were strengthened by the experience and have continued cautiously giving the witness.

Over the past few years a strong Communist faction has come to the fore and made its presence felt in Macao. They have proved just as fanatical and hard to deal with as the Roman Catholic faction. While these two factions have watched each other and vied for power, Jehovah's witnesses have gone about quietly giving the witness concerning God's kingdom. One special pioneer from Hong Kong recently returned after spending four years working with the little group. There are now six publishers sharing in the Lord's work and their zeal is shown by the fact that in the 1973 service year they spent an average of 12.3 hours in the field ministry and twenty attended the Memorial. It does make our hearts glad to know that two of these publishers served as regular pioneers during the 1973 service year and will serve as special pioneers this coming year. Brother John Chu continues to take a mature lead in this small congregation of Jehovah's people.

JOYS, GROWTH AND TRIALS

In Hong Kong, the majority of those interested in the truth are young persons. It seems that the older generations are firmly set in their ways and will not change for fear that when they die it may go bad with them if they have left Chinese traditions. One young

girl, May Yu, started going to meetings at the age of thirteen when they were conducted in English. Although not knowing English, she enjoyed the genuine friendliness and love shown. Needless to say, she rejoiced greatly when the meetings were changed to Chinese. The experience of this young girl in school well emphasizes the amount of pressure put on students in Hong Kong and which causes many new ones to drop away from the truth during school years.

Sister May Yu comments: "During 1961, I was busily preparing for the final year at school, the year when all are tense preparing for final examinations. Pressure and increased amounts of homework made even twenty-four hours a day insufficient time to meet the demands. More education, university, better paying jobs, parents' and teacher's reputation were all constantly thrown up to us. I thought it might threaten my spirituality. However, the interchange of encouragement, the counsel to make the ministry my life's vocation, and personal study helped me to come out victorious over the pressure of this materialistic society." Sister Yu was instrumental in helping a fellow schoolmate to come to a knowledge of the truth, and later this schoolmate served as a special pioneer for a number of years. In November 1962, Sister Yu became a special pioneer and continues in full-time service today at Bethel as a translator.

A stimulus came with the "Everlasting Good News" International Assembly, held in the City Hall, August 13-18, 1963. Hong Kong's 222 publishers, pioneers and missionaries worked tirelessly in preparation for this and were not disappointed. The visit of almost 500 fellow Christians did much to deepen the appreciation of the local brothers who had never visited other countries. They could see firsthand the love and unity displayed by their foreign brothers, and this gave them a much broader view of Jehovah's wonderful organization. With renewed zeal they went back to the field, and the following Memorial 459 were in attendance.

The month of April 1964 brought a sad note for the brothers in Hong Kong as one of the first missionaries, "Bill" Carnie, died. He had served as branch overseer for about twelve years altogether. Brother Carnie loved people and showed the fruits of the spirit wherever he worked. He is still remembered warmly by all who knew him.

Our brothers in Hong Kong have always shown a loving concern for their brothers imprisoned behind the Bamboo Curtain. Daily they remember these brothers in their prayers. What joy they expressed on seeing Harold King released from China in 1963! Here was one of their brothers who had spent four and a

half years in prison and yet was still strong in the faith. They also learned from him of the faith of their Chinese brothers still in prison. Then, in 1965, Stanley Jones was released after seven years of imprisonment and he had more good news to tell them of the faithfulness of their brothers in China. While in China everything was dull and austere, Hong Kong was gay with great material prosperity. Brother Jones took note of this and the brothers appreciated his timely counsel on not becoming ensnared with materialism and losing out on everlasting life.

In 1966, Hong Kong gratefully received another group of seven missionaries from the forty-first class of Gilead. This allowed the opening of another missionary home in Kowloon in a previously almost untouched territory, the industrial area called Kwun Tong. There were no publishers in all this area, the population then numbering about 225,000, so the missionaries were welcome. Unlike early missionaries, these new missionaries embarked upon the Society-arranged two-month language course under an appointed instructor. So, in a relatively short time, they had a good working foundation of the Cantonese dialect.

Early in 1967, the missionaries started noting a change of attitude among the people in general. Something was brewing. In 1966 there had been relatively minor riots over a 5-cent increase in ferry fares. Was something like this in the making? In a monthly report to the Society, the branch overseer, Brother Gannaway, noted: "It appears the Communists here have gained confidence from the victory in Macao. Now we note an antagonistic attitude toward religion as we have never noticed before. . . . It is evident that things could happen here very quickly."

Soon after this, riots broke out all over Hong Kong. The Communist forces were trying to obtain the upper hand over the government and frighten people into supporting them. For a period they took to planting bombs indiscriminately, even in front of the building where we were holding a district assembly. Many people were injured by these bombs. Children who unknowingly would play with them were killed and maimed. The bombs turned the local residents against the Communist movement and averted a takeover.

Nevertheless, fear had struck the hearts of many. Outgoing ships and airplanes were booked by hundreds in anticipation of a mass exodus. Before the riots started, the Society had been encouraging meeting attendance and personal study, for this was a marked weak point. Those who did not take this counsel to heart lost out. Thus from a peak of 261 in 1967, the

number of publishers dropped to an average of 218 in 1968.

How good it was to have Brother Knorr visit Hong Kong, in May 1968, and speak on the subject "You Must Not Forget"! The brothers gave rapt attention and Brother Knorr was impressed that "each time I quoted a scripture, every head in the audience bowed as they diligently looked up the text." This visit was just what was needed and filled the brothers with confidence and determination to stick with the work and serve Jehovah with a strong heart. The work moved forward again and, for the first time in fourteen years, congregation publishers averaged over ten hours, and 558 attended the 1968 Memorial.

In attendance at Brother Knorr's talk there was an interested person, Mrs. Fok, who was moved by what she heard and saw. Her experience shows that if one is truly seeking for truth, one will find it. "When I was eleven years old, my father was killed in Canton," she says. "In the years following I saw much killing and hatred. This caused me to begin thinking seriously about life. I decided to flee China, and after much difficulty I was smuggled into Hong Kong. I thought I would find a better life in Hong Kong, but was disappointed. All I saw was competition, deception and cruelty, and this led me to wonder about the meaning of life. I saw the harmony in nature, and yet man's life was just the opposite. So I wanted answers and to find the truth, if it existed." She began studying books on philosophy, which did not satisfy her craving.

Then Jehovah's witnesses called on her. At first, it was not the truth that appealed to her as much as the genuine love and concern shown for people by the Witnesses. When she went to hear Brother Knorr's talk, she said: "I was surprised to see that the Witnesses all displayed warm friendliness and love toward one another. They were filled with joy and faith. So I thought that they must have something precious that others do not have." This led her to study more diligently and she was soon convinced that this was the truth she had looked for so long. She now feels "very much indebted to Jehovah that he sent out someone to preach" to her. She is now a zealous baptized publisher who temporary pioneers on every occasion possible. She has done this although she has a large family and an opposed husband. Her younger brother recently escaped from China and she had high hopes of helping him to accept the truth. However, as is usually the case with refugees, the brother is a staunch atheist and not interested. But Sister Fok has not given up.

Jehovah's organization has provided abundantly for his people here. In addition to two issues of *The Watch-*

tower in Chinese each month, we have had a monthly edition of *Awake!* in Chinese since 1962. *Awake!* has been well received and has played a big role in softening up the territory for a greater witness. Five of the more recent bound books of the Society and six booklets are also available in Chinese. With such a fine array of Bible study aids, a prominent Lutheran missionary commented that, of all the religions, Jehovah's witnesses have the best set of publications in Chinese.

Nothing has ever had such an impact on the brothers in the field as the book *The Truth That Leads to Eternal Life*. When the first shipment arrived in 1969, there was some doubt about the ability of local people to learn the truth and take action in just six months. But the concise, clear and to-the-point information has not only helped the publishers tremendously, but also resulted in a solid, loyal group of new praisers of Jehovah.

It should be mentioned that the branch office of the Society has been moved to a better location, 312 Prince Edward Road, Second Floor, Kowloon. At first the Society had only one flat, but, when it became available, they also bought the adjoining flat, giving more space for storage and additional missionaries.

The 1969 "Peace on Earth" assembly will also long be remembered in the hearts of Hong Kong brothers. The visitors from some thirteen countries, the information presented on the program, the dramas, and having three members of the Governing Body, Brothers Knorr, Franz and Suiter, gave the brothers here another boost. The missionaries, too, thanked Jehovah and his organization for the kindness shown them by assisting them to return to their home countries to attend an assembly and visit their families. They returned with renewed zeal to carry on with their assignment here.

In 1970 the Society assigned nine zealous young sisters from the special pioneer ranks in the Philippines to serve as missionaries in Hong Kong. They tackled the language as just another dialect of the Philippines, and with this positive attitude they have done exceptionally well. They have learned, though, of the endurance and patience that is needed before they see new ones make a dedication and become baptized. Thus they appreciate the example of such missionaries as Beth Gannaway and Elizabeth Jarvis, who have spent twenty and sixteen years respectively, patiently serving in this assignment.

Another encouraging note is that although some persons have had to leave the missionary work for health, family or other reasons, the majority have stayed in Hong Kong and continue as faithful pub-

lishers of the Kingdom. They still consider Hong Kong their assignment, and the local brothers love them for this.

It should be remembered that almost no one comes into the truth here without a real struggle. A recent typical experience in Kwun Tong will illustrate this. Fu-lone Liang studied with a young Catholic boy. After many "battles" over doctrine he saw that this was the truth and decided to take action. Because his parents saw that using time for meetings and field service would interfere with his making money, they started all sorts of persecution. He dreaded returning home from a meeting. Shouting, cursing and harassing by both parents would go on until early hours of the morning. His younger brothers and sisters were forbidden to talk to him. His father bodily stopped him from going to meetings at times and even chased him with a meat cleaver. The mother went to the Kingdom Hall several times and made a scene. One Sunday morning he was awakened by the sound of breaking glass. On checking he saw his mother breaking bottles. Why? "I am going down to that Kingdom Hall and blind all those missionaries!" This opposition went on nonstop for months until it became too dangerous for him to remain at home. Once he asked his parents: "Why are you so concerned about money? Didn't you raise me for love?" Their reply: "No, for money!" Even after his leaving the home and moving in with a brother, the mother still came to the Kingdom Hall and tried to hit Brother Liang, and she spit in her boy's face until she could spit no more. She then went yelling her feelings to any passersby that would listen. The young boy has since been baptized. He gives more than two thirds of his wages to his parents and just barely manages financially in an effort to keep them from speaking abusively of the truth. Nevertheless, when able, they still harass him. How good to see him standing firm for the truth and continuing to make progress!

Over the past twenty-three years, the records show that 427 have been baptized in Hong Kong and 135 in China. Many have not continued active but have been sidetracked. Others have left for other countries and are doing good work among the Chinese people elsewhere. So the history of Jehovah's witnesses in Hong Kong shows that a lot of hard work has been done by the missionaries and the local brothers. The result is well summarized by the comment of a local sister: "In looking back over the years of work, I appreciate the important part played by the missionaries sent here by the Society. I can say that their loving concern for our spiritual welfare moved us to understand our

relationship with Jehovah. Even now the missionaries are contributing much toward the strengthening of the publishers. Their friendliness, smiling faces and ability to fit in with the living standards of Hong Kong are a source of encouragement. There is no gap between the missionaries and the publishers."

The 1973 service year moved off to a fine start with the appointment of elders to care for the spiritual needs of the congregations. The eight congregations were reduced to six so that this mature help was not spread out too thin. The response of the brothers was beyond all expectations. It was just what was needed. Now the brothers began showing a zeal for the ministry as never before. In December 1972 the publishers averaged 17.3 hours. Magazine supplies suddenly became inadequate and the publishers switched to offering two booklets on Magazine Day. The branch's normal two-year supply of booklets went out in just three months. More began sharing in the temporary pioneer work each month, and in January 1973 a new peak of 270 publishers was reached.

During April 1973 the work continued its forward surge. There were fifty-nine publishers who became temporary pioneers. There were six regular pioneers and twenty-eight special pioneers and missionaries, making a total of ninety-three in the pioneer ministry. Yes, one out of every three of our total publishers was a pioneer in April! Then came a new peak attendance for the Memorial, a total of 705.

At a circuit assembly in April it was announced that the "Divine Victory" International Assembly, scheduled for August 8-12, 1973, would be held in the Grantham College of Education, Kowloon. The zeal of the brothers in the ministry increased. Enthusiasm ran high as the assembly drew closer. The Kingdom Halls were full with about 130 percent attending the *Watchtower* study and 120 percent attending the service meeting and ministry school. The brothers were slow to move after the meetings, most stayed on and talked and enjoyed Christian fellowship. A fine warm spirit permeated the entire organization.

The "Divine Victory" International Assembly came all too fast. For five days the brothers enjoyed a rich spiritual banquet. They enjoyed the warm Christian fellowship with more than 300 brothers from other lands. But what our brothers appreciated most of all was the presence of five members of the Governing Body. To meet these brothers in person, to hear their fine talks and see their fine example of humility have brought our Hong Kong brothers closer to Jehovah and his organization.

Perhaps the results of the past service year and the

present spirit of the brothers in Hong Kong can be captured from the comments of the branch overseer, Brother Gannaway, in his closing remarks to the assembly. "This has been the most thrilling year in giving the witness to the people of Hong Kong," he said. Then he went on to tell his audience that in July another new peak of 271 publishers had been reached and 35 had been baptized for the service year. But most encouraging was the fact that half the publishers had been in the temporary pioneer service during the year. The brothers rejoiced at hearing that at the end of July there were already new peaks in all features of the field ministry and there was still the August report to be counted!

Jehovah's witnesses are very much alive and very active in this difficult field. They are exerting themselves in giving the witness and making disciples. They can see that Jehovah is speeding up the work and are confident that he will open up the hearts of many more sheeplike ones to learn the truth. There is a fine potential for further increase among the many new ones now associating. As for our dear brothers behind the "Bamboo Curtain," we can remember them in our prayers before Jehovah. Once in a while, word comes through that lets us know they are keeping their integrity in that land. Whether a further witness will be given in China or not before the "great tribulation" breaks we must leave in the hands of our loving God, Jehovah.

GERMANY

GERMANY has exercised a profound influence on history. Its people have a reputation for being hard workers and obedient to authority. These qualities have been a major factor in the nation's economic growth, so that today West Germany, with its population of over sixty million, is one of the industrial giants of the world. It carries on trade in all parts of the earth. And to meet the needs of its thriving economy, in recent years it has been necessary to bring into the country more than three million "guest workers" from Greece, Yugoslavia, Italy, Spain, Portugal, Turkey and other lands.

The influence of Germany has also been felt in other ways. During the first world war, from 1914 to 1918, German armies pushed eastward into Russia, and west through Belgium into France. Before the conflict ended, they were engaged in warfare against an alliance of twenty-four nations around the globe. Germany was defeated. But it was only a short time until a veteran

of that war, Adolf Hitler, began his rise to power. By 1933, as head of the National Socialist Party, he was made chancellor of Germany. In short order he subjected the German people to a reign of terror, and in 1939 he plunged the world into another global war, far more extensive and destructive than the first.

What were the churches doing while all this was taking place? Every Sunday, in harmony with a concordat signed between the Vatican and Germany in 1933, the Catholic clergy prayed for Heaven's blessing on the German Reich. Did the Protestant clergy make any protest? To the contrary, in 1933 they unitedly pledged unqualified support to the Nazi State. And in 1941, long after World War II was under way, the Protestant Evangelical Church in Mainz, Germany, thanked God for having given the people an Adolf Hitler.

EARLIER RELIGIOUS DEVELOPMENTS

Interestingly, it was here in Germany, on October 31, 1517, that Martin Luther nailed his ninety-five theses on the church door in Wittenberg, in protest against practices that he believed to be out of line with the Word of God. But the religious protest soon got intertwined with political interests, and long before the twentieth century, not only the Catholic Church, but also the Protestant organizations had clearly identified themselves as part of the world.

However, as the time drew near for "the kingdom of the world" to be given by God to a heavenly king, the Lord Jesus Christ, there was a work to be done in Germany, as in other parts of the world. (Rev. 11:15) It was a work that called for people with genuine faith in the Bible as the Word of God. It required that they appreciate that to be true disciples of Christ they must be "no part of the world." (John 17:16; 1 John 5:19) Why? Because, instead of giving their support to any government of men, they were to proclaim the Messianic kingdom of God as the only hope for humankind. (Matt. 24:14; Dan. 7:13, 14) Who would seize hold of this opportunity?

In the 1870's, in America, Charles Taze Russell had begun to gather together a group of Bible students who were keenly interested in the second coming of Christ. They saw the need to share with others the marvelous things that they were learning from God's Word. As the work progressed, and distribution of Bible literature took on enlarged proportions, it became necessary to form the legal corporation that is known today as Watch Tower Bible and Tract Society of Pennsylvania, and Brother Russell was its first president.

Recognizing the importance of spreading the good news to the most distant parts of the earth, in 1891 the Watch Tower Society made arrangements for Brother Russell to travel abroad to determine the possibilities for expanding the work. (Acts 1:8) During this trip Brother Russell visited Berlin and Leipzig. But he later reported: "We see . . . nothing to encourage us to hope for any harvest in Italy or Austria or Germany." Nonetheless, after his return, arrangements were made to publish several books and leaflets in German. Persons who had emigrated from Germany to the United States and had read the Society's literature sent it to their relatives and friends in Germany, encouraging them to use it in their Bible study.

It was after a number of years, in 1897, that the first German issue of *The Watch Tower*, entitled *Zions Wacht-Turm und Verkündiger der Gegenwart Christi*, was published in Allegheny, Pennsylvania. Charles T. Russell was editor in chief; his assistant editor was Otto A. Kötitz. By that time the first three volumes of *Millennial Dawn*, in German, had already been printed in the United States.

To simplify shipping to Germany and other European territories, a literature depot was opened in Berlin at Nürnberger Strasse 66. Sister Margarethe Giesecke had oversight and cared for the regular mailing of 500 copies of each issue of *Zions Wacht-Turm*. At the beginning of 1899 the literature depot was moved from Berlin to Bremen-W.

A SLOW BEGINNING

Despite increased efforts during 1898 the situation was such that the Society felt it appropriate to issue this statement: "Although we recognize the interest and zeal of our dear readers, we must inform them that orders for copies of *The Watch Tower* this past year were less than expected, causing us to ask: Should we stop printing *The Watch Tower* either completely or perhaps print it just once every two or three months?" For a while it was printed only every three months, although with twice as many pages.

Although no especially outstanding results had been attained, the efforts put forth were definitely not in vain. For the sake of efficiency an office was opened in Elberfeld (Wuppertal) in 1902, Brother Henninges being in charge. In October of 1903 Brother Russell sent Brother Kötitz to Germany to take over supervision, and Brother Henninges was sent to Australia on a special assignment. Brother Kötitz had emigrated with his parents to America from Germany and had

entered Jehovah's service there in the spring of 1892. With only one short interruption he had served as assistant editor of the German *Watch Tower* until Brother Russell sent him to Germany. Yet—as viewed by the main office—the results for 1903 were still unsatisfactory. The annual report covering this period read: "The German Branch has opened under fairly prosperous conditions, yet not what we had hoped for. The oneness of the 'body' and of the 'harvest' work does not seem to be sufficiently appreciated by the German brethren. . . . It is proposed, however, to continue the mission during 1904, giving the field a fair trial and looking to the Lord for guidance as to whether or not there are more favorable fields for the use of consecrated time and money."

These were difficult years for the preaching of the good news in Germany. Religious and political enemies had already appeared on the scene. Nationalism had blossomed forth with the founding of the German Kaiser Reich in 1871 and was being promoted, not only by the politicians, but also by the religious leaders. "We want a German, not an American, Christianity," and other suchlike slogans, could be heard in the churches. The tender plants of truth, which had only begun to grow, were being subjected, as it were, to a sudden spring frost. Happily, however, the first evidences that the efforts put forth had not been in vain were forthcoming.

THE FIRST CONGREGATIONS

In 1902 a Christian sister moved to Tailfingen, located east of the Black Forest. She had learned the truth in Switzerland and now endeavored to pass it on to the residents of Tailfingen. Her name was Margarethe Demut, but, in acknowledgment of the fact that she was always speaking of a new "golden age," she was termed "Golden Gretle" by the local residents. Her activity brought her in contact with a man, who, together with his sister and two men of their acquaintance, was searching for the truth. They had already tried to find it in the Methodist Church. After reading a tract she had left at their home, they immediately wrote to request the available *Millennial Dawn* volumes. They were known to the entire community as devout men, highly thought of because of their proper conduct. One of the first congregations in Germany was formed there and became known among the community residents as the "Millennial Congregation."

These Christian brothers were zealously supported by another sister, Rosa Möll. Since she so freely spoke

to everyone in the community about the "Millennium," she was soon given the nickname "Millennial Rösle." This sister, now eighty-nine, has been serving Jehovah for more than sixty years, including eight years in Hitler's concentration camp at Ravensbrück.

The seeds of truth also began to sprout in the Bergische Land northeast of Cologne. A representative of the Watch Tower Society from Switzerland moved into this region around 1900. His name was Lauper. In Wermelskirchen he met eighty-year-old Gottlieb Paas, also Otto Brosius, presbyter and a member of the church's board of directors, and his wife Mathilde. All of them were looking for the truth and, after studying the Watch Tower literature, they realized they had found it. They soon organized meetings in a restaurant in Wermelskirchen. Many members of the Paas and Brosius families attended the meetings; seventy to eighty persons were often present. Soon thereafter Gottlieb Paas died, but on his deathbed he held up *The Watch Tower* and said: "This is the truth; hold on to it."

Meanwhile, in the county of Lübbecke, Westphalia, an average of twenty-five men and women from various localities were gathering together to consider God's Word. They belonged to the Protestant Church but were not diligent churchgoers, as they often returned home dissatisfied, especially so when the minister preached about hellfire. One of their neighbors, while traveling to Saarbrücken to attend an auction, found a tract in the train that mentioned that there is no fiery hell. Thinking this should be something for his neighbors, whom he called the "pious people," he gave it to them upon his return. They immediately ordered all the available literature, which then became their study material. Although it took considerable time before they left the Protestant Church and were baptized, they enjoyed regular visits from the traveling pilgrim brothers sent out by the Watch Tower Society. Thus the foundation was laid for a congregation in Gehlenbeck, the "mother congregation" for a number of others.

Growth was also taking place in other areas. In 1902 a landowner and dairy farmer by the name of Cunow got the truth and laid the foundation for congregations in the area east of Berlin. In Dresden, Brother Miklich, a shop supervisor for the railway, and his wife learned the truth about this same time. The congregation there grew so rapidly that, with more than 1,000 brothers and sisters, in the 1920's it was by far the largest in Germany.

HASTENING THE SPREAD OF THE GOOD NEWS

Although expensive, the brothers decided to try inserting eight-page sample copies of *Zion's Watch Tower* into newspapers. How greatly this undertaking was blessed is shown by some of the letters received. Here is an example:

"I have read completely the sample copy of your *Watch Tower*, which came today as an insert in the *Tilsiter Zeitung*. My interest . . . has been aroused and I would like to receive further explanation through your publications on the subjects death and hell. Please send me the book mentioned in your folder . . . P. J., East Prussia."

This is what *The Watch Tower* issue of April 1905 had to say about this:

"More than one and a half million copies of *Watch Tower* samples have been distributed, thereby getting the work started. We rejoice over the results. Many hungry souls have responded and the number of those regularly receiving *The Watch Tower* has increased to 1,000."

As the seed, the word about God's kingdom, continued to be scattered by every possible means, more and more results began to be seen. Some, like Brother Lauper, started working as colporteurs so as to cover much territory in a short time.

SOME WERE SEARCHING FOR THE TRUTH

It was in 1905 while working near Berlin distributing issues of *The Watch Tower* that Brother Lauper left his last copy in the home of an elderly Baptist gentleman named Kujath. His son Gustav had recently returned from a Baptist convention quite upset over the emphatic warning given there against a Baptist preacher named Kradolfer, who suddenly had begun teaching that the soul is mortal. Taking note of this, Gustav began to investigate the Bible, inviting his father and his friends to search out the truth of the matter with him. In August of 1905 Gustav Kujath visited his father, who lived about an hour's traveling time away, and his father drew his attention to this single copy of *The Watch Tower* that Brother Lauper had left. This was just what they both had been looking for. It was "food at the proper time."—Matt. 24:45.

Kujath immediately subscribed for a number of copies of *The Watch Tower* and started loaning five sets of them out to others. After a certain time his children would pick up the single copies again, and he then gave them to other interested persons. Thus many came in contact with the message. He naturally came

into disfavor with the Baptists, and he was disfellowshipped by them on New Year's Eve, 1905, with the words: "You are going the way of the Devil." Later, more than ten of his relatives left the Baptist Church.

The younger Kujath had also understood that Christians are not to neglect meeting together. For that reason, he wrote the Watch Tower Society's branch office in Elberfeld requesting addresses of others with whom he could meet together and study. Brother Kötitz was able to give him only the address of nineteen-year-old Bernhard Buchholz in Berlin, whom Kujath immediately contacted. At that time Buchholz belonged to a group called the "Saviour Congregation." He had just burned the *Millennial Dawn* volumes, being of the opinion that he, an orphan and jobless because of a minor delinquency, could not possibly be the only worthy person in Berlin into whose hands the truth should fall. But Kujath encouraged him to study the books with him, and even encouraged him to become a colporteur. A short time later Kujath took him into his home.

So as to be able to finance the spreading of the good news in this territory, Kujath gave up plans for building a new home. He sold the property where the house was to have been built and used the funds thus made available to convert two rooms in his father's house into a room where meetings could be held. By 1908 it was possible to form a small group of from twenty to thirty persons.

About the same time a baron named von Tornow with large estates in Russia began searching for the truth. Disgusted with the licentious living among the Russian nobility, he had decided to go to Africa by way of Switzerland and serve there as a missionary. On the evening before his departure, he made a final visit to a small mountain chapel in Switzerland. As he was leaving, someone offered him one of the Watch Tower Society's tracts. Now, instead of setting off for Africa, he set out next day to obtain more of this literature. This was in about 1907.

In 1909 he appeared in the Berlin congregation decked out in his best attire and accompanied by his personal servant. He was disappointed upon seeing how simple the meeting place was and how unpretentious and unassuming the people were he met there, for he was of the opinion that such priceless truths also deserved an appropriate outward appearance. But what he heard impressed him. Months later, having overcome his feelings, he returned; his appearance now, however, was considerably less conspicuous, for he came without his servant and was dressed more

modestly. He later admitted that he probably would not have returned had he not read in the Bible: "For you behold the calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world . . . in order that no flesh might boast in the sight of God."—1 Cor. 1:26-29.

Now convinced that he had found the truth, he returned to Russia, sold his entire estate, and settled in Dresden. Willing to live a modest life, he was prepared to devote all his wealth to Jehovah's service.

WELL-ORGANIZED LECTURE TOURS

In 1913 Brother Tornow had the branch office in Barmen arrange three lecturing trips, which he, for the most part, personally financed. Brother Hildebrandt, a baker from Golnow, Pommern, sold his house and also helped in covering the expenses. A traveling group composed of five brothers and four young sisters was formed and appropriately divided into two smaller groups.

Brother Hildebrandt, who functioned as "quarter-master" and "publication supervisor," traveled ahead with three or four sisters, two of whom today in old age are still endeavoring to further Kingdom interests. After the matter of accommodations for them and for the group that would arrive some days later had been settled, they picked up the cartons of tracts and other literature that had been sent to the post office and brought them to their accommodations. After stamping the tracts with the hall address and the time when the talk would be held (the tracts thereby also serving as invitations), they were folded in such a way that at least 1,200 to 1,600 large tracts could be put into the leather cases that Brother Tornow had bought for this purpose. The brothers and sisters worked hard distributing them, for they tried to be at the first door by 8:30 in the morning and usually worked through until 7:00 in the evening, taking only an hour off at noon. There was no time for coffee breaks.

A few days later Brothers Buchholz, Tornow and Nagel followed. Brother Buchholz delivered the talks. The halls were usually packed out, and so many persons handed in their addresses that three brothers were kept busy the next day visiting them all.

The second trip took our lecturing team through Wittenberg and Halle on up to Hamburg. The third trip led clear up to the Russian border, thus permitting a good witness to be given in these eastern sections before World War I began.

HOLDING FIRMLY TO THE TRUTH

By 1908 things began to move along in Siegerland. Otto Hugo Lay, now ninety years old, came in contact with the truth back in 1905 through a professional acquaintance. Two years later he, together with both his children, withdrew from the church and refused to pay church taxes, which were then nonetheless sequestered. The sequestering official wanted to paste his stamp on the back of one of the cabinets where it would not be noticed, but Brother Lay protested, saying that everyone could and should see it; he wanted to tell everyone seeing it the truth of the matter. In 1908 he was baptized in a bathtub at Weidenau and began associating with the congregation in Siegen.

Hermann Herkendell became acquainted with the truth in 1905 through a tract he had found in a train compartment. He was a young schoolteacher and was on his way to Jena to continue his education at the university there. The contents of this tract, however, impressed him so greatly that he soon resigned from the Lutheran Church. This resulted in his being at once suspended from giving religious instruction at school. Soon thereafter he was fired from his teaching position.

In 1909 Brother Herkendell was already serving as substitute for Brother Kötitz in visiting the congregations, and, at the end of the year, his name appeared for the first time in *The Watch Tower* in connection with a proposed trip representing the Society as one of its traveling "pilgrims." In 1911 he married the daughter of Brother Jander, wealthy owner of a casting factory. As a dowry, young Sister Herkendell requested her father to give them money for a most unusual honeymoon trip. They wanted to spend it preaching the Kingdom message to the German-speaking people of Russia. The Barmen office supplied them with available addresses of German-Russians. The trip lasted many months and was indeed strenuous, since it often took many hours to get from the railroad station to where the brothers and interested persons lived. They had no personal means of transportation, and communication by letter and telegram was undependable, so it was seldom that they were picked up at the railroad station. How many young married couples of today would take such a honeymoon trip?

For a short time during World War I Brother Herkendell was privileged to take over the responsibilities of the Barmen Office. Then after the war he once again served as a traveling pilgrim, passing away in 1926 during a pilgrim trip.

When the 1908 annual report was compiled, it was encouraging to see that for the first time most of the

tracts distributed had been personally put out by *Watch Tower* readers themselves and only a comparatively few by means of newspapers. It was, however, as a result of this last-mentioned method that a young man, eighteen years of age, came in contact with the truth in Hamburg. After finishing school he began to read the Bible daily, with a sincere desire to understand it. Several years passed and in 1908 he got ahold of a tract entitled "Sale of the Birthright." This interested the young man very much. Paying no attention to the ridicule of his workmates, he immediately wrote the Society in Barmen for the six volumes of *Studies in the Scriptures*. Shortly thereafter he had the opportunity to meet Brother Kötitz, who invited him to come to Barmen sometime. The young man accepted the invitation, remarking at the time that such a visit to Barmen would also be the day of his baptism. This took place, then, at the start of 1909. The branch overseer took the young friend, now our brother, to the railroad station and asked him before he boarded the train whether he would like to take up pioneering. Our young brother said that the Society would hear from him when he was that far along.

This young brother was named Heinrich Dwenger. He soon arranged his affairs so that he could begin pioneering on October 1, 1910. In the following decades he has had the privilege of serving in nearly every department of almost every Bethel home of the Watch Tower Society in Europe. Periodically he enjoyed traveling for the Society and often substituted for branch overseers during trying times. Many have grown to love him and recognize him as a helpful worker. At present he is eighty-six years old and rejoices in being in good health both spiritually and physically after an uninterrupted period of full-time service of more than sixty years.

BROTHER RUSSELL AGAIN VISITS GERMANY

In 1909 a further organizational improvement was made when the office was moved to larger quarters in Barmen. This naturally meant increased expenses. Without hesitation Brother Cunow sold his property and used the money in furnishing the Bethel home. Much was also done in 1909 in the way of spiritual upbuilding. In February the brothers in Saxony arranged for Brother Kötitz to give a number of public lectures. Six times he was able to witness to an audience of at least 250 to 300 persons.

But the crowning feature of 1909 was beyond doubt Brother Russell's long-awaited visit to Germany. After

a brief stop in Hamburg, he arrived in Berlin and was met by a group of brothers. They immediately went to the beautifully decorated assembly room, where fifty to sixty brothers had been patiently waiting for Brother Russell's arrival. Brother Russell spoke about the restoration of that which Adam had lost, especially pointing out the privilege those would receive who had prospects of becoming members of Christ's body. After having a snack together, they went to the Hohenzollern Hall, where the public lecture was to be held. It was packed out! A crowd of 500 listened to the talk "Where Are the Dead?" About a hundred persons had to stand. An additional 400 were turned away due to lack of space, but were given tracts outside the hall. Later, in Dresden, at least 900 to 1,000 persons heard Brother Russell's two-hour public talk. The trip continued on to Barmen, where approximately a thousand persons heard his talk. The following afternoon 120 brothers assembled at the Bible House, and that evening some 300 came together to hear Brother Russell answer Biblical questions. This concluded Brother Russell's visit to Germany, and shortly after 11:00 that evening he boarded the train for Switzerland, where a two-day assembly was to be held in Zurich.

During the year the brothers in Germany were encouraged to use their resources in trying to support the Kingdom work in Germany without outside help. But by the end of the year printing costs, postage, freight, fees for inserts, public lecture and travel expenses, rent, light, heating, and other expenses, had amounted to a total of 41,490.60 marks, whereas contributions amounted to only 9,841.89 marks, leaving a deficit of 31,648.71 marks, which was covered by money advanced from Brooklyn headquarters. This prompted Brother Russell to say the following in his annual report: "What great amounts of money the Society has spent in Germany to make the truth known. . . . The efforts put forth in Germany are comparatively greater than in any other country. We should expect corresponding results—unless it should be that the majority of consecrated Germans have already immigrated to the United States."

Brother Russell made a brief stopover of some ten hours in Berlin on his 1910 world trip and addressed two hundred persons waiting for him when he arrived.

About this time Emil Zellmann, a streetcar conductor from Berlin, began to attract considerable attention. He took advantage of every opportunity to read the Bible or to witness to his passengers, sometimes even

between streetcar stops; once while busy reading he contributed to the amusement of his passengers by calling out, not the next streetcar stop, but, rather, "Psalm 91," which he had just been reading. Soon more than ten fellow streetcar conductors and their families were attending the meetings. This small but very active group did much in spreading the good news in Berlin. Although these brothers started to work at 5:00 a.m., their exemplary zeal often caused them to go to the streetcar depot two hours earlier to place tracts on the seats of the streetcars being put into service.

The year 1911 was marked by talks given by Brother Russell on the subject "Zionism and Prophecy," which called forth angry responses from audiences in some cases. For example, in Berlin there was a disturbance, and nearly 100 persons left the hall early in the talk, whereas approximately 1,400 remained and attentively followed Brother Russell's lecture through to the conclusion.

Brother Russell again referred in his travel report to the development of the work in Germany, mentioning that, although 'the number of brethren and their interest had increased, he was disappointed with the number of interested persons, considering the large population as well as the efforts put forth and the amount of money spent.' The years had truly indicated that the prerequisites for growth in Germany were at first not as favorable as in America, for example. A large percentage of the German population were Catholics, a further group Socialists, a majority antagonistic toward the Bible and a majority of the better educated estranged from God.

Brother Russell's trip to Europe in the summer of 1912 took him to Munich, Reichenbach, Dresden, Berlin, Barmen and Kiel. For his public talk he had chosen the very promising subject "Beyond the Grave." It was advertised by means of large banners upon which several churches noted for their teaching the doctrines of immortality of the soul and hellfire were depicted. In the foreground a large Bible was enclosed in a chain, which, however, was burst asunder at one point. In the background Brother Russell could be seen pointing to the Bible. These banners created quite a stir in many cities and some police officials prevented their being displayed. But despite this, audiences of from 1,500 to 2,000 came to hear the discourse in Munich, Dresden and Kiel.

The public talk was also well advertised in Berlin. Exceptionally large newspaper advertisements had highlighted the event several times and everywhere billboards displayed our placards. Additionally, the

"messenger boys" of all the leading newspapers had been hired to help advertise the talk. These were boys dressed in blue-and-white pants and with caps held by a chin band cocked at a jaunty slant. They wore placards, both front and back, and sped through the city streets on roller skates. Whenever these boys appeared on the scene everyone in Berlin knew something big was in the making.

It is, therefore, understandable that early in the afternoon great crowds of people were already streaming to the Friedrichshain, the city's largest hall, accommodating about 5,000 persons, to hear Brother Russell's speech. Hours before the hall was opened the entire vicinity was besieged. The unprecedented throng grew from hour to hour, and transportation facilities could no longer handle the crowds. Many, financially able to do so, came in hansom cabs. Many others did not get there at all due to the overtaxed transportation facilities. The section was blocked off by the police and it was variously estimated that some 15,000 to 20,000 persons were turned back at the doors of the completely packed-out hall. Zealous brothers and sisters, taking advantage of the situation, distributed thousands of tracts, as well as large numbers of *Studies in the Scriptures* and other publications, among the many thousands who could not get into the hall. Brother Russell was, therefore, able to leave satisfied that an impressive witness had been given during this his last visit to Berlin.

The next year, 1913, was marked by a sincere desire to devote, if possible, even more energy, time and money toward acquainting still more persons with the Kingdom good news. Arrangements were made for publishing Brother Russell's sermons in the weekly magazine called "Der Volksbote," thereby reaching additional persons with the message. Literature was also put out in braille for the benefit of the blind. The Society even expressed its willingness to supply the brothers with literature free of charge for distribution.

Brother Russell's crowded schedule did not allow him to visit Germany in 1913, but the brothers were overjoyed when he sent Brother Rutherford, at that time the Society's legal counselor. His talks were well attended and the halls were filled to capacity everywhere. Persons had to be turned away repeatedly. In Dresden, for example, the hall seated about 2,000, whereas 7,000 to 8,000 were turned away for lack of room. At his talk in Berlin, attended by 3,000, there was a disturbance when troublemakers made so much noise that it was difficult for Brother Kötitz, who was translating the talk for Brother Rutherford, to make himself

heard. It must be remembered that at this time there were no loudspeaker systems, so keeping command of the situation under such difficulties required a powerful voice. Brother Kötitz, although putting forth a tremendous effort, was not up to the situation and was silenced completely when he tore his lung in the process. Immediately a brother jumped atop a table and shouted with a strong voice: "What will the Americans think of us Germans?", which seemed to quiet down the troublemakers. Brother Kötitz completed the talk, but brothers who knew him report that he never completely recuperated from this overexertion.

Especially gratifying at the end of the year was the fact that expenses of the work could be covered by voluntary contributions, with even a small surplus remaining. Thus the brothers in Germany came to the end of a year full of bountiful blessings convinced that another year of zealous activity lay ahead, a year many considered would be the 'last year of the harvest.'

1914—A LONG-AWAITED YEAR

Now the year 1914 had arrived, a history-making year that many *Watch Tower* readers had looked forward to for several decades. The first half of the year passed just as quietly as the previous year had. It is true that an atmosphere of tension existed in Europe, but since this did not erupt into violence, opposers of the Kingdom began to make negative comments, not a few being too hasty in gloatingly announcing defeat for the "Millennial Dawnites." But this could not shake the faith of those who had shared in the witness work for many years.

In the meantime the wheel of time continued to turn. Military maneuvers were carried on in several European countries "just in case." Things still appeared quiet, but the strutting steps of drilling soldiers were like the muffled rumble of a volcano ready to erupt at any moment. Suddenly the entire world held its breath. A shot rang out in Sarajevo. In large cities the world over newsboys hit the streets calling out "Extra! Extra!" and the most murderous war in mankind's history up until that time had begun, a war that historians termed for the first time a "world war." For many the war struck like a bolt out of the blue, and just as suddenly the scoffers became silent. Brother Grabenkamp from Lübbecke told his sons, "Well, my lads, the time has now come!" and his brothers throughout the world thought and spoke similar words. They had been awaiting these events, yes, not only that, they had been ordained by Jehovah to announce them to others. They knew that these things would

merely be forerunners of indescribable blessings from Jehovah for mankind.

Now with their own eyes they could look back and see how the witness they had given had been verified. An example is Brother Dathe, who was baptized with his wife in 1912, and who, years later, wrote the following to his good friend and brother Fritz Dassler:

"During the last two hours that I spent at the side of my dear sick wife on June 23, 1954, two and a half hours before she fell asleep in death, we recalled the long past day of June 28, 1914, which was always so important to us. It was a Sunday. We had beautiful summer weather. That afternoon we drank a cup of coffee on the balcony and marveled at the deep-blue heaven. The air was clean and dry. There was not a cloud to be seen. I mentioned the daily newspaper. There appeared to be no tension anywhere on earth; it was serenely peaceful everywhere. And, nonetheless, we were awaiting visible signs of the beginning of Christ's rule in this year. The newspapers already triumphed and published one defamatory article after another against the true believers that had prophesied the end of the world in 1914. On Monday, June 29, 1914, however, we opened our daily newspaper early that morning and read the headlines: 'Austrian Heir to Throne Murdered in Sarajevo!' Overnight the political heavens had blackened. Four weeks later World War I broke out. Now in the eyes of our opposers we were suddenly the greatest of prophets."

The willingness of these faithful servants to do Jehovah's revealed will helped them to realize that a still greater work lay ahead of them even when 1914 had come and gone. Jehovah was guiding his people so that his purpose could be carried out. The preparation work for the tremendous witness given through the "Photo-Drama of Creation" is a good example. The necessary equipment, film, slides and instructions arrived in Germany shortly before the outbreak of the war. Some parts had arrived even earlier and had already been shown on April 12, 1914, at an assembly in Barmen and at an assembly in Dresden, attended, by the way, by a number of brothers from Russia and Austria-Hungary, from May 31 to June 2.

When the rest of the film arrived in Germany three weeks before the outbreak of the war, the Society immediately made arrangements to show the Drama at the city auditorium in Elberfeld. Considering public interest in the Drama, the hall was much too small and it had to be shown twice. The big debut was in Berlin, however, where it was shown twice a day to overflow audiences. The series (shown in four parts

on four consecutive days) had to be shown five times from November 1 to November 23, 1914.

But the war brought problems, the first of which was when contact with America was temporarily broken.

PROBLEMS AS REGARDS THE WORK'S OVERSIGHT

God's people in Germany were now entering a period of great stress, marked by problems as regards the work's oversight. Toward the end of 1914, about eleven years after Brother Russell had authorized Brother Kötitz to come to Germany to take oversight of the work here, he was suddenly attacked from various sides and accused of improprieties. This led to uneasiness among the brothers and caused Brother Russell to relieve him of his service position.

The need for additional pilgrim brothers in Germany had caused Brother Russell to send a brother from the United States named Conrad Binkele, formerly a Methodist preacher who had been acquainted with *The Watch Tower* for only about a year, to serve in this capacity, although Brother Russell had done this only hesitantly. Brother Binkele arrived in Germany just as the problems among the servants began to take on serious proportions, and in 1915 he was entrusted with oversight of the work in Germany.

However, Brother and Sister Binkele soon returned to the United States. Their farewell words were prominently displayed in bold type on the last page of the October *Watch Tower*, with the comment that 'conditions had taxed their resources to the extremity.' These "conditions" were probably the difficulties that continued to increase during 1915. In October Brother Russell felt compelled to give special attention to the problem and to take necessary measures to deal with it. A letter entitled "A Personal Letter from Brother Russell to German Bible Students" read as follows:

"Brooklyn, October 1915

"Dear Brethren:

"I think of you often in my prayers and my earnest desire is that the Lord may bless you. We sympathize with you in the tribulations of war affecting you either directly or indirectly. We also want to express our sympathy for you as regards the tribulations suffered in the interests of the truth in Germany. It is not for us to judge one another or to punish by pronouncing final judgment. If erring brothers repent, we must be content to leave the final judgment and punishment

up to the Lord who has said: 'The Lord will judge his people.' Heb. 10:30.

"Nonetheless in the interests of truth, righteousness and proper conduct, and for the sake of the influence exercised by the Society's representatives, it appears to be necessary to appoint new representatives for the Society in Germany. The war has caused certain inconveniences, postal and telegraph service are irregular and it is understandable that certain misunderstandings regarding the leadership in Barmen arose for a time. We believe that our dear Brother Binkele did his best and handled matters correctly under the circumstances. But as you know Brother Binkele has returned to America.

"We want to inform the German brethren that from now on all Society matters are to be regulated by a committee of three brothers: Ernst Haendeler, Fritz Christmann and Reinhard Blochmann. . . .

"Dear Brethren, I recommend that you in every respect cooperate with and support the new leadership in Barmen. The Body of Christ is one, do not permit divisions in the body, even as the Apostle admonishes us."

But this arrangement did not work out as planned either, for Brother Blochmann had been forced to leave Barmen, and Brother Haendeler had died before Brother Russell's letter even reached Germany. Since tension did not let up during the following months, in February of 1916 Brother Russell appointed an "overseeing committee" composed of five brothers, H. Herkendell, O. A. Kötitz, F. Christmann, C. Stohlmann and E. Hoeckle.

This "overseeing committee" arrangement did not last long, however. Only a few months after the committee had once again been regrouped, Brother Binkele, who in the meantime had returned to Europe and taken up residence in Zurich, Switzerland, was appointed to serve as the Society's legal representative for Germany, Switzerland and the Netherlands, whereas Brother Herkendell was made responsible for editorial work.

Brother Kötitz, who had been replaced in 1914 by Brother Binkele, had been showing the Photo-Drama since that date. He remained the target of attack from brothers, however, intent upon realizing their own selfish desires, rather than contributing to the internal peace of the organization. Elisabeth Lang, who for years had worked with Brother Kötitz, once found him sorrowfully seated on a park bench near the hall where the Photo-Drama was being shown. He told her that he had once again received an accusing letter clearly designed to rob him of his last remaining

privileges of service. He recounted how he had had the privilege of working at Brother Russell's side for some ten years before being assigned the responsibility of the work in Germany. He often made a scrutiny of himself now, however, as to whether he had been worthy of this trust. He comforted himself, however, with the thought: "If due to my 24 years of activity I have helped only a single person to prove worthy of belonging to the 144,000, then I will have had the privilege of having done 1/144,000th part of the work."

It is understandable that these continual assaults gnawed at his health, which had been severely weakened by the torn lung he had suffered in Berlin. Thus it was that on September 24, 1916, at the age of 43, he died. The Society's announcement in *The Watch Tower* made mention of his "faithfulness" and said that "his zeal, his endurance, his steadfastness, his strong faith and will, his dedication and faithful fulfillment of obligations are acknowledged and appreciated by all the dear brethren."

A short time later the German brothers received word that on October 31, about five weeks after Brother Kötitz had died, Brother Russell had also completed his earthly course. Some were so depressed by this that they discontinued their course and fell away. But the majority took the news of Brother Russell's death as an encouragement to devote their energies and time even more intensively to continuing the work they had begun.

The war necessitated repeated changes in oversight. From October 1916 until February 1917, Paul Balzereit served in this capacity; from February 1917 until January 1918, Brother Herkendell; and from January 1918 to January 1920, Brother M. Cunow, who was then replaced by Brother Balzereit.

NEUTRALITY

The outbreak of World War I offered the Devil an opportunity to raise uncertainty among the brothers on the question of neutrality, an uncertainty that even manifested itself in Barmen at the Bible House where Brothers Dwenger, Basan and Hess all were of draft age. Whereas Brothers Dwenger and Basan were determined not to take an oath of allegiance or to take up arms, Brother Hess was undecided. Off he went to the front in Belgium, a companion of those not placing their hope in God's kingdom. He never returned. A later draft call resulted in the conscription of Brothers Dwenger and Basan. Brother Basan was soon able to return home, whereas Brother Dwenger was not released, but, rather, was forced to file records in a

military office. This he was willing to do, it being compatible with his understanding of the matter at that time. Brother Balzereit, a pilgrim brother, disagreed with Brother Dwenger, however, when he told him that in case of emergency he would refuse induction and the taking up of arms. Brother Balzereit expressed this disagreement by asking: "Do you realize what the results to the work will be if you take such a stand?"

Because of the uncertainty that prevailed among them, not all the brothers followed a course of strict Christian neutrality toward the affairs of the nations. A considerable number of brothers performed military service and fought at the front. Others refused to perform combatant military service but were willing to serve in the army medical corps. Some, however, taking a firm stand, refused to participate in any way, and were sentenced to prison. As a result of the stand that he took Hans Hölterhoff was subjected to cruel deception when he was led onto the grounds under the pretense of being placed before a firing squad. Finally, he was sentenced to two years in prison by a military court.

In view of the uncertainty among God's people on such an important matter as Christian neutrality, we can certainly thank Jehovah that he continued to deal mercifully with them.

FURTHER EXPANSION DESPITE UNFAVORABLE CONDITIONS

The Photo-Drama of Creation contributed greatly to expansion during these years. It was now being shown in smaller cities such as Kiel, where a very rich lady, who soon became our sister, was so impressed that she immediately donated the large sum of 2,000 marks to the congregation, now some forty-five or fifty persons, so that they could obtain a better hall.

It was the book *The Divine Plan of the Ages* that caused Christian Könninger to take note. A family crisis moved him to ask a well-known Bible Student named Ettel to visit him, and a study was started, which his wife later joined. Their next step was to ask for the addresses of other interested persons and *Watch Tower* readers in nearby towns. Together they invited their neighbors, friends and acquaintances to talks given at Brother Ettel's home. Brother Könninger and the other brothers took advantage of every opportunity afforded them to invite speakers to Eschweiler and Mannheim, later also to Ludwigshafen, where their talks were advertised orally as well as by

newspaper, billboard and placards placed in store windows.

In 1917 Brother Ventzke from Berlin was endeavoring to spread the truth out beyond the boundaries of this city. He would take a knapsack full of books and walk to Brandenburg, about fifty kilometers west of Berlin, returning several days later only after first having placed all his literature. At the same time pilgrim brothers visited the city of Danzig and laid the foundation for a congregation there in Brother Ruhnau's home.

NO HALT TO THE WORK

The brothers had various expectations regarding the year 1918. Some had been certain it would mark the end of their earthly course and they had repeatedly expressed this hope to their friends and acquaintances. Sister Schünke in Barmen, for instance, had explained to her workmates that, should she fail to show up for work someday, it would be because she had been "taken home." When their expectations went unfulfilled, however, some withdrew in disappointment, even as some had done in 1914. Others asked what would happen now.

There was still work to be done. Most of the brothers were happy about this, as it was their heart's desire to render sacred service to Jehovah. These continued to work. They found that in the critical times now upon Germany there were more hearing ears than before. This is confirmed by Fritz Winkler's experience (from Berlin).

In 1919 he was employed in Halle (Saale) and traveled by train each Saturday to his parents in Gera. One Saturday a man and his daughter got onto the train at a station stop, he with a packed knapsack and his daughter with a bag also full of something. The train had hardly begun to move before the man, a brother from Zeitz, opened his knapsack filled to the brim with the book *The Divine Plan of the Ages*, and gave a talk to the travelers by using the "Chart of the Ages" located on the first page of the book. In conclusion he offered all of them the first volume of *Studies in the Scriptures*. When he left the train a few stops later his knapsack was empty and his daughter's nearly half empty. This experience caused Fritz Winkler to attend a public talk, through which he came to a knowledge of the truth.

A SIFTING WORK

But not everyone was in agreement with the manner in which the good news was being published. Especially among some of the 'elders' elected democratically by

the congregations there were those who did more to hinder the work than to promote it. It became necessary to warn the brothers not to argue with them. It was better to let them go their own way and to use in the Kingdom ministry the time that would otherwise be lost in useless debating. *The Watch Tower* left no doubt that such sifting would come, for which reason Christians had been admonished to watch those who caused divisions and controversies and to turn away from them. This necessitated some changes in neighboring countries during 1919, and these affected the brothers and the work in Germany. In the course of the year, for example, Brother Lauper began to work according to his own concept of matters. He was, therefore, requested to return his stock of books and magazines, belonging to the Watch Tower Society but which he had supervised for a number of years.

Toward the end of 1919 the brothers were informed of a still greater problem. Brother Russell had some years before appointed A. Freytag to care for the French-Belgian work from the Society's office in Geneva. His authorization included publishing a French translation of the English *Watch Tower* as well as the *Studies in the Scriptures*. He misused this authorization, however, and began publishing his own literature, thereby causing considerable confusion among the brothers. Freytag was dismissed from his position and the Society's office was dissolved, a new office being opened in Bern under the direction of Brother E. Zaugg and under the overall supervision of Brother Binkele.

Meanwhile, Freytag supporters had begun to hold separate meetings and to work among the brothers in Germany, some of whom lost their clear vision due to Freytag's criticizing and defaming the Society and accusing it of spreading false teachings. Brother Binkele found it necessary in September of 1920 to refute Freytag's false accusations and to answer the many questions from Germany in a four-page circular letter. Nonetheless, the seeds of doubt that had been sown by Freytag began to sprout, and a number of those not steadfast followed him and founded their own congregations. This group is still in existence in Germany until the present day.

IN EXPECTATION OF FURTHER SERVICE ASSIGNMENTS

Beginning in January of 1919 *The Watch Tower* again was published in a sixteen-page issue and with a title page (which had been omitted during the war years to save on expenses). The pilgrim work was strengthened,

four brothers visiting the congregations regularly. At the same time they worked feverishly on translating the seventh volume of *Studies in the Scriptures*, the book *The Finished Mystery*. Additionally, a four-page tract entitled "The Fall of Babylon" was prepared, which was an epitome of the book.

Elaborate preparations were made. Beginning on August 21 and during the following months a virtual flood of tracts and the book *The Finished Mystery* were distributed. It was an immense campaign, although not all participated in it, especially not the 'elective elders,' who, rather, preferred just to deliver speeches. Even some otherwise willing brothers and sisters hesitated after becoming aware of the book's contents.

Brother Richard Blümel, from Leipzig, who was baptized in 1918, had not given thought to the fact that, although baptized, he was still a formal member of a church of Christendom. He had been of the opinion that "if I do not attend, then I no longer belong to the church." But upon reading the tract and realizing that he should invite others to leave Babylon, he knew that he could only rightfully share in this work after having left the church himself. Early on the morning of August 21, he had his name officially removed from the church membership roll and in the afternoon he went about distributing *The Fall of Babylon* tract with a clear conscience.

Later that year, at an assembly in Leipzig, Brother Cunow, who at that time had the oversight of the work in Germany, spoke of the expansion of the work—almost 4,000 brothers were now active—and announced that the magazine *The Golden Age* would be published in Germany as soon as instructions were received from the main office. Those present were truly enthusiastic and all of them expressed their determination to support the work financially.

RIPE FIELD FOR HARVESTING

How Germany had changed in just a few years! Before World War I comparatively few had been willing to listen to the good news of the Kingdom. But the kaiser, who in 1914 had triumphantly proclaimed a glorious future for Germany, had now fled to Holland into exile. Germany's army, sent out to conquer France, had returned to its homeland in humiliation. The adage on their belt buckle "God with us!" had proved to be a fallacy. The returning soldiers had seen the futility of war, a war never backed by God, as the clergy had repeatedly attempted to persuade them.

Many brothers still alive confirm that it was this very futile and meaningless war that caused them to wake up to the truth. Many refused to believe that God had had anything to do with this senseless destruction of human life; rather, they held the clergy responsible, who, during their so-called "field religious services," promised those losing their life in battle a heavenly reward. Others, upon receiving notification that their husband, father or son had fallen on the "field of honor," began wondering whether they really were in heaven or perhaps in a fiery hell as preached by the clergy. For these the talk "Where Are the Dead?" was very timely. The brothers were able to distribute books as never before. Two colporteur sisters together are said to have placed an average of 400 volumes of *Studies in the Scriptures* a month. Jehovah's faithful servants were making the most of their opportunities. Within a comparatively short time healthy congregations blossomed forth in many locations.

In Berlin, on Thursday, May 27, 1920, seven speakers addressed between 8,000 and 9,000 truth-hungry individuals in seven large halls in various sections of the city on the subject "The End Is Near! What Next?" The interest was so great that 1,500 persons requested to be called on, and 2,500 books, plus other literature, were placed.

Now the Photo-Drama really came into its own. One of the most impressive showings was held in the Gustav-Siegle-Haus in Stuttgart for a thousand persons. So much interest was shown that the brothers gave up their seats to interested persons. A special showing for them was held on Sunday with only a small intermission for lunch, whereas the entire program was normally presented in four evenings.

The Photo-Drama was accepted with great appreciation in Saxony, a stronghold of socialistic thinking, where congregations now began springing up like sprouting mushrooms after a gentle rain. Among these was a congregation in Waldenburg with upward of a hundred persons soon meeting together regularly to study God's Word at a large farm, whose owner had only a short time previously been a member of the church's board of directors.

IMPORTANT STEPS ON THE WAY TO THEOCRATIC ORGANIZATION

Brother Rutherford, who wanted to visit Germany personally at this time but failed to get entry permission, now invited twenty-six brothers from Germany to Basel, Switzerland, on November 4 and 5, 1920, to discuss ways and means of more effectively carrying

on the work in Germany. The "German branch" was dissolved and a new office termed "Watch Tower Bible and Tract Society, Central European Office," was opened, its headquarters temporarily remaining in Zurich, but which was to be transferred to Bern as soon as possible. This office, under the direction of a main overseer fully devoted to the Lord and appointed by the president, was to have oversight of the work in Switzerland, France, Belgium, the Netherlands, Austria, Germany and Italy. Each of the above-mentioned countries was to have a local overseer, also appointed by the president. The purpose of this arrangement was to unite the work in central Europe so that it might be done in the most advantageous manner.

The two-day conference with the twenty-six brothers from Germany, including Brothers Hoeckle, Herkendell and Dwenger, was especially for the purpose of finding ways and means of most effectively carrying on the work in Germany and of determining who the local overseer should be. The committee that had served in Germany for many years was dissolved. Brother Cunow, who until then had directed the work for some years, requested that he be relieved of this office and be put in pilgrim work, so it was necessary to find a new overseer. Paul Balzeret was chosen to be the local overseer for Germany and Brother Binkele was appointed as main overseer of the Central European Office.

"MILLIONS" CAMPAIGN

The booklet *Millions Now Living Will Never Die*, in German, was announced for release in February of 1921, and a lecturing campaign that was to last for several years was officially planned to start on February 15. The best speakers were assigned to deliver the talks and, where none were available, the congregations could write the Society to arrange for such speakers.

The door was thereby opened for giving a mighty witness, the like of which most of our brothers had not dreamed possible a year before. The Society's annual report stated: "Never before has so much interest been shown in Germany as at present. Great crowds are coming and, although the opposition is increasing, the truth is spreading."

This was true in Constance. Sister Berta Maurer, who has been serving Jehovah for more than fifty years, still remembers how the public talk "The World Is Ending—Millions Now Living Will Never Die!" was advertised on huge placards and then delivered in the city's largest hall, the hall in which John Huss was

condemned to be burned at the stake. Follow-up talks were given, and on May 15, 1921, fifteen persons were baptized—the beginning of the congregation in Constance.

In Dresden the talk was an outright sensation. The congregation rented three large halls, but in some instances two hours before the talks were to be given, streetcar service was suspended because the huge crowd had brought traffic to a standstill. The overcrowded halls could not accommodate any more. The speakers had difficulty in making their way through the crowds to reach the halls. Only after being promised that the talk would be repeated for the benefit of those waiting was the crowd willing to open the way.

On the street in Wiesbaden, Mrs. Elisabeth Pfeiffer found a handbill advertising the "Millions" talk. She said to herself: "Such nonsense! I will go nonetheless, as I would like to see what kind of people would believe such a thing." She went and was astonished to see a large crowd of people on the street vainly trying to gain entrance into the already overcrowded high-school auditorium where the talk was to be given. At that time the French were still occupying the country and they kindly took care of ushering. When they saw that the hall was full and that hundreds more were standing on the street, they spoke to Brother Bauer, the speaker, and told the waiting crowd that he would be willing to speak to them too after he had finished his talk. Some three to four hundred persons, including Mrs. Pfeiffer, patiently waited. What she heard that evening impressed her so deeply that she thereafter attended all the meetings and soon became a zealous sister.

At another time Brothers Wandres and Bauer had made arrangements for the talk, but contrary to the experiences they had been having with overcrowded halls, on this evening at first no one at all came. As the time to begin approached they both went out into the street to see if anyone could be expected. They found some who were interested in hearing the talk but who, for some reason unknown to the brothers, hesitated to enter the building. When asked why, they said that since it was April first they were uncertain as to whether it was just some jesters making an April fool's joke. Nonetheless, in about half an hour thirty to forty people had arrived to listen to the talk.

Brother Erich Eickelberg from Remscheid was distributing the *Millions* booklet in Solingen when he had the following interesting experience: He introduced himself to a man he met by saying: "I am bringing you the good news that millions now living will never

die but will live in peace and happiness forever upon the earth. This booklet proves this and costs only ten pfennigs." The gentleman rejected the offer but the small boy standing beside him said: "Daddy, why don't you buy it? A casket costs a whole lot more."

ORGANIZATION EQUIPPED FOR NEW ACTIVITY

The postwar years of 1919 to 1922 proved to be years of real development and preparation for the brothers in Germany.

The Society, interested in strengthening the work both internally and externally, now took necessary steps legally to establish the work as regards its status with the government. The results were that the Watch Tower Bible and Tract Society, formed in Allegheny, U.S.A., in 1884, was recognized on December 7, 1921, in Germany as a legal foreign corporation.

The message published during 1922 was concentrated chiefly around the theme "Millions Now Living Will Never Die." The Society set aside February 26, 1922, as a day for worldwide "Millions" lectures. In Germany the talk was delivered on that day in 121 different towns and was attended by some 70,000 persons. A second great worldwide witnessing day was June 25, when 119 lectures were held in Germany, with an attendance of about 31,000. Two more such "worldwide lectures" were delivered during the year, attended in Germany by 75,397 persons on October 29 and by 66,143 on December 10. So thousands of persons were being reached with the good news.

BROTHER RUTHERFORD AGAIN VISITS EUROPE

Brother Rutherford undertook an extensive trip through Europe in 1922, during which time he visited Hamburg, Berlin, Dresden, Stuttgart, Karlsruhe, Munich, Barmen, Cologne and Leipzig. In Hamburg some 500 brothers showed up for a one-day assembly—a fine increase since his visit just eight years earlier! In Stuttgart a hall seating only 1,200 was available for the public lecture; hundreds had to be turned away at the doors. And in Munich Brother Rutherford spoke to 7,000 persons in the packed-out "Zirkus Krone." Before the talk began it became known that a group of anti-Semites and also a number of Jesuit priests were among those present and that they had come with the purpose in mind of disturbing and, if possible, breaking up the assembly. Brother Rutherford stated: "It has been stated in this city (Munich) and other places that the International Bible Students Association is financed by the Jews." He had barely got these

words out when cries of "That is true," and so forth, were heard. But Brother Rutherford spoke with conviction and emphasis and soon closed the mouths of those causing unrest, although they attempted to take over the speaker's stand to prevent him from completing his talk.

The biggest event in Germany during 1922 was the convention in Leipzig on June 4 and 5. The Society had chosen the city of Leipzig as a fitting location for the German convention. The brothers, most of whom lived in Saxony, were very poor and would have been unable to finance a long trip. So Leipzig was really the most appropriate place.

For Monday morning a question-and-answer session with Brother Rutherford was planned. Among the questions, which had been submitted in writing in advance, was one of particular interest. It had to do with the "Völkerschlachtdenkmal" ("Battle of the Nations Monument") in Leipzig, dedicated with appropriate ceremonies in 1913 in commemoration of the uprising near Leipzig a hundred years earlier. The question dealing with this monument was, briefly, as follows: "Does Isaiah 19:19 refer to this monument when it says: 'In that day there will prove to be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah beside its boundary'?"

Let it be noted here that three years earlier—namely, at the Leipzig convention held in 1919—a number of brothers had gone to see this Battle of the Nations Monument one morning. That afternoon a talk was delivered by Brother Alfred Decker, an 'elective elder' who later became a bitter opposer of the truth, who attempted to prove that this Battle of the Nations Monument was indeed the pillar mentioned in Isaiah 19:19. The monument's builder, privy councillor Thieme, was also invited to this festive occasion and he and his architects were invited to offer appropriate explanations.

Before Brother Rutherford answered the question he went to see this tremendous project. Later, in addressing the entire assembled group, he minced no words in declaring that Isaiah 19:19 did not refer to this monument. It had been erected solely due to the burning ambition of a man standing under the influence of the great adversary. There would be no reason for Jehovah to have such a monument erected on the earth at the end of the gospel age. The giant monument's every part indicated its origin as being from the Devil and of being his work and that of his allies and accomplices, the demons, who had influenced humans to erect this "monument of folly." The German kaiser had once hoped to be able to say: "There is

where Napoleon who attempted to conquer the world once stood, but his plan failed completely—and here is where the German kaiser, who likewise set out to conquer the world and whose plan was a great success, now stands, for which reason the entire world should bow down before him.”

“THE HARP OF GOD”

To prepare the way for a rapid distribution of the new book *The Harp of God*, which had now become available in German, the Society prepared and printed five million copies of a pamphlet entitled “Why?” Unfortunately the printing plants given the job of printing *The Harp of God* were continually behind schedule, resulting in several delays in the date of publication. The book’s price referred to in the Society’s pamphlet could not be kept, due to the rapidly worsening inflation; and at the beginning of January 1923 the price of 100 marks had to be raised to 250, the equivalent of a quarter pound of margarine, although at this time the cost of publishing the *Harp* had already reached 350 marks. The book’s contents stirred up tremendous enthusiasm, not only among the brothers, but also among friends of the truth.

In Langenchursdorf, which belonged to the Waldenburg congregation, a young brother named Erich Peters, quite talented as far as speaking was concerned, was so enthused with the contents of the book and the suggestion to start studies with it that he asked his father for permission to invite his friends and neighbors to the parental home once a week on a certain evening so that he might discuss *The Harp of God* with them. This study evening was later attended by so many persons that seating had to be arranged for in every room on the ground floor. This young brother, speaking with enthusiasm about Jehovah’s kingdom and its blessings, stood in the doorway between the rooms so that he could be heard and seen by all. This example was quickly followed by other congregations and the so-called “*Harp* study” soon became part of the normal program.

THE FIRST FACTORY

From April 1897 to December 1903 *The Watch Tower* (German edition) had been printed in Allegheny (U.S.A.), and from January 1904 to July 1, 1923, in worldly firms in Germany. For decades the Society’s books and other publications had been printed by worldly firms, unless sent direct from America. In time, in order to cut down on expenses, two large flatbed presses, along with other equipment, were set

up in Barmen, even though space was extremely limited.

Since, at first, there were no brothers experienced in the setting of type or in the binding of books, Brother Ungerer, an experienced book printer and typographer from Bern, Switzerland, was sent to Barmen to train the first volunteer workers. Their willingness to work and the determination with which they attempted to put out fine printed material, despite the humble equipment they had at their disposal, were amazing.

Since all the rooms were being used as bedrooms, and so forth, the printing machines were placed in the two-story home on the staircase landing and in a 20-by-8-meter woodshed. Brother Hermann Görtz still remembers printing an additional 100,000 copies of the first issue of the magazine *The Golden Age* (October 1, 1922). They had to feed each sheet of paper into the machine twice, since it was manually operated. Since the brothers could hardly keep up with the demand for printed material, for almost a whole year they often worked until as late as midnight.

HOW SOME LEARNED THE TRUTH

Strange circumstances were sometimes responsible for turning someone’s attention to the truth, such as was the case with Brother Eickelberg, who attended a showing of the Photo-Drama. Speaking of “reformation,” the speaker stated that ‘the Protestants have stopped protesting,’ whereupon someone in the audience cried out, “We are still protesting!” The speaker asked that the lights be turned on, and everyone present turned to see who this “brave” person was. Who should it be but a Protestant clergyman sitting between two Catholic clergymen! The audience was indignant and demanded that the clergyman be expelled from the hall. Brother Eickelberg realized that the truth was not to be found in the church systems.

Eugen Stark went to see the Photo-Drama in Stuttgart. The hall was already packed out with 3,000 persons when it was announced that the projector had some sort of defect and could not be repaired that evening. All were invited to return the following evening. Eugen Stark left disappointed and went to see his mother, who belonged to the New Apostolic Church. Both concluded that the Bible Students could not have the truth, otherwise such a thing would not have happened. Brother Stark decided not to go back the following evening, but to visit his sister instead. His streetcar went right by the hall where the lecture was to be given, however, and he was amazed to see that there were just as many persons trying to get

into the hall as there had been the previous evening. Without thinking twice, he sprang from the streetcar, almost falling beneath its wheels. But despite his bruises he got up and went into the hall. He was so enthused afterward that he obtained the Bible study aids offered and left his address so that he could be called on. No one could stop him from studying the Bible now.

Kurt Diessner became disgusted with religion due to a song his preacher taught him at school during the war year of 1915. It spoke about destroying the enemy nations, and said that the German armies should force them back into the lakes, into the swamps, into Vesuvius or into the ocean. Later, in 1917, the church bells were taken down and melted to be used as grenade rings, and a church paper published a picture of a large bell being blessed by a clergyman with outstretched arms. Underneath was the following caption: "And now go forth and tear into bits the bodies of our enemies." Kurt Diessner now made his decision. It was early in the 1920's that he identified and embraced the true worship of Jehovah, and he is still able from time to time to serve in temporary pioneer service.

WHOLEHEARTED IN THE EXPANSION WORK

Some of those who fifty or more years ago heard and responded to Jehovah's call to serve are still among us and eagerly speak about their activity back then when they were still "young and strong." Poor materially, they were rich spiritually.

Minna Brandt from Kiel reports that she used to walk long distances to preach the Kingdom message and, when unable to get back the same day, would spend the night in the fields sleeping in a haystack. Later, she hitchhiked up to the northernmost cities of Schleswig-Holstein, often traveling by truck. In those days the brothers were equipped with large loudspeakers that they would use in delivering a public lecture at the marketplace or some other appropriate place in the afternoon after having preached in the village during the morning.

Ernst Wiesner (who was later in circuit work) and others would travel by bicycle a distance of from 90 to 100 kilometers from Breslau to preach. The brothers in Leipzig, where Erich Frost and Richard Blümel served, were very ingenious in their attempts to direct the attention of the people to the Kingdom message. For a time they made use of a small musical group composed of brothers, who would play while marching through the streets. Those accompanying them would

give a short witness at the houses along the way and then hurry on to keep up with the marching musical group.

In 1923 attention was focused on full-time preaching, with the urgent call: "We are looking for one thousand pioneers." This created quite a stir among God's people, for this meant that almost every fourth person of the 3,642 "workers" then reporting was being called upon to pioneer. The call did not go unheeded.

Willy Unglaube, for example, realized that he was meant, so he took up pioneering, as he said, "not just for one or two years, but for as long as Jehovah can use me in this capacity." He worked in various sections of Germany and later was in Bethel in Magdeburg for a number of years. In 1932 he followed the call for pioneers in foreign fields. He was first sent to France, then to Algeria, Corsica, southern France, later on back to Algeria, and on to Spain. From there he went to Singapore, then to Malaysia, on to Java and, in 1937, to Thailand, where he stayed until returning to Germany in 1961. He was twenty-five years old when he answered the pioneer call and now, although approaching seventy-seven, is still among our most willing and successful pioneers.

On February 1, 1931, Konrad Franke took up pioneering. He started early in his youth to remember his Creator. Now, as a member of the Bethel family, he is happy to be able to look back on forty-two years of uninterrupted full-time service, fourteen of which he spent as branch overseer in Germany.

PILGRIM SERVICE

The encouraging talks given by the pilgrim brothers during the twenties doubtless did much in building up the brothers. Transportation was at that time quite limited and not particularly comfortable. Since the pilgrim brothers had much rural territory to cover, it was not seldom that a horse-drawn farm wagon was their means of transport. Walking long distances was at times unavoidable.

Emil Hirschburger was once assigned to deliver a talk in southern Germany. He was traveling by train and found himself seated in the same compartment with six men whose clothing clearly identified them as Catholic clergymen. They were busy discussing the talk that Brother Hirschburger was to give, not knowing, of course, that Brother Hirschburger was right there among them. It seems that they had been at a religious conference and that the clergyman living in the city where Brother Hirschburger's talk was to be delivered had been advised to challenge him to a public

debate. This clergyman was interested in getting advice from his colleagues as to how to carry on his argumentation so as not to be defeated by "this Bible Student" during the public confrontation. But evidently nothing his colleagues recommended satisfied him. One by one they left the train, each wishing the others well. As the last one was getting ready to leave, the worried clergyman asked his departing colleague in a confidential tone what he thought about the matter and whether he thought it would be wise to go to the meeting. The answer was forthcoming and was spoken in a thick Schwaben dialect: "Well, if you think you are up to him, then go." Brother Hirschburger failed to see him at the talk.

CREATION DRAMA

At the beginning of the twenties the Photo-Drama films were almost worn out. However, the Society was able to purchase newsreel film, as well as Biblical films, from several worldly film companies, and, after revising them by either deleting certain inappropriate parts or by adding others, was able to show these. In this way completely new films of between 5,000 and 6,000 meters were put together. In addition to this, the slides that had been shown were also replaced by new pictures taken either from the book *Creation* or from other books published by the Watch Tower Society or by slides obtained on the public market. There was no color photography at the time, but Wilhelm Schumann of the Magdeburg Bethel was untiring in his efforts to touch up the black-and-white photographs with color. The beautifully colored pictures always made a lasting impression on the viewers and, since many of the pictures were of Jehovah's wonderful creation, the title of the film was changed to "Creation Drama." Under this subheading the 1932 German *Yearbook* said:

"Nothing is left over from the earlier creation drama except the name and the usage of slides. The text . . . is taken from the book *Creation* and from others, and the name 'Creation Drama' is likewise from the book *Creation*."

In 1928, when a showing was to begin in Stettin, Erich Frost, a professional musician and conductor of a worldly orchestra up until that time, was called to Stettin to provide musical accompaniment for the film, which, of course, was silent. More musicians soon joined the group. Later they even used their instruments to imitate the singing of the birds and the rustling of the trees. During a showing in Munich in the summer of 1930, Heinrich Lutterbach, an excellent

violinist, met with the musical team and was at once invited to travel along. He joyfully accepted, thereby completing the orchestra, which was enjoyed everywhere. Two years later the Society gave Brother Frost a second set of the film and slides and instructed him to go to East Prussia. After that Brother Lutterbach took over the baton for the small orchestra.

A showing of the film was planned for Munich in 1930. The Creation Drama had already been shown there before with great success, so the religious leaders were naturally very much disturbed. In their despair they instructed hundreds of persons in their Munich congregations to obtain tickets for the drama at the publicly announced ticket offices, but then not to attend. The result would be an empty hall. The brothers discovered this soon enough, however, so that they were able to plan countermeasures. As it turned out, the whole action boomeranged on the troublemakers.

SOCIETY MOVES

The brothers in charge soon began to realize that the factory equipment available in Barmen was insufficient. Evidently directed by Jehovah's spirit, their attention was drawn to Magdeburg where property became available for immediate purchase. Though forced to decide quickly, the Society purchased property there on Leipziger Street. Official transfer from Barmen to Magdeburg took place on June 19, 1923. Suddenly French troops occupied the Rhine and Ruhr areas, including Barmen and Elberfeld. This meant, of course, that the post office, the railroad station and the German bank were also taken over, which would have made it very difficult to look after the interests of the congregations from Barmen. The 1923 annual report stated regarding this event: "Brooklyn headquarters received notification one morning that the German branch had safely moved to Magdeburg. The very next morning the newspapers reported that the French had occupied Barmen. We thank our precious Lord for his protection and blessing."

It was now possible to print *The Watch Tower* in our own factory. The first issue printed was that of July 15, 1923. Some three or four weeks later a large flatbed press with automatic feed was set up and work began on the first volume of *Studies in the Scriptures*. Right afterward the book *The Harp of God* was printed on the same machine.

But more equipment was needed. For that reason Brother Balzereit asked Brother Rutherford for permission to buy a rotary press. Brother Rutherford saw the necessity and agreed, but on one condition. He

had noticed that over the years Brother Balzereit had grown a beard very similar to the one that had been worn by Brother Russell. His example soon caught on, for there were others who also wanted to look like Brother Russell. This could give rise to a tendency toward creature worship, and Brother Rutherford wanted to prevent this. So during his next visit, within hearing of all the Bible House family, he told Brother Balzereit that he could buy the rotary press but only on the condition that he shave off his beard. Brother Balzereit sadly agreed and afterward went to the barber. During the next few days there were several cases of mistaken identity and some funny situations because of the "stranger" who was sometimes not recognized by his fellow workers.

A year later it was possible to set up the first part of the press on the basement floor, and the second part was delivered shortly thereafter. A person could now speak of a well-equipped printing shop and book bindery capable of turning out 400-page books to the tune of 6,000 copies a day.

There was a large increase in literature distribution in 1923 and 1924. To keep up with the demand, in 1925 the Society bought property adjacent to their first building. The factory equipment, as well as that in the bookbindery, was added to and improved. A solid cement building was constructed on the newly acquired property to house the bookbindery and the flatbed presses, with room for two rotary presses, on the ground floor, with the typesetting department as well as the other preparatory departments on the second story and the office on the third floor. Despite this, much overtime work was necessary, for literature distribution continued to grow. A second rotary press was obtained in 1928, but the need was so great that the brothers ran the machines in two shifts of twelve hours each, even on Sundays. This meant that the machines ran day and night without interruption for several years. In the bookbindery it was similar, of course, since the brothers there had to finish up the work after the literature had been printed. In this way they were able to turn out 10,000 books a day.

It also became possible now to erect a dignified assembly hall on the newly acquired property. It was tastefully decorated and seated some 800 persons. The brothers named it the "Harp Hall," no doubt out of appreciation for the book *The Harp of God*.

Those of the Bible House family who were able to get away on Sundays would travel with a large truck, holding temporary seating for fifty-four persons, or go by bus, train, car or bicycle out into the territory in

and around Magdeburg to share in the preaching work. They worked within a radius of several hundred kilometers and were able to lay the foundation for many congregations.

In time the number of Bible House workers increased to over 200.

1924 CONVENTION IN MAGDEBURG

The biggest event of 1924 was the Magdeburg convention, attended by Brother Rutherford. Approximately 4,000 brothers and sisters from all over Germany came, some on bicycles. The most were unable to bring anything other than an inadequate box lunch along, for the entire nation was destitute. Many had no funds to pay for the trip and thousands had to stay home. Those traveling by bicycle had to reckon with a trip of several days. They also had only meager means available for food and accommodations. Many brought food along consisting primarily of dry bread. When during the talks the hunger pangs became severe, the brothers would pull out a piece of dry bread and take a bite. Brother Rutherford was so moved by this that he immediately made arrangements to provide each of the approximately 4,000 in attendance the next day with a pair of warm frankfurters, two buns and a bottle of mineral water free of charge. We can easily imagine the joy of those in attendance when suddenly large kettles full of frankfurters appeared at both ends of the auditorium where the assembly was being held. The brothers lined up to be served. Refreshed by the meal they had enjoyed together, they returned to their seats in the auditorium feeling like guests at a banquet.

In his welcoming speech at the assembly Brother Rutherford asked all those who had already made a dedication and symbolized it by water baptism to raise their hands. As he saw the large number, he added: "Five years ago there were not this many in all of Europe."

Later, during the public talk, an unfortunate incident occurred in the main hall. Due to someone's carelessness a small emergency lamp fell to the floor, whereupon an even more careless person cried out "fire," thereby causing some to panic. Since this was all taking place at the back of the hall, no one on the stage knew exactly what was happening, and at first the brothers supposed that disturbers were trying to break up the meeting. When the disturbance failed to subside, Brother Rutherford motioned to the orchestra to start playing. They responded with the song "I Worship the Power of Love" and, lo and behold, the thousands in the hall began to sing. The waves of hysteria soon

subsided and Brother Rutherford was able to continue his discourse without further interruption.

"ECCLESIASTICS INDICTED"

This was the title of a resolution prepared in 1924 for worldwide distribution. The brothers in Germany shared in this, especially in the spring of 1925. It was an extremely important resolution unsparingly exposing the clergy, resulting in a reaction similar to that from poking a stick into a hornets' nest. Especially in Bavaria the clergy began to attack and hinder our brothers in their work. The first German president of the Weimar Republic had just died and a new election was scheduled. Politicians were saying, 'No Catholic dare become president,' so Catholic Bavaria was responding to this by considering with the greatest mistrust all publications unfriendly to Rome. Not only in Bavaria, but also in other sections of Germany, the clergy fought back with every means available.

Brother Balzereit's life was threatened. An anonymous letter sent to him read in part:

"You Devil in Sheep's Clothing!

"The charges you are making against the clergy are your downfall! Before you know it the world will have seen the last of you and your death will frighten your followers into restraint . . . Judgement has been passed upon you!

"We demand the following within three weeks: Public withdrawal of your publication 'Ecclesiastics Indicted'. If this is not done . . . you will be a candidate for death.

"This is no empty threat . . ."

But this was no reason to compromise either. To the contrary, the small but courageous army of anointed remnant undertook countermeasures. A tract entitled "True or Untrue?" was distributed, informing the public of these threats. The question was asked as to whether the charges contained in the "Ecclesiastics Indicted" pamphlet were "True or Untrue." Statements made by clergymen and excerpts from religious magazines were then presented.

In desperation, a clergyman in Pommern filed charges with the public prosecutor's office against the Watch Tower Society and its officers. A court trial then ensued in Magdeburg. But the public prosecutor made the mistake of reading the entire resolution during the trial, thereby refuting his own claim that the resolution was directed against the consistory in Stettin. Everyone in the courtroom realized that the resolution was denouncing not only the consistory in Stettin, but the clergy throughout the world. The court, taking note of this, acquitted Brother Balzereit, but felt itself

obliged to counsel against publication of such sharp attacks in the future.

INFLATION

The publishers had already been advised in August of 1921 to be thrifty in distributing the tract *Bible Students Monthly* in view of the high cost involved in printing. Copies should not be indiscriminately distributed, but given only to those showing genuine interest.

At the beginning of 1922 the Society was forced to announce that the price of a year's subscription for *The Watch Tower*, at that time still printed only monthly, would be set at 16 marks. One month later it was necessary to raise it to 20 marks, and in July of the same year up to 30 marks. Inflation took place at such a rate during the following months, however, that, in October, the Society was forced to announce that in the future subscriptions could be accepted only on the basis of a three-month period. The price for three months in the meantime had risen to 70 marks. For the first three months of 1923 the brothers had to pay 200 marks, and for the second period of three months 750 marks. By June 15 a year's subscription cost 3,000 marks, and a month later it was 40,000 marks. On August 1 the Society was forced into stopping subscription service altogether, individual copies being available on immediate payment only. But by September 1 a single copy already cost 40,000 marks. One month later a single copy cost 1,660,000 marks, and by October 25 inflation had reached such heights that a single copy cost two and a half billion marks. Money was of no value whatsoever.

This short consideration of the critical years of inflation may show under what difficult conditions the Lord's work had to be carried on at that time. In fact, during the last three months of 1923 distribution of the Society's publications almost came to a complete standstill. It was possible to continue only with Jehovah's help.

ELECTIVE ELDERS'

The democratic arrangement for electing elders was something that could have been sufficient to slow down the forward march of the work during the 1920's. There was a variety of opinions as to how such elections should be held. Some required that the candidates be able to answer at least 85 percent of the V.D.M. questions correctly. (V.D.M. means *Verbi Dei Minister*, or Minister of the Word of God.) This was the case in Dresden, for example. But the brothers in Halle had an experience that shows us to what kind of difficulties

such arbitrary requirements led. There were brothers in the congregation whose attitude toward the work was not good, but who, on the other hand, wanted to be leaders in the congregation. When they were finally told that they had not even answered the V.D.M. questions, for which reason they were not eligible for leading positions in the congregation, they immediately made up for this apparent oversight. When they afterward still failed to get the position for which they had striven, a rebellion broke out resulting in the congregation's breaking up, with only about 200 to 250 publishers remaining from an original 400.

In some congregations there were often severe controversies at election time. In Barmen, for example, in 1927 when a vote on certain candidates was to be taken by a showing of hands. An eyewitness reports that before long everyone was shouting, all at the same time, and the brothers were forced to change over to taking the vote by means of a secret ballot, which, by the way, was the method used by many congregations. In Kiel it was even necessary to carry on an election of elders under police protection.

These things occurred because some of the candidates were not mature Christians. In fact, some among them either directly or indirectly opposed the Kingdom work.

For example, when the Society encouraged regular congregational study of *The Watch Tower*, it was especially a number of 'elective elders' who opposed this suggestion and caused divisions in numerous congregations. The director in Remscheid stated that in the future only those would be used in conducting the *Watch Tower* study who went out on Sunday mornings in the field service, whereupon one of the 'elective elders' picked up a chair and, after threatening the director with it, walked out of the congregation, taking forty persons with him. Something similar happened in Kiel, where, despite efforts of the Bible House, 50 of the 200 brothers and sisters in the congregation left.

Looking back, we can certainly say that the second half of the 1920's was a time of sifting here in Germany. Some who had gone along with us up until that time became overt enemies of the Kingdom. Their departure was certainly no loss for God's organization because the 1930's proved to be a real time of testing for those remaining faithful!

LEGAL PROBLEMS

From 1924 to 1926 the State Revenue Department had considered the Watch Tower Bible and Tract Society strictly charitable in nature and had demanded no taxes on literature placement receipts, but this exemp-

tion was retracted in 1928. A trial resulting in a good deal of publicity was the outcome, since the Society had seen to it that the public was notified by means of *The Watch Tower* and *The Golden Age* of this attack instigated by the leaders of the two large church systems. That this attack had come from the churches was later openly admitted by them with the explanation that it was 'to hinder the Bible Students in their distribution of Biblical information.' The brothers urged all righteously disposed persons to sign a petition against this unjust action. It is understandable that the court was deeply impressed when a petition with no less than 1,200,000 signatures was presented. The courts later ruled in our favor.

Another means by which the religious leaders tried to halt the tremendous progress of the work was to get the publishers into conflict with the laws of the land. As early as 1922 came the first cases of "illegal peddling and refusal to pay peddling taxes." In 1923 there were additional legal cases, and once again the accusation was "violation of peddling regulations." Severe sentences were meted out. In 1927, 1,169 brothers were arrested and brought to trial for "violation of peddling laws" and "peddling without a license." In 1928 there were 1,660 court cases, and in 1929 there were 1,694. But the clergy kept searching for a law that could be used as a weapon to silence the Bible Students. Finally, they thought they had found that for which they had been looking. The *Saarbrücker Landes Zeitung* of December 16, 1929, referred to this:

"Unfortunately the police have been powerless in doing anything about the work of the Bible Students. Arrests made up until now . . . have all ended up in acquittal . . . Now, however, the Court of Justice in Berlin in a similar case has upheld a sentencing, laying down the principle that the offering of religious literature from house to house and on the streets comes under the police ordinances regarding keeping the sabbath rest of Sunday and holidays in those cases where physical effort is involved, thus putting it under the jurisdiction of work, and where the public takes notice of such.

"Fortunately several courts in the Saar territory have been able to sentence defendants in similar cases since hearing about this ruling. This offers an opportunity to now put an end to the work of the Bible Students."

ACTION IN BAVARIA

Attempts to do this took place all over Germany, but Bavaria held a predominant position, more arrests

being made there than any place else. For a time local laws even succeeded in banning the work briefly. In 1929 the Society decided to make a concerted "one-day attack" on the section south of Regensburg by sending in some 1,200 publishers to preach on a single Sunday. Arrangements were made with the railroad company for two special trains, one to start in Berlin and pick up brothers from Leipzig, and a second from Dresden to pick up brothers from Chemnitz and other cities in Saxony. Each passenger would pay a fare of some 25 marks, which, at that time, was a goodly sum. But the brothers were more than willing to make this sacrifice. They only wanted to make sure that they would be able to take part in this action, for the enemy was not sleeping.

While arrangements were being made for this campaign the brothers were convinced that the clergy would make use of their influence to prevent it should they hear about it beforehand. For that reason the brothers did all they could to keep it secret. Despite this, they were unable to prevent the clergy from finding out, in some way or another, about a week before. Suddenly the railroad was unwilling to let us have the two special trains. Immediately all the congregations involved were instructed to rent buses. The clergy heard about this too, and arranged for all the roads leading out of Saxony to be heavily policed on the coming weekend. These police officials would find some reason for stopping all the cars filled with Bible Students, delaying them long enough so that they would have to return home with their mission unaccomplished.

In the meantime the railroad company had heard about our bus arrangements and, deciding that they were losing a great deal of business, agreed at the last minute to permit the two special trains to run after all. The brothers at once canceled the buses. This last change in plans, just two days before time of departure, went undiscovered by the clergy. So, while they were out in force watching all the highways, the two special trains were joined together at Reichenbach (Vogtland) and entered the Regensburg vicinity as one single special train about 2:00 o'clock in the morning. From there on, the train stopped at every railroad station to let some of the brothers off, some of whom had brought their bicycles along so that they could go out into the countryside and work there too.

A tremendous witness was given that day, for everyone had been provided, not only enough literature to place on a contribution, but also plenty to give away free. The brothers had decided to try to leave some-

thing at every home. A number of brothers were arrested and were unable to return home with the special train, but those who had the privilege of taking part in this campaign never tired of talking about it thereafter. We are certainly not mistaken in assuming that our adversaries also long remembered this weekend.

BANK FAILURE

In the midst of increasing unemployment and economic instability, the bank, in which most of the funds for financing the work in Germany and in central Europe were deposited, went bankrupt. The German branch alone suffered a loss of 375,000 marks.

The Society was forced to notify the congregations that the convention planned for the summer of 1930 in Berlin would have to be canceled. In their letter, mention was also made of a possible "interruption in production." But this announcement was like an alarm bell. Even though the brothers' financial situation was very poor, for many of them were unemployed, yet in order to ensure an uninterrupted flow of publications they were immediately willing to contribute the money they had already saved for the Berlin convention, as well as anything else they were able to raise from their limited financial resources. In fact, many sacrificed their wedding rings and other jewelry.

As a result, plans for expanding the work made before the bank problem arose were not hindered, no, not even postponed. In the spring of 1930 an additional piece of property bordering on our former property was purchased. The old buildings that had stood on the newly purchased property were torn down and, as far as possible, the material was used by the brothers in constructing a new large Bethel building of seventy-two rooms, accommodating two persons each, and a large dining room.

MORE COURT CASES

During 1930 another 434 court cases were instituted. That meant that, together with the cases already pending, there were now 1,522 cases up before the courts for settlement.

But our religious enemies had a difficult time attempting to brand us as lawbreakers in 1930, because a circular directed to all police officials from the Ministry of the Interior, dated April 19, contained the following sentence: "The association at present pursues solely religious objectives and is not politically active . . . in the future the introduction of criminal proceedings, especially as regards violations of the Reich's Peddling laws, is to be avoided."

CONVENTIONS IN PARIS AND BERLIN

In 1931 Brother Rutherford once again planned a trip to Europe. A convention was to be held in Paris from May 23 to 26, and one in Berlin from May 30 to June 1. Because of the poor economic situation in Germany, Brother Rutherford suggested that arrangements be made for inviting brothers from southern Germany and the Rhineland to Paris, since it would be cheaper for them to go there than to travel to Berlin. Special trains were organized to leave from Cologne, Basel and Strassburg. The brothers appreciated this very much and, as it turned out, of the some 3,000 persons gathered in Paris, 1,450 were from Germany.

The convention in Berlin was held in the Sports Palace. Attendance was not expected to be large, first, because of the economic crisis and, secondly, due to the fact that almost 1,500 had gone to Paris. So, what a joy to see almost 10,000 persons present, a quite unexpected number!

Brother Rutherford, who took advantage of every opportunity to get rid of worldly religious customs among the brothers, had already provoked a minor revolution at an earlier convention by his clothing. He had noticed that the brothers in Europe—and this included Germany—were especially fond of wearing black at the assemblies. The men not only wore black suits—at funerals even top hats—but also wore black ties, just as was the custom in false religious organizations. This observation led Brother Rutherford to buy an extremely light-colored suit and a dark-red tie to wear along with it. After he had come to Germany dressed this way, many began to get rid of their black clothes.

Now at the Berlin assembly he called attention to the many pictures of himself and of Brother Russell that were being sold in the form of postcards or pictures, some of which were even framed. After discovering these pictures at the numerous tables in the corridors around the hall, he mentioned them in his next talk, urging those in attendance not to buy any of them and asking the servants in charge in plain words to remove the pictures from their frames and to destroy them, which was then done. He wanted to avoid anything that could lead to creature worship.

In connection with the Berlin convention Brother Rutherford naturally visited the branch office in Magdeburg. Like earlier visits, this one proved to be like a refreshing, liberating breeze. Shortly before Brother Rutherford's visit, pictures of him and of Brother Russell had been hung up in all the rooms. Now all of

these were removed, just as soon as Brother Rutherford discovered them.

Brother Rutherford had not failed to see several other things during the course of the years either. Not only he, but a large number of those in Bethel had recognized the danger in which Brother Balzereit stood. It is an undeniable fact that he was a good organizer and that the work in Germany made good progress under his direction. His big mistake, however, was in attributing the enormous growth more to his own personal ability than to Jehovah's spirit. During a meal at the Bethel table Balzereit requested the Bethel family no longer to address him as "brother" in the presence of worldly people. In such cases they were to address him as "Mr. Director," and he even had a sign placed on his office door reading "director."

During this time Balzereit's integrity to Jehovah was threatened from another direction. He had evidently always been afraid of persecution. As the responsible leader of the German office he had been prosecuted in connection with the distribution of the resolution "Ecclesiastics Indicted." It is true that he was acquitted, but when the judge pleaded with him to avoid making such strong statements in our literature in the future, he evidently was determined to follow this advice, for when expressions and statements in *The Watch Tower* or in other publications from Brooklyn seemed to be too strong for him, he would "water them down."

Materialistic desires also began to grow. Balzereit had enjoyed writing poetry and having it published in the magazine *The Golden Age* under the pseudonym of Paul Gerhard, and now he had written a book and had it published in Leipzig. This book was then added to the list of literature to be distributed by the congregations, who, unaware of the true circumstances, ordered it, thereby bringing Brother Balzereit considerable financial profit. He also had a tennis court built at Bethel at one time, not so much for the benefit of the whole family as for his own use.

In an attempt to finish the new building in time for dedication ceremonies during Brother Rutherford's visit, Brother Balzereit had increased the number of Bethel workers from 165 at the end of December 1930 to 230 persons, but he was not honest about this. Fearing that Brother Rutherford would not approve of the number of workers, Balzereit arranged for fifty brothers to be sent out on a "preaching trip" to keep them out of sight. On their return they were asked whether they would prefer returning home or taking up the pioneer service. A number of the brothers, realizing that it was Jehovah's work that was involved and not

a matter of human personalities, grasped this opportunity to start pioneering, whereas others left embittered.

PERSECUTION INCREASES

In 1931, it was once again the officials in Bavaria who took the lead in the fight against God's people. By misapplying the emergency ordinance of March 28, 1931, dealing with political disturbances, they suddenly saw an opportunity to ban the Bible Students' literature. In Munich, on November 14, 1931, our books were confiscated. Four days later the Munich police officials issued a statement, applicable throughout Bavaria, placing a ban on all literature put out by the Bible Students.

Naturally the brothers at once took action to appeal. In February 1932 the government of Upper Bavaria upheld this ban. Immediately this was appealed to the Bavarian Ministry of the Interior, which rejected the appeal on March 12, 1932, as being "without foundation."

In line with that court decision, Magdeburg's police president came out in our defense on September 14, 1932, saying: "We hereby verify that the International Bible Students Association is solely involved in Biblical and religious matters. It has not been politically active up until this time. No tendencies have been seen which would indicate enmity against the state."

But difficulties continued to increase from month to month, even in the other German states. Paul Köcher had come to Simmern with six special pioneers in order to show the shortened Photo-Drama there on two evenings. He was forced to interrupt the showing, however, for when David was shown with his harp and one of his psalms was quoted the entire hall went into a frenzy. It was quickly discovered that almost everyone in attendance belonged to the SA, Hitler's storm troopers.

Similar experiences were had in the Saar. In December of 1931 an appeal to the government was made to instruct police officials there not to hinder the work. This instruction was issued, but it so enraged the clergy that warnings against the Bible Students were issued weekly from the pulpit. Hostilities were steadily increasing, and by the end of 1932 no fewer than 2,335 court cases were pending. Despite this, 1932 proved to be the best year ever as far as the publication of literature was concerned.

On January 30, 1933, Hitler took over the position of Reich's chancellor. On February 4 he issued a decree permitting the police to confiscate literature 'endan-

gering public order and security.' This decree also restricted freedoms of assembly and press.

REMNANT'S THANKSGIVING TESTIMONY PERIOD

The Memorial fell on April 9 that year and in connection with it the "Remnant's Thanksgiving Testimony Period" was planned for April 8 to 16. A worldwide witness using the booklet *Crisis* was to be given.

The brothers in Germany were unable to end this eight-day testimony period in peace, however. The campaign with the *Crisis* booklet led to a ban in Bavaria on April 13. This was followed by bans in Saxony on April 18, in Thüringen on April 26, and in Baden on May 15. Other German states followed. Brother Franke, pioneering in Mainz at the time, reports that the congregation of over 60 publishers there had 10,000 booklets for distribution. The brothers realized that they must act quickly in order to distribute them. They had organized their time in such a way that 6,000 of the booklets had already been put out within the first three days of the campaign. But on the fourth day a number of brothers were arrested and their homes were searched. The police were able to find only a few copies of the booklet, however, since the brothers had reckoned with this action and had hidden the other 4,000 booklets in a safe place.

All the arrested brothers were released the same day. At once they arranged for a campaign whereby the 4,000 booklets would be distributed among all the brothers in the congregation who could participate. That evening they rode their bicycles to Bad Kreuznach, a city about forty kilometers away, where they distributed the rest of the booklets among the populace, giving some of them away free. The next day brought proof that this action had been correct, for in the meantime the Gestapo had searched the homes of all those persons known to be Bible Students. But all the 10,000 booklets had been put out.

In Magdeburg, government officials had notified the office that the picture on the title page (a warrior holding a sword dripping blood) was unacceptable and demanded that it be removed. Brother Balzereit, who had repeatedly shown his willingness to compromise, gave immediate instructions to remove the colored covers from the booklets.

It was a testimony week filled with suspense. The enemy daily revealed ever more clearly his determination to strike with unrelenting force. So it was just that much more encouraging when the report was compiled and it was found that 24,843 persons had attended the

Memorial celebration, to compare with 14,453 the year before. The number of publishers active during the testimony period was likewise a cause for rejoicing: 19,268, in contrast to 12,484 during the *Kingdom* booklet campaign a year before. During the eight days of the campaign 2,259,983 of the *Crisis* booklet had been distributed.

THE GESTAPO SEARCH THE BETHEL HOME

The Nazis were hoping to find some kind of material connecting us with Communism when they occupied the Society's office and factory on April 24. In such a case they could have applied a new law and confiscated the entire property and given it to the state, something that had already been done with the buildings belonging to the Communists. After searching the building the police called up government officials one evening telling them that they had found nothing incriminating. The command was: "You *must* find something!" But their attempt to do so failed and the property had to be returned to the brothers on April 29. The Brooklyn office had protested the unlawful seizure of the property (owned by an American corporation) through the American government on that same day.

BERLIN CONVENTION ON JUNE 25, 1933

By the summer of 1933 the work of Jehovah's witnesses had been banned in the majority of German states. The brothers' homes were being searched regularly and many brothers had been arrested. The flow of spiritual food was partially hampered, although only for a time; still many brothers were asking how long it would be possible to continue the work. In this situation the congregations were invited on very short notice to a convention to be held in Berlin on June 25. Since it was expected that many would be unable to attend because of the various bans, the congregations were encouraged to send at least one or several delegates. But, as it turned out, 7,000 brothers got there. For many of them it took three days, some riding bicycles the entire distance, whereas others went by truck, since the bus companies refused to rent buses to a banned organization.

Brother Rutherford, who, together with Brother Knorr, had come to Germany just a few days before in order to see what could be done to ensure the safety of the Society's property, had prepared a declaration with Brother Balzereit to be presented to the convention delegates for adoption. It was a protest against the meddling of the Hitler government into the preaching work we were doing. All high govern-

ment officials, from the Reich's president on down, were to receive a copy of the declaration, if possible, by registered mail. Several days before the convention started Brother Rutherford returned to America.

Many in attendance were disappointed in the "declaration," since in many points it failed to be as strong as the brothers had hoped. Brother Mütze from Dresden, who had worked closely with Brother Balzereit up until that time, accused him later of having weakened the original text. It was not the first time that Brother Balzereit had watered down the clear and unmistakable language of the Society's publications so as to avoid difficulties with governmental agencies.

A large number of brothers refused to adopt it just for this reason. In fact, a former pilgrim brother by the name of Kipper refused to offer it for adoption and another brother substituted. It could not be rightfully said that the declaration was unanimously adopted, even though Brother Balzereit later notified Brother Rutherford that it had been.

The conventioners returned home tired and many were disappointed. They took 2,100,000 copies of the "declaration" home with them, however, and made fast work of distributing them and sending them to numerous persons in positions of responsibility. The copy sent to Hitler was accompanied by a letter that, in part, read:

"The Brooklyn presidency of the Watch Tower Society is and always has been *exceedingly friendly to Germany*. In 1918 the president of the Society and seven members of the Board of Directors in America were sentenced to 80 years' imprisonment for the reason that the *president refused to let two magazines in America, which he edited, be used in war propaganda against Germany.*"

Even though the declaration had been weakened and many of the brothers could not wholeheartedly agree to its adoption, yet the government was enraged and started a wave of persecution against those who had distributed it.

MAGDEBURG OFFICE ONCE AGAIN OCCUPIED

The distribution throughout Germany of the declaration adopted in Berlin just one day after the work had been banned in Prussia was a signal for Hitler's police to go into action. On June 27 all police officials were ordered to 'make immediate search of all local groups and business places and to confiscate any material hostile to the state.' A day later, June 28, the building in Magdeburg was occupied by thirty SA men, who closed down the factory and hoisted the swastika over

the building. According to the official decree of the police officials, it was even forbidden to study the Bible and to pray on the Society's property. On June 29 this action was reported to the entire German nation by radio.

Despite the energetic attempts of Brother Harbeck, the branch overseer in Switzerland, to prevent it, books, Bibles and pictures weighing a total of 65,189 kilograms were taken from the Society's factory on August 21, 23 and 24, loaded into twenty-five trucks and then publicly burned at the edge of Magdeburg. The printing costs for the material amounted to some 92,719.50 marks. Additionally, there were numerous publications confiscated and then burned or otherwise destroyed in the various congregations, such as, for example, in Cologne, where publications worth at least 30,000 marks were destroyed. *The Golden Age* in its June 1, 1934, issue reported that the probable total value of property (furniture, literature, etc.) destroyed was between two and three million marks.

The loss would have been even greater had steps not been taken to move most of the literature from Magdeburg, in some cases by ship, and to store it in other appropriate places. In this way it was possible to keep great quantities of literature hidden from the eyes and hands of the secret police for many years. Much of this was made use of in underground preaching activity during the following years.

As a result of the intervention of the American government, the Society's building in Magdeburg was returned to the Society in October. The release document, dated October 7, 1933, said that 'the Society's property was released and returned in its entirety for its free usage, although it was still forbidden to carry on any activity there, to print literature or to hold meetings.'

"FRIENDSHIP WITH THE WORLD"

Christendom's clergy were not ashamed at openly showing their support of Hitler and his efforts to persecute Jehovah's witnesses. As reported in the *Oschatz-er Gemeinnützige*, of April 21, 1933, Lutheran minister Otto in a radio address on April 20, in honor of Hitler's birthday, said:

"The German Lutheran Church of the State of Saxony has consciously come to terms with the new situation and will attempt in closest cooperation with the political leaders of our people once again to make available to the entire nation the strength of the ancient gospel of Jesus Christ. The first results of this cooperation can already be reported in the ban today placed

upon the International Association of Earnest Bible Students and its subdivisions in Saxony. Yes, what a turning point through God's direction. Up until now God has been with us."

BEGINNING OF UNDERGROUND ACTIVITY

Although in the first year of the Nazis' coming to power the underground witness activity went practically unorganized and meetings in small groups were not held everywhere, yet the Gestapo found new reasons to arrest the brothers.

Soon after the first brothers had been arrested and their homes searched, those objective in their thinking began to realize that these measures were simply the beginning of a more severe campaign of persecution. They knew that it would be completely senseless to try to settle these questions at the conference table. The only proper course was to fight for the truth.

But a large number hesitated, feeling it best to wait, for Jehovah would surely do something to prevent this persecution of his people. Whereas this group was wasting time in hesitation, and anxiously trying not to make matters worse by any action on their part, the other publishers were determined to continue the work. Courageous brothers soon began holding meetings in small groups in their homes, although they knew that this could lead to arrests and severe persecution.

In some places the brothers began to mimeograph copies of *Watchtower* articles, a few copies of which were always smuggled in from neighboring countries. Karl Kreis from Chemnitz was one of the first to make arrangements for doing this. After writing the stencils he would take them to Brother Boschan in Schwarzenberg, where they would make mimeographed copies. Among those especially active at the time were Hildgard Hiegel and Ilse Unterdörfer. As soon as the ban was issued they were determined to let nothing prevent them from carrying out their God-given commission. Sister Unterdörfer bought herself a motorcycle and traveled back and forth between Chemnitz and Olbernhau bringing brothers the mimeographed copies of *The Watchtower*. Those living closer she would visit on her bicycle so as not to attract undue attention.

Brother Johann Kölbl arranged for 500 mimeographed copies of *The Watchtower* to be made in Munich and these were then distributed among the brothers there as well as in the far-flung territories of the Bavarian Forest.

In Hamburg it was Brother Niedersberg who immediately took the initiative. He had been a pilgrim

brother for a number of years before coming down with multiple sclerosis. Despite this hindrance he had done what he could. Now during this time of testing the brothers enjoyed visiting him, for this always resulted in their faith being strengthened. His love for the brothers soon moved him to take steps to ensure their regularly receiving spiritual food again. He began mimeographing *The Watchtower* in his home. He taught Helmut Brembach to write the stencils and showed him how to operate the mimeograph machine. Then, seeing that the work could be carried on without him, he advised the others that he was planning a trip to visit the congregations on the west coast of Schleswig-Holstein to encourage them and to arrange for getting *The Watchtower* to them. Once again he carefully discussed with the brothers how the magazines could be sent and worked out a code with them whereby they would know from what he wrote how many copies to send to each congregation.

It was on January 6, 1934, that Brother Niedersberg, despite his poor health, left home. He could walk only with the greatest of effort and with the help of a cane, but he left trusting in Jehovah. After visiting several congregations his first coded messages arrived in Hamburg and the mimeographed copies of *The Watchtower* began to be sent. He arrived in the vicinity of Meldorf just as a well-known brother in the community died. Since many brothers from neighboring congregations would be present for the funeral, Brother Niedersberg was asked to deliver the funeral discourse. He took advantage of this opportunity to give a forceful talk, his purpose being to strengthen the brothers present, who had been unable to attend any meetings for many months. As was expected, a great many attended and returned to their assigned territories greatly encouraged by what they had heard.

Others were, of course, also in attendance, even officials of the Gestapo. After Brother Niedersberg's discourse they asked for his name and address, but did not arrest him, evidently not daring to do so because of the occasion. So he was able to continue his trip, which was getting progressively more difficult for him. Upon arriving at Brother Thode's place in Hennstedt he was suddenly stricken with a severe headache and died shortly thereafter of a stroke. So his last strength had been used in getting things arranged so that the brothers would be provided with upbuilding spiritual food. Two weeks later the Gestapo appeared at his home in Hamburg-Altona to arrest him.

In addition to mimeographed copies of *The Watchtower* produced in Germany, some were sent to Germany from Switzerland, France, Czechoslovakia, yes,

even from Poland, and it appeared in various forms, often in changing sizes. At first many *Watchtower* articles were sent from Zurich, Switzerland, bearing the title "The Jonadab." After the Gestapo discovered this method, all post offices in Germany were instructed to confiscate all envelopes bearing this title and to take appropriate action against those to whom the magazines were addressed. In most cases this led to their arrest.

Later the title and also the manner of wrapping *The Watchtower* were changed with practically every issue. In most cases the title of the *Watchtower* article was used, this generally appearing only once, such as, for example, "The Three Feasts," "Obadiah," "The Fighter," "The Time," "Temple Singers," and so forth. But even some of these copies fell into the Gestapo's hands, in which case a circular would be sent to every police station in Germany informing them that this particular magazine was banned. But in most cases this information came too late, because another *Watchtower* article with a completely different makeup and a completely different title had by then already appeared. The Gestapo soon had to admit with bitter anger that Jehovah's witnesses were one ahead of them on war strategy.

It was similar with *The Golden Age*. For a time it was not listed among banned magazines. Later, after it had been officially banned, it was sent privately to German brothers, generally from brothers in foreign countries, especially from Switzerland. Those sending the magazines always made sure that the address was written by hand and by a different person each time.

The more unsuccessful the Gestapo were in their attempts to cut off these sources of supply, just that more brutal they became when dealing with the brothers. They generally arrested them after searching their homes, although often without any reason. At police headquarters the brothers were generally cruelly mistreated in an attempt to squeeze some kind of admission of guilt out of them.

"FREE" ELECTIONS

Another weapon used to intimidate the populace, and especially directed against Jehovah's witnesses to force them to compromise, was the so-called "free" elections. Those who refused to let themselves be forced into voting were denounced as "Jews," "traitors to the Fatherland" and "scoundrels."

Max Schubert from Oschatz (Saxony) was called on five times by election workers who wanted to take him to the polls on election day. His wife was visited

by women with the same intent. Brother Schubert told his visitors each time, however, that he was one of Jehovah's witnesses and had voted for Jehovah, which was sufficient and made a further voting for someone else unnecessary.

He had a difficult time of it the next day. He was a ticket agent for the railroad and continually came in contact with people. On that day they made a particular point of greeting him with "Heil Hitler." He returned the greetings with "Good day" or something similar. He felt that something was "in the air," however, and he discussed it with his wife at lunch, telling her to be ready for any eventuality. After finishing his service that afternoon he was picked up at around five o'clock by a policeman and taken to the home of the National Socialist Party's local director. A small wagon drawn by two horses stood before the door. Brother Schubert was forced to stand in the middle with a number of SA men seated around him, each with a burning torch in his hand. At the front stood one with a horn and at the back one with a drum, and they took turns sounding the alarm so that everyone would look out to see the procession. Two SA men on the wagon held a large sign reading: "I am a scoundrel and a traitor to the Fatherland, because I did not vote." Soon someone behind the procession had formed a group that continually chanted the words on the sign. At the end of the sentence they would ask: "Where does he belong?" whereupon the children in the crowd would call out in unison: "In a concentration camp!" Brother Schubert was driven through the streets of the city of some 15,000 population for two and a half hours. The Luxembourg radio station reported on this the next day.

Some of the brothers were engaged in civil service work. Since they did not give "the German greeting" or participate in elections and political demonstrations, the government had been making plans since the summer of 1934 to pass a law banning the Bible Students nationally so that they could be expelled from civil service work. This required a national law banning their activity, rather than just local state laws. Such a law was passed on April 1, 1935. But some individual offices had already acted on their own authority.

Ludwig Stickel was city accountant in Pforzheim. On March 29, 1934, he received a letter from the mayor, stating: "I am opening criminal proceedings against you with the purpose in mind of dismissing you from your position. You are being charged with refusing to vote in the Reichstag elections on November 12, 1933. . . ." In a long letter Brother Stickel explained his position, but since judgment had in reality already

been passed, he was notified that he had been fired on August 20.

Their goal was to rob Jehovah's witnesses of their means of earning a living—firing them from their jobs, driving them away from their places of work, closing their places of business and forbidding them to carry out their professions.

Gertrud Franke from Mainz found this out after her husband had been arrested for the fifth time in 1936 and the secret police had assured her that they had no intention of ever releasing him again. After Sister Franke was let free—she had been held in prison some five months—she went to the employment office to find a job. She discovered, however, that since she had been in prison no one wanted to hire her. Finally a cement factory was forced to accept her. Two weeks later she had her next surprise when she discovered that without her consent she had been enrolled in the German Labor Front and that the dues had been withheld from her paycheck. Recognizing the political aims of this organization, she immediately went to the office and complained that money had been withheld from her paycheck for an organization that she in no way recognized, and she requested that the matter be taken care of. This resulted in her immediate dismissal. Upon appearing at the employment office again she was told that the employment office would neither find her a job nor would it give her any kind of unemployment assistance. If she refused to join the Labor Front, it was her problem to see how she got by.

YOUTHS FACE TRIALS

In numerous cases the children of Jehovah's witnesses were robbed of the opportunity of getting an education. Let Helmut Knöller tell his experience in his own words:

"At the very time that Jehovah's witnesses' activity in Germany was banned, my parents were baptized in symbol of their dedication to Jehovah! For me the time of decision came when I was thirteen and the ban was announced. In school there were often decisions to make in connection with the flag salute, which I decided in favor of faithfulness and dedication to Jehovah. Under these circumstances, going on to get a higher education was unthinkable and so I began to learn the mercantile trade as an apprentice in Stuttgart; this included attendance twice a week at a commercial school where flag-raising ceremonies were held daily. Since I was taller than any of my classmates, I, of course, attracted undue attention when I refused to salute the flag.

"When the teacher entered the room, the students were required to stand up, greet with the words 'Heil Hitler' and raise the right hand. This I did not do. The teacher naturally directed his attention only to me and there were often scenes like: 'Knöller, come here! Why don't you greet with "Heil Hitler?"' 'It is against my conscience, sir.' 'What? You pig! Get away from me—you stink—farther away. Shame! A traitor!' etc. I was then transferred to another class. My father spoke to the principal and received the following characteristic explanation: 'Can your God, in whom you trust, even give you a piece of bread? Adolf Hitler can, and this he has proved.' This meant people were to honor him and to greet him with the words 'Heil Hitler.'"

After he had served his apprenticeship, World War II broke out and Brother Knöller was called up for military service. He reports about this as follows:

"I was drafted for military service on March 17, 1940. For a long time I had reckoned with what would happen. I figured that upon reporting to the induction center but then refusing to take the oath I would be brought before a war court and shot. In fact, I preferred this to being put into a concentration camp! But it did not turn out that way. I was not tried before a military court, but was imprisoned with rations of bread and water. Five days later the Gestapo came and took me along to a hearing that lasted several hours where every sort of threat was made. That night I was returned to the prison. I was so happy; there was no trace of fear anymore, but only of joy and of expectation of what the future held and how Jehovah would once again help me. Three weeks later top Gestapo agents read me an order saying that because of my attitude of enmity to the state and the danger that I might be active for the banned International Bible Students, I must remain in protective custody. That meant 'concentration camp.' So it came about just opposite to what I had hoped. Together with other prisoners, I was dumped into the Dachau concentration camp on June 1."

Brother Knöller became acquainted with life not only in Dachau but also in Sachsenhausen. He was later transferred, together with a number of other prisoners, to the English Channel island of Alderney. A dramatic trip took him to Steyr, Austria, where he and those with him were finally released on May 5, 1945. The turbulence of those years can be seen in the fact that Brother Knöller, who had been the object of so much persecution, had not yet had an opportunity to symbolize his dedication to Jehovah by means of water baptism, although his years of faithfulness under the most

difficult of circumstances were proof that he had made such a dedication. In the small group of survivors with whom he returned home there were nine other brothers, all of whom had faithfully endured between four and eight years in concentration camps and who now gratefully took the opportunity in Passau to be baptized.

CHILDREN TORN AWAY FROM THEIR PARENTS

Brother and Sister Strenge experienced just how little chance Jehovah's witnesses had during those turbulent years of receiving their legal rights. Brother Strenge was arrested and sentenced to three years' imprisonment, whereupon Sister Strenge, now left alone with her children, was thrown into a situation calling for every bit of strength she could muster. She reports:

"At school my son was to learn a patriotic song and patriotic poem by heart. Being unable to harmonize this with his religious convictions, he refused. His teacher had two young boys lead him like a prisoner to the principal, a certain Mr. Hanneberg, who told him his finger should be beaten until it was so bloody and swollen and black and blue that 'he could no longer stick it up his [rectum].' He continued to threaten him and said he would never see his father again. Finally he asked this ten-year-old youngster if he would refuse to do military service. Günter referred to the Bible and said, 'He who takes up the sword will perish by the sword,' whereupon the principal instructed Günter's teacher to 'punish him as is customary.' Afterward the principal sent him home, saying that he would instruct the police to pick him up at home five minutes later to put him into a reform house. My son had hardly got home when the police drove up in front of our house in a large car. Several officers stormily demanded entrance, but I refused to open the door. After a while the police withdrew to my neighbor's, demanding from her incriminating evidence against me. Unable to offer any such incriminating evidence, she was pressured so long until she finally admitted having heard us sing a song and offer prayer each morning. Then the police left.

"The next morning at about 10:30 the police returned. Since I was unwilling to open the door, the Gestapo officials cried: 'You damned Bible Student! Open up!' Then they went to a locksmith who lived nearby and had him break in.

"Holding a revolver to my chest, one of the Gestapo agents cried: 'Give us the children.' But I held them close and they clung to me in search of protection. Out of fear that they would forcibly separate us, we screamed for help at the top of our lungs.

"The window was open and a large group of persons gathered in front of the house and heard my loud screams of despair: 'I bore my children under the most severe labor pains and I will never give them to you. You will have to beat me to death first.' Then overcome by excitement, I fainted. After coming to, I was questioned by the Gestapo for three hours. They tried to get me to incriminate my husband. The questioning was interrupted several times by my fainting spells. Meanwhile, the ever-growing crowd in front of the house increasingly began to indicate by their noise that they were not in agreement with what was going on. Finally the Gestapo withdrew once again, not having accomplished what they had set out to do. Now they went about taking the children away secretly. Apparently in pursuit of this plan I was requested to appear before a special court in Elbing some days later. On the same day my children were to report to the guardian who had been appointed over them. I suspected the worst and visited the guardian with both children the day before. He said my fifteen-year-old daughter was to be put into a work camp and ten-year-old Günter given to a family who would train him along the lines of Nationalist Socialism. In the event of refusal they were both to be placed in a reform school. In my excitement I asked: 'Tell me, are we already living in Russia, or are we still in Germany?' whereupon he answered: 'Mrs. Strenge, I will ignore what you have just said. I too come from a religious family; my father is a minister!' When I requested that my daughter at least be permitted to accept an apprenticeship somewhere, this attorney retorted: 'I want no trouble out of you. I would rather deal with twenty other children than with one Bible Student.'

"Saturday arrived, the day I was to go to court in Elbing to defend my faith in Jehovah and his promises. To strengthen myself and so that I could once again pour out my heart, I visited my imprisoned husband before I went. When he was brought in, I collapsed sobbing into his arms. All the grief and all the terrible events of the past few days once again welled up within me: my husband sentenced to three years in prison, the children torn away from me and separated from one another at that. My spirit was broken and I was at the limit of endurance. But like words of angels were the words of my husband, who comforted me by depicting Job's experiences and his sufferings and yet his unbreakable faithfulness to God, so that even after he had lost everything, he did not accuse God of wrongdoing. He related how he too had been richly blessed by Jehovah after the severe test brought

about by the numerous hearings and the trial. This gave me renewed strength. I now went to the hearing with raised head to hear proudly with what zeal my children had borne witness to Jehovah and his Kingdom and to their faith in front of their teachers and other high officials. The 'German court' ruled: Not having reared my children in the sense of National Socialism, and because of having sung songs with them in praise of Jehovah, I would have to be sentenced to eight months' imprisonment."

OSTRACIZED BY CLASSMATES

Twelve-year-old Brother Willi Seitz from Karlsruhe had a different kind of experience. He himself reports:

"I can hardly describe what I have had to bear up until now. My fellow students at school have beaten me; when we take hikes, I must go alone, if permitted to go along at all, and I may not speak to my school friends, such as I still have. In other words: 'I am hated and mocked like a mangy dog.' My only comfort has been that God's kingdom will soon come. . . ."

On January 22, 1937, Willi was expelled from school "because of refusal to give the German greeting, to sing patriotic songs and to take part in school celebrations."

CONDEMNED FOR PRAYING AND SINGING

Max Ruef from Pocking also discovered how systematic attempts were made to force Jehovah's witnesses to break their integrity. His means of livelihood was completely ruined. A mortgage he had taken out for the purpose of making building changes was canceled. He being unable to pay the mortgage back immediately, all his property was put up for auction in May of 1934.

"The persecution did not stop at that," Brother Ruef relates. "On the contrary, at the instigation of the political leadership I was falsely charged and hauled into court. Since there was nothing they could accuse me of, I was sentenced to six months' imprisonment by a special court in Munich *because of having engaged in the banned praying and singing in my home*. I began to serve my sentence on December 31, 1936. My wife, expecting her third child, received, other than rent amounting to 12 Reich marks, no kind of support for herself and the two children aged nine and ten. The time came for her to bear the child. We both petitioned that the serving of my sentence be interrupted for a few weeks so that I could look after certain necessary things. About a week before the child was to be born our petition was denied as being 'inappropriate.'

"On March 27 I was notified that my wife had died and that I was to be released for three days in order to transact necessary business. I at once went to the clinic where my wife had been brought after bearing the child, although she had died before getting there. The doctor and one of the nurses, who were still unaware of my being one of Jehovah's witnesses, strongly urged me to 'file charges against the doctor and the midwife, for your wife was healthy and there was nothing wrong with her,' but I only answered tiredly: 'Then I would have a lot to do.' At home, with the dead child lying in the bedroom, I found the other two children, nine and ten years of age, in a frame of mind one can easily imagine. Should I leave them alone now with no one to look after them, perhaps never to see them again?"

Brother Ruef's parents-in-law requested that his wife's body be sent to Pocking, where no one outside of the immediate family was permitted to speak at the graveside. Thus it was that Brother Ruef himself delivered his wife's funeral discourse, Jehovah giving him the strength to do so.

The thought of now having to leave his two children alone without anyone to look after them was impossible for Brother Ruef to bear. With just a few more hours left of his respite from imprisonment, he took one of the two children to his parents-in-law, although they were not Jehovah's witnesses, and the other he took to brothers living near the Swiss border. Finally, he made a dramatic escape across the border into Switzerland, where he received asylum with his child.

FIRST PUNISHMENT, THEN "FRIENDLINESS," TO BREAK INTEGRITY

There were cases where children who were separated from their parents became weak in faith for a time and actually stood in danger of being drawn into the Nazi camp, just as the movement's leaders figured they would be. Take, for example, Horst Henschel from Meissen, who, in 1943, was baptized at twelve years of age with his father. He writes:

"My childhood was filled with ups and downs. I withdrew from the Hitler Youth—at least as far as this was possible—and was happy and strong. When I refused to give the Hitler greeting, which was daily required at school, I would be struck, but I rejoiced to know, strengthened by my parents, that I had remained faithful. But there were times when either because of physical punishment or out of fear of the situation I would say 'Heil Hitler.' I remember how I would then go home, my eyes full of tears and how

we would pray together to Jehovah and how I would once again take courage to resist the enemy's attacks the next time. Then the same thing would happen again.

"One day the Gestapo came and searched our house. 'Are you one of Jehovah's witnesses?' one of the broad-shouldered SS men asked my mother. As if it were today, I can see her leaning against the door frame and saying firmly 'Yes,' although she knew this meant she would be arrested sooner or later. She was, two weeks later.

"She was busy taking care of my little sister, who would be a year old the following day, when the police came with a warrant for her arrest. . . . Since my father was at home at the time we remained under his jurisdiction. . . . Two weeks later my father was arrested too. I can still see him crouching down in front of the kitchen stove gazing into the fire. Before leaving for school I had hugged him as tightly as I could, but he had not turned around to look at me. I have often thought about the hard fight he had and I am grateful to Jehovah to this day that God provided him with the necessary strength to give me such a good example. I came home and found I was alone. My father had been ordered to do military service and had gone to the town's draft board to explain his refusal. He was arrested immediately. My grandparents and our other relatives—all of whom were opposed to Jehovah's witnesses and some of whom were members of the Nazi party—had taken steps to gain custody of me and my little one-year-old sister so that we would not be put into a juvenile home or perhaps even into a reform school. A second sister of mine, already twenty-one years old, was arrested just two weeks after my father, and died three weeks later in prison from diphtheria and scarlet fever.

"My little sister and I were now with my grandparents. I remember kneeling down before my little sister's bed to pray. I was not allowed to read the Bible, but after secretly obtaining one from a neighbor lady, I did.

"My grandfather, not in the truth, once visited my father in prison. He returned home highly indignant and terribly angry. 'This criminal, this good-for-nothing! How can he desert his own children?' Chained hand and foot, my father was led before my grandfather, who, together with the others, tried to argue him into taking up military service for the sake of the children. But he continued faithful and firmly turned the suggestion down, whereupon an officer remarked to my grandfather: 'Even if this man had ten children, he would not act differently.' Though terrible in my grandfather's ears, for me it was proof that my father

was remaining faithful and that Jehovah was helping him.

"Some time later I received a letter from him. It was his last. Since he did not know where my mother was imprisoned, he wrote it to me. I went up to my attic bedroom and read the first words: 'Rejoice when you receive this letter, because I have endured. In two hours my sentence will be executed. . . .' I was sad and I cried, although I did not grasp the depth of the matter then as I do today.

"In the face of all these decisive events I remained relatively strong. Without doubt Jehovah gave me the necessary strength to solve my problems. But Satan has many ways to entice one into his trap and I was soon to experience this. One of my relatives approached my teachers asking them to be patient with me. Suddenly they all became very, very friendly to me. The teachers did not punish me, even when I did not greet with 'Heil Hitler,' and my relatives became especially friendly and nice to me. Then it happened.

"On my own initiative I rejoined the Hitler Youth, though no one tried to force me to do so, and though it was only some months before the end of World War II. What Satan had failed to accomplish with severity, he was able to accomplish with flattery and craftiness. Today I can say that severe persecution from without may test our loyalty, but that Satan's sneaky attacks from other angles are not less dangerous than the brutal attacks. Today I realize what difficult tests of faith my mother had to go through while in prison. I had received my father's last letter in confirmation of his faithfulness and dedication until death and this strengthened me immensely. She, on the other hand, was sent his clothing and suits, on which bloodstains were still clearly visible, silent witnesses to the harassments of his death. My mother later told me that all these things were very difficult for her to bear, but that her most difficult test during this time were my letters indicating I had stopped serving Jehovah.

"The war quickly ended. My mother came home and helped me return to the way of dedication. She continued to rear me in the love of Jehovah and in dedication to him. Looking back, I see that I had many of the same problems then that many of our young brothers have today. But my mother never stopped fighting to help me stay on the path of dedication. Due to the undeserved kindness of Jehovah I have now had the privilege of being in full-time service for twenty-two years, six years and four months of this time being spent in prison in East Germany, imprisoned even as my parents were.

"I have often asked myself what I did to deserve to have been so richly blessed by Jehovah in the past. Today I believe that the prayers of my father and my mother have been responsible. They could not have given a better example in Christian conduct than they did through their own course of action."

There are 860 known cases where children were taken from their parents, although the exact number may be quite a bit higher. In view of such inhumanity it is not strange that in the course of time the authorities went so far as to make it impossible to bear children by simply stating that one of the parents had a "hereditary disease." He could then be sterilized under provisions of the law.

METHODS AT HEARINGS

One of the cruel tactics employed was letting the marriage mate and other family members experience the torments their loved ones had to go through during questioning. Emil Wilde describes the cruelty of this, he being forced to listen from his cell as his wife was being literally tortured to death.

"On September 15, 1937," he begins, "early in the morning around 5:00 o'clock, two Gestapo officials came and searched our home, after first questioning my children. Afterward my wife and I were taken to police headquarters and immediately locked up in prison cells. Our first hearing took place some ten days later. I was told my wife was also to have her first hearing that same day, and this proved to be the case.

"From noon on, about 1:00 o'clock, I heard a woman's loud cries. She was being beaten and as the cries continued to get louder and I could hear them more clearly, I recognized them as coming from my wife. I rang the bell and asked why the woman, my wife, was being beaten; I was told that it was not my wife, but another, who deserved the beatings because of misbehavior. Late that afternoon the screaming started again and grew so in intensity that I once again rang to complain about the treatment being meted out to my wife. The Gestapo continued to deny that it was my wife. Around 1:00 o'clock that night I could stand it no longer and rang once again, this time resulting in the police official, whose name I do not know, saying: 'If you ring just one more time, we will do the same thing to you that we have done to your wife!' There followed silence throughout the entire prison, for in the meantime they had taken my wife to the nerve clinic. Early on the morning of October 3, the Gestapo head guard, Classin, came to my cell

and told me my wife had died in the nerve clinic. I told him right to his face that they were to blame for my wife's death, and on the day of her funeral I filed murder charges against the Gestapo. This resulted in the Gestapo charging me with libel.

"This meant there was to be a further trial in addition to my first one. When it was held, two sisters arose during the special court hearing and testified: 'We heard Mrs. Wilde crying, "You devils, you are beating me to death."' The judge responded: 'But they did not see it, they only heard it. I sentence you to one month's imprisonment.' Several sisters, who saw my wife after her death, confirmed that she was terribly disfigured with large stripes around her throat and across her face. I was refused permission to attend the funeral."

In other instances attempts were made to hypnotize the brothers. Some of them were given food that had been drugged, so that for a time they lost control over what they said. In an attempt to force others to confess, their hands and feet were tied behind their backs for the entire night. Since some were unable to hold up under such terrible forms of torture, the Gestapo was able to obtain information about how the work of Jehovah's witnesses was organized and carried out.

FRIENDLY OFFICERS AND EMPLOYERS

Although officials used the 'new powerful and loud language,' which especially characterized all the leaders in the new state, based as it was on the so-called 'Führer principle,' yet it was gratifying that here and there some police officials, in their dealings with Jehovah's witnesses both in and outside of prison, showed they were still capable of having compassion for their fellowman.

Carl Göhring, because of his refusal to give the "German greeting" and to join the Working Front Organization, was fired from his job with the private railway company of the Leuna Works in Merseburg. The employment office refused to find him a job and the welfare office refused to give him any kind of support. But Jehovah, who knows the needs of his people, directed the matter so that Brother Göhring soon found a job with the paper factory in Weissenfels. Its director, a Mr. Kornelius, hired all the brothers in the vicinity who had been fired from their jobs and demanded nothing of them that would have conflicted with their consciences.

As it later developed, there were other employers like this too, although not many. Quite a few brothers were thereby saved from the clutches of the Gestapo.

There were also individual judges who inwardly were not at all in agreement with the violent methods used by the Hitler government. Especially at the beginning, a number of judges presented the brothers with a harmless paper for signing, one that simply stated that they would refrain from engaging in any political activity. Since the brothers could sign this without any reservations, it saved many of them from losing their freedom.

House searches often indicated that not all the officials were as hateful against Jehovah's witnesses as it may have appeared outwardly. Brother and Sister Poddig experienced this when their home was searched. They had just received mail, including copies of *The Watchtower* along with other publications, from Sister Poddig's fleshly sister, who lived in Holland. Before they had a chance to read anything, however, the doorbell suddenly began to ring.

"Quick," Sister Poddig cried, "put everything in the pantry and close the door." Since this might have attracted attention, however, she decided at the last minute to leave the door open. In the meantime the Gestapo agent, accompanied by an SA man, had entered the house. "So," he began, "let's begin right here." By this he meant the pantry with its door standing open. Brother Poddig's little boy suddenly said: "You can look a long time before you'll find anything in the pantry," whereupon the agent laughed and replied: "Well, then, let's go into the other room." The entire search was unsuccessful. In fact, Brother Poddig and his family got the impression that they—at least the Gestapo agent—did not want to find anything. It was apparent that the SA man did not think the search was being carried on thoroughly enough and wanted to continue the search. But the Gestapo agent reprimanded him and forbade him to look farther. Upon leaving he suddenly returned alone and whispered to Sister Poddig: "Mrs. Poddig, listen to what I say. They will take your children away because they are not in the Hitler Youth. Please send your children, even if it is only for appearance' sake." "Then both of them left and we were able to read our mail from Holland in peace," Brother Poddig writes. "We thanked Jehovah for the many new things and for *The Watchtower* that was once again included."

OUTWITTED

There are, of course, numerous cases where Gestapo officials were apparently struck with blindness when they conducted their searches and where they were frequently outwitted by the lightning-quick actions of

the brothers, clearly indicating Jehovah's protection and angelic help.

Sister Kornelius from Marktredwitz tells an experience: "One day another policeman appeared to make a search. We had several publications in the house, including several mimeographed *Watchtowers*. At the moment, I saw no other possibility than to stick them all into an empty coffee pot, which just happened to be standing on the table. After their looking through everything, it was only a matter of time before this hiding place would be found. Just at that moment my fleshly sister unexpectedly dropped into the apartment. Without any preliminaries I said to her, 'Here, take your coffee along with you.' She looked a little startled at first, understood what I meant, however, and left at once, taking the coffee pot along. The literature was out of danger and the officials had not noticed that they had been outwitted."

Amusing is the story that Brother and Sister Kornelius tell about their five-year-old son Siegfried, who at the time had no difficulties with the "German greeting" and similar things because he was not yet of school age. But since his parents were raising him in the truth, he knew that his parents' literature, which they always hid after reading, was very important and that the Gestapo was not to be allowed to find it. One day when he saw two officials coming through the yard to his parents' place, he immediately realized they would be looking for hidden literature and at once knew what he should do to prevent them from finding anything. Although not yet of school age, he grabbed his older brother's schoolbag, emptied everything out and stuffed all the literature into it. He hung the bag on his back and went out onto the street with it. There he waited until the officials left, after making an unsuccessful search. Afterward he returned to the house and rehid the literature where he had found it.

"SHEEP" ARE FOUND IN PRISON

The brothers contacted persons of all kinds while in prison and naturally, as far as possible, told them about their hope. How great their joy when one of their fellow prisoners accepted the truth! Willi Lehmbecker tells us of such an experience. He was incarcerated with a number of other prisoners in a room where smoking was allowed:

"My bunk was above, but the prisoner who slept below me smoked so much I could scarcely breathe. While all the others were asleep I was able to witness to him from the Bible about God's purpose for mankind. I found him to be an attentive listener. This young

man was active in politics and had been taken into custody for distributing illegal magazines. We promised each other that, once we were free again, if still alive, we would try to visit each other. But it turned out differently. In 1948 I met him again at one of our circuit assemblies. He recognized me at once, greeted me joyfully and then told me his story. After serving his time and being released, he had been drafted into the military and served at the front in Russia. Here he had an opportunity to think over all the things I had told him. . . . Finally he said to me: 'Today I became your brother.' Can you imagine how moved I was and how I rejoiced?"

Hermann Schlömer had a similar experience. It was likewise at a circuit assembly where a brother approached him and asked: "Do you recognize me?" Brother Schlömer answered: "Your face is familiar, but I don't know who you are." The brother then introduced himself as having been the prison guard in charge of Brother Schlömer in the Frankfurt-Preungesheim prison during his five-year prison term there. Brother Schlömer had told the guard a great many things about the truth. He had also asked him for a Bible, which the prison clergyman had refused to get for him. The prison guard was humane and obtained a Bible for Brother Schlömer. So that he would have something to do in solitary confinement he also brought him the family stockings for mending. Yes, Brother Schlömer really had cause for rejoicing, realizing that in this case Jehovah's word had fallen on fertile soil.

SPIRITUAL FOOD BECOMES SCARCE

The spiritual menu in Germany continued to shrink. How dangerous it was for individuals, as well as groups, when they lost contact with the organization and no longer had an opportunity to obtain spiritual food, is reported on by Heinrich Vieker:

"When the Nazis seized power, we were between thirty and forty publishers in our congregation. The challenging position taken by this system soon caused many brothers to 'move over into the shade,' thus becoming inactive, about half of the publishers no longer making an appearance. This meant we had to be very careful in dealing with those who had drawn away, greeting them when we would meet, but not supplying them with magazines when available. During a discussion, we once discovered that all the brothers, with the exception of about fourteen, had voted in an election held."

Naturally there was the danger that some brothers would be deprived of spiritual food simply because of

some unhappy circumstance causing suspicion that they had drawn away from Jehovah's organization. This is what happened to Grete Klein and her mother in Stettin. Let us hear from her:

"We met together in small groups in the homes of various brothers. Our congregation overseer gave me *The Watchtower* so that I could make stencils for it to be mimeographed. But only for a short time, and then this privilege, which I so treasured, was over. The brothers had become frightened and were afraid that they might be discovered after they found out that my father was opposed to the truth. We, my mother and I, did not even get a copy of *The Watchtower*. In fact, the brothers' fear went so far that they did not even greet us when meeting us on the streets. Both of us were completely cut off from the organization. In Stettin a congregation of Bible Students ceased to exist because, although still free, we were without leadership and without spiritual food. . . .

"Standing still actually means going backward; this we soon saw from our spiritual attitude. After the war began, I continued to pray for our spiritual brothers in concentration camps; soon, however, I was also praying for my fleshly brothers who were carrying on war with literal weapons in Russia and Greece. At the time it did not even dawn on me that what I was doing was wrong. The thought often came up in my mind as to whether it was at all possible to set up a new order under God's kingdom.

"Besides me, there were many other young persons in the Stettin congregation who did not know where they stood. Several young men, such as Günter Braun, Kurt and Artur Wiessmann, were in military service fighting with fleshly weapons. Kurt Wiessmann was even killed in action. An important reason for our negative stand was undoubtedly the fact that our leadership in the Stettin congregation had fallen victim to the fear of man. . . .

"On the other hand, these brothers who grew weak during that time are an example of Jehovah's patience, love and forgiveness, since, as I later found out, some of them sincerely repented of their actions after the work began again and were restored to Jehovah's favor. Some of them are still in full-time service today, as, for example, the former congregation overseer in Stettin, who due to fear of man broke off all contact with me and my mother and moved with his wife to a place where they were completely unknown. But how I rejoiced when I met them again in Wiesbaden when I began serving at Bethel and have been able to see both of them continue in full-time service up into old age. Because of his course of action some of the

brothers suffered a great deal in concentration camps and prisons, and many had a difficult time forgiving him. But Jehovah's mercy helped them do so and served as a wonderful example for them."

UNCERTAINTY IN MAGDEBURG AND ELSEWHERE

Going back in the account to 1933 when Hitler became chancellor, we find that Brother Rutherford soon realized that the German government had its eye on our building in Magdeburg and the valuable printing presses there. Strong efforts were made to prove to the responsible officials that the Wachturm Bibel- und Traktat-Gesellschaft was a subsidiary of the Watch Tower Bible and Tract Society of Pennsylvania and that, since the Magdeburg property to a great degree consisted of gifts from America, it was in actuality American property. Under these circumstances Brother Balzereit as a German citizen was only partially effective in fighting for the release of American property. Brother Rutherford, therefore, asked Brother Harbeck, the branch overseer in Switzerland, to step into the controversy, making use of his American citizenship.

Brother Balzereit, who had chosen to move to Czechoslovakia for safety, now felt that his authority was being restricted, and his pride was hurt. Yet he himself showed little desire of wanting to return to Germany and personally direct the negotiations going on for retaining possession of the Society's property and to support his brothers in their fight for the faith. At the same time, Brother Balzereit and several brothers who had taken his side of the controversy accused Brother Harbeck of being negligent in looking after German interests, while others went so far as to telegraph Brother Rutherford in behalf of Balzereit.

Brother Rutherford answered Balzereit as follows: "Return to Magdeburg and stay there and take charge of matters and do what you can, but notify Brother Harbeck about everything. . . . In fact it should not be necessary for you to ask permission to return to Germany, since, as far as I am concerned, and this you know, you could have stayed there right from the beginning. You tried to lead me to believe, however, that your personal safety was dependent upon your taking refuge outside the country."

The year 1933 drew to a close without any unity being achieved as regards the holding of regular meetings and the carrying on of the preaching work. Brother Poddig describes the situation: "Two groups developed. The fearful ones maintained that we were disobedient and were endangering both them and Jehovah's work."

A letter written by Brother Harbeck in August 1933 was given wide distribution among the German brothers and was used by the fearful ones in their discussions as proof of the rightness of their stand. Meanwhile the Society published a *Watchtower* article entitled "Fear Them Not," which supported the action of those who, despite increasing persecution and mistreatment, had followed the voice of their conscience and had continued to meet together in small groups and carry on the preaching work underground. It showed them that their action had been in harmony with the divine will.

Negotiations for release of the Magdeburg property had broken down, so that Brother Rutherford wrote to Brother Harbeck on January 5, 1934: "I have little hope that we will get anything at all from the German government. I am of the opinion that this wing of Satan's organization will continue to oppress our people until the Lord intervenes."

In the meantime, additional letters from brothers in Germany had reached Brother Rutherford, giving him a more accurate idea of the condition of the work in Germany and also of the spiritual attitude of the brothers. One of these, from Brother Poddig, dealt with the *Watchtower* article "Fear Them Not." It explained that some of the brothers were refusing to accept this *Watchtower* as "food in due season." Some were even trying to prevent the brothers from carrying on any underground preaching. Brother Rutherford's answer was passed on to the brothers everywhere. It said, in part: "The article 'Fear Them Not' which appeared in the December 1 *Watchtower* was written especially for the benefit of our brothers in Germany. It is surprising that any of the brothers would oppose those interested in finding opportunities to bear witness to the Lord. . . . The above-mentioned article applies to Germany just as much as it does to any other part of the earth. It especially applies to the remnant wherever the individual members happen to be. . . . This means that neither literature servant, the service director, the harvest work leader nor anyone else has the right to tell you what to do or to refuse to provide you with such literature as is available. Your activity in the service of the Lord is not illegal, for you do it in obedience to the Lord's command . . ."

PLANS FOR UNITED ACTION MADE AT BASEL

A convention was arranged to be held at the fairgrounds in Basel, Switzerland, from September 7 to 9, 1934. Brother Rutherford hoped to meet a number of brothers from Germany there, to hear from them firsthand about the actual situation in the country. Under

most adverse conditions almost a thousand brothers from Germany were able to attend. They later reported how distressed Brother Rutherford was when he personally heard what the brothers had already been forced to suffer.

On the other hand, he was forced to recognize that even the traveling overseers present were not of one mind as regards the preaching work. He spoke to them about steps to be taken in Germany after the convention. Plans for united action were made.

October 7, 1934, will forever remain something special in the memories of all those who had the privilege of participating in the events of that day. On that day Hitler and his government were confronted by the fearless action of Jehovah's witnesses—in his eyes a ridiculous minority.

Details were spelled out in a letter from Brother Rutherford, a copy of which was to be taken by special messenger to every congregation in Germany. At the same time these messengers were instructed to make preparations for meetings to be held throughout Germany on this particular day. Brother Rutherford's letter said, in part:

"Every group of Jehovah's witnesses in Germany should gather together at a convenient place in the city where they live, on Sunday morning, October 7, 1934, at 9:00 o'clock. This letter should be read to all present. You should join together in prayer to Jehovah asking him through Christ Jesus, our Head and King, for his guidance, protection, deliverance and blessing. Immediately thereafter send a letter to German government officials which text will have been prepared beforehand and will then be available. A few minutes should be spent discussing Matthew 10:16-24, keeping in mind that by doing as this text says, you are 'standing for your lives.' (Esther 8:11) The meeting should then be closed and you should go out to your neighbors giving them a witness about Jehovah's name, about our God and his Kingdom under Christ Jesus.

"Your brothers throughout the world will be thinking of you and will direct a similar prayer to Jehovah at the same time."

UNITED DECLARATION OF DETERMINATION TO OBEY GOD

The preparations had to be made in complete secrecy, of course. Every brother who had anything to do with them was required to agree not to speak even to his own wife or other family members about what was being planned for October 7. Despite these precautions, a situation arose at the last minute which, had it not

been for Jehovah's powerful and protecting arm, could have had terrible consequences. Concerning what took place in Mainz, Konrad Franke reports:

"I had been arrested early in 1933 for the first time and put in a concentration camp, so after my release I often had to appear before the Gestapo, who accused me each time of being in charge of organizing the work in this city, the continual number of arrests bearing witness to an organized preaching campaign going on. I, therefore, had my mail sent to a cover address, an address which Brother Franz Merck, our regional service director, knew. But for some unexplainable reason he had not delivered Brother Rutherford's letter containing the necessary instructions to me personally as had been agreed upon in Basel, but sent it to me by mail and this to my normal address and literally 'at the last minute.' Happily my attention had already been called to the campaign by Brother Albert Wandres, with whom I worked very closely, and so I was acquainted with all the details set out in the letter. Since the days until October 7 were passing by very quickly and I still had not received this important information from Brother Merck, I went ahead without his help and made arrangements for the meeting to be held at a brother's house in a suburb of Mainz, to which meeting almost twenty persons were invited.

"Two days before the meeting was to take place an abrupt change had to be made, since the home where we were to have met turned out to be a dangerous place. After all the brothers and sisters had been notified of a new address, it was suddenly discovered that a family in this house had also expressed great enmity and had threatened to have anyone they knew to be one of Jehovah's witnesses arrested immediately if they at any time in the future should set foot in their house. So the brothers who owned the house, in whose apartment the meeting was to have been held the next morning, asked to have it somewhere else. Therefore, it became necessary on October 6 to visit all the brothers again, notifying them of a third location for the meeting at 9:00 o'clock the next morning. But where? There seemed to be no possibilities left. After prayerful consideration I decided to invite the brothers to my small pioneer apartment, although this was dangerous.

"I returned home tired out on the evening of October 6 and was handed a letter by my wife which had been delivered late in the evening outside of the normal postal delivery times, and this despite the fact that it was just a normal letter rather than special delivery, which would have called for the postal authorities to

have delivered it at that time. I opened it and discovered it was Brother Rutherford's letter. Brother Merck had sent it to me probably because he had no possibility of getting it to me personally in time.

"The manner of delivery was proof to me, however, that the letter had first gone to the Gestapo—as was true of all my private mail—and that they had then arranged to deliver it, evidently thinking that I did not yet know anything about the campaign. They figured I would then make the necessary arrangements in harmony with the letter's contents sometime during the night, so that they could find all of us together and arrest us without any special effort on their part the next morning. In fact, there had been sufficient time to warn officials all over Germany. It would be a simple matter to arrest all of Jehovah's witnesses gathered together in the various cities the next morning.

"What should I do? My apartment, located in a building also housing a tavern, was anything but safe. All those living in the house, with the exception of the sister who owned the building and whose bedroom adjoined our apartment, were bitterly opposed. On the other hand, there were no other possibilities of where we could meet. Trusting in Jehovah's help, I decided not to make any more changes nor to excite unduly the brothers and sisters, who, for the most part, lived in divided families and who had not the slightest idea of what the purpose of the meeting was. Inwardly I prepared myself for being arrested again.

"At 7:00 o'clock the morning of October 7, the first brothers had already arrived, arrangements having been made for everyone to come individually over a period of two hours so that it would not be so noticeable. The brothers appeared one by one, all very expectant of what would come, although in harmony with instructions they had not been informed of the real reason for the meeting. But there was no one among them who did not feel that this was to be an extremely meaningful day. Everyone, including the sisters whose husbands in most cases were opposers and most of whom had small children to look after, impressed me as being determined and willing to do anything they were asked to do in the interests of the vindication of Jehovah's name.

"By ten minutes to 9:00 everyone was gathered in our one-room pioneer apartment. I fully expected to see the Gestapo drive up in a large car at any minute and to arrest us all. I, therefore, felt called upon to explain the situation to the brothers and to give them an opportunity to withdraw from participation in the meeting in case they feared the possible consequences. I told them: 'The situation is such that we could all

be arrested within the next ten minutes. I do not want any of you to be able to accuse me later of having got you into this situation without having informed you of its seriousness. I, therefore, ask you to open your Bibles to Deuteronomy 20.' I read verse 8: 'Who is the man that is fearful and fainthearted? Let him go and return to his house, that he may not cause the hearts of his brothers to melt as his own heart.' After reading this to those present, I said: 'Anyone who feels that the situation is too dangerous now has the opportunity of withdrawing from participation in the meeting.'

"But not one, not even the sisters with opposing husbands and small children, considered drawing back in fear. What now followed is something one can hardly express in words. During the few minutes remaining until 9:00 o'clock there was a festive silence in the room. It was apparent that all in attendance were entrusting the matter in silent prayer into Jehovah's protective hand. It was 9:00 o'clock. And while the thought kept wanting to creep into my mind that 'the Gestapo will pull into the yard at any moment now' I opened the meeting with prayer. Suddenly we all had the feeling that a strong, protective ring had been placed around us, enclosing not only the endangered brothers in Germany but the brothers throughout the world who, in harmony with instructions, had assembled in many countries at the same hour and who naturally also began their meetings with prayer, all of this for the purpose of protesting to Hitler against the inhuman treatment of their brothers in Germany.

"Afterward I delivered a talk to the brothers repeating the main thoughts of Brother Rutherford's noteworthy talk in Basel for the encouragement of the German brothers. It presented Biblical proofs that, despite changed conditions, we had not been freed of our responsibility before Jehovah to assemble together regularly to study his Word and to praise him, nor from our obligation to serve as his witnesses and to publicly make known the Kingdom."

In harmony with the action being taken by Jehovah's witnesses throughout Germany, everyone in the group enthusiastically agreed that the following letter should be sent to the government on that day by registered mail:

"TO THE OFFICIALS OF THE GOVERNMENT:

"The Word of Jehovah God, as set out in the Holy Bible, is the supreme law, and to us it is our sole guide for the reason that we have devoted ourselves to God and are true and sincere followers of Christ Jesus.

"During the past year, and contrary to God's law

and in violation of our rights, you have forbidden us as Jehovah's witnesses to meet together to study God's Word and worship and serve him. In his Word he commands us that we shall not forsake the assembling of ourselves together. (Hebrews 10:25) To us Jehovah commands: 'Ye are my witnesses that I am God. Go and tell the people my message.' (Isaiah 43:10, 12; Isaiah 6:9; Matthew 24:14) There is a direct conflict between your law and God's law, and, following the lead of the faithful apostles, 'we ought to obey God rather than men,' and this we will do. (Acts 5:29) Therefore this is to advise you that at any cost we will obey God's commandments, will meet together for the study of his Word, and will worship and serve him as he has commanded. If your government or officers do violence to us because we are obeying God, then our blood will be upon you and you will answer to Almighty God.

"We have no interest in political affairs, but are wholly devoted to God's kingdom under Christ his King. We will do no injury or harm to anyone. We would delight to dwell in peace and do good to all men as we have opportunity, but, since your government and its officers continue in your attempt to force us to disobey the highest law of the universe, we are compelled to now give you notice that we will, by his grace, obey Jehovah God and fully trust Him to deliver us from all oppression and oppressors."

In full support of their German brothers, Jehovah's witnesses throughout the earth met on October 7 and, after united prayer to Jehovah, sent a cablegram warning the Hitler government:

"Your ill-treatment of Jehovah's witnesses shocks all good people of earth and dishonors God's name. Refrain from further persecuting Jehovah's witnesses; otherwise God will destroy you and your national party."

Surprisingly, few brothers were arrested that day, although the Gestapo—if only at the last minute—had found out what was going to be done. Let us return to Brother Franke's report:

"Despite the fact that more than an hour had passed since we had closed the meeting with prayer, still no one from the Gestapo had put in his appearance. Now the first ones began to leave again, as before, at intervals. About eight brothers were still there when I left to ride my bicycle to the adjoining city of Wiesbaden to deliver the letter to the postal authorities myself. The letter had been written during the night and left in Wiesbaden, where the brothers were to have mailed it if I, as I fully expected, had been arrested. As I rode

through the garden gate, a Gestapo agent rode up on his bicycle but failed to recognize me. The other eight brothers were warned and fled into Sister Darmstadt's adjoining bedroom, the sister to whom the house belonged. The questions the Gestapo agent directed to my wife as he searched our apartment indicated that the Gestapo knew all about our meeting. Despite this, neither I nor any of the other brothers were arrested that day. It was only several months later when I was rearrested by the Gestapo that they told me they were in possession of Brother Rutherford's letter."

While some of the brothers were busy visiting their neighbors right after the meeting and calling their attention to God's kingdom, there was great consternation in many of the post offices outside Germany. Especially on the European continent, the postal authorities in many places refused to accept the telegram. This was the case in Budapest. Martin Pötzinger attended the meeting there and was asked to take the telegram to the post office. He reports: "The telegram was accepted, but the next day I was notified by the main post office that I should appear personally there. We all thought that the Gestapo would take me into custody, expel me from the country, and thereby put an end to my activity . . . but this did not happen. I was only told that Hungary would not transmit the telegram and I was given my money back." In Doorn (Holland), where the German Kaiser Wilhelm II lived in exile, the post office at first refused to send the telegram, but later notified Hans Thomas, who had turned it in, that it had been sent and that its arrival in Berlin had been confirmed.

The effect that the letters, and especially the telegrams, had upon Hitler can be seen by a report written by Karl R. Wittig, attested by a notary public in Frankfurt (Main) on November 13, 1947:

"DECLARATION—On October 7, 1934, having been previously summoned, I visited Dr. Wilhelm Frick, at that time Minister of the Interior of the Reich and Prussia, in his home office of the Reich, located in Berlin, 6 am Königsplatz, since I was a plenipotentiary of General Ludendorff. I was to accept communications, contents of which were an attempt to persuade General Ludendorff to discontinuance of his objection to the Nazi regime. During my discussion with Dr. Frick, Hitler suddenly appeared and began taking part in the conversation. When our discussion obligatorily dealt with the action against the International Bible Students Association [Jehovah's witnesses] in Germany up until now, Dr. Frick showed Hitler a number of telegrams protesting against the Third Reich's persecution of the

Bible Students, saying: 'If the Bible Students do not immediately get in line we will act against them using the strongest means.' After which Hitler jumped to his feet and with clenched fists hysterically screamed: 'This brood will be exterminated in Germany!' Four years after this discussion I was able, by my own observations, to convince myself, during my seven years in protective custody in the hell of the Nazis' concentration camps at Sachsenhausen, Flossenbürg and Mauthausen—I was in prison until released by the Allies—that Hitler's outburst of anger was not just an idle threat. No other group of prisoners of the named concentration camps was exposed to the sadism of the SS soldiery in such a fashion as the Bible Students were. It was a sadism marked by an unending chain of physical and mental tortures, the likes of which no language in the world can express."

After we had sent our letters to Hitler, a wave of arrests took place. Hardest hit was Hamburg where, just a few days after October 7, the Gestapo arrested 142 brothers.

UNDERGROUND WORK ORGANIZED

Having now notified Hitler in our letter of October 7 that, despite his ban, we would continue to obey God's commands exclusively, we endeavored to organize all the courageous and willing brothers and sisters into small groups under the direction of a mature brother, whose obligation it was wholeheartedly to care for and shepherd the Lord's sheep.

The country was divided into thirteen regions, and a brother with good shepherding qualities was appointed in each region to serve as regional service director, as he was then called. These had to be brothers who, regardless of the dangers involved, were willing to contact the small groups to provide them with spiritual food, support them in their preaching activity and strengthen them in their faith. Except for just a few, the positions were filled by servants completely unknown to the brothers heretofore. They had proved, however, since Hitler's coming to power, that they were willing to subjugate their own personal interests to those of the Kingdom.

MIMEOGRAPHING AND DISTRIBUTING "THE WATCHTOWER"

The brothers mimeographed and distributed copies of *The Watchtower* in many different locations throughout Germany. In Hamburg, for example, Helmut Brembach continued to supply the brothers in Schleswig-Holstein and Hamburg with copies that he and his

wife made at night. Sister Brembach relates the following experience from the many she and her husband had:

"It was forenoon as the doorbell suddenly rang but much louder than usual. When I opened the door I found three men standing there. I suspected who they were. 'Gestapo' one of them said and all three were already inside the apartment. My heart leaped into my throat as I thought of all the things hidden in the house. Trembling inwardly for fear, I prayed to Jehovah.

"From a human standpoint it would have been no problem to find the packed *Watchtowers* and the entire equipment we used in making them. Since our house was one in which several families lived, including those of two police officers, there was no place to hide anything, especially in view of the fact that the necessary materials—paper, mimeograph machine, typewriter and ink, as well as packing materials—were all large. Not knowing how to hide these things from the eyes of those who should not see them—we needed them every two weeks—we decided to pack everything into our potato bin, which stood in the middle of the basement and which any of the other occupants of the house could have got into. Each time we had finished making *The Watchtower*, we carefully put everything back into this bin, covered it with empty sacks and then piled empty tomato boxes on top up to the ceiling, hoping that, if worse came to worse, those trying to find something would either fail to notice it or would be too indifferent and lazy to want to move everything away from atop the potato bin. We trusted in Jehovah; there was nothing else we could do.

"The officer asked me if we had any banned literature in the house. To avoid lying, I said: 'Please look around for yourself.' They searched the apartment, opening the cabinet door in such a way that they failed to see the typewriter, which we had forgotten to pack away in the bin and which they would have recognized as being the machine needed for writing *The Watchtower*, had they discovered it. But Jehovah blinded them. After finding nothing in the apartment, they asked if they could check the basement. I felt now that discovery of all the materials and records was unavoidable. I tried to hide my fear from them although my heart was beating ever louder. To make matters worse, a suitcase filled with mimeographed *Watchtowers*, which my husband was to take on a trip the next day, stood directly behind the bin. But what happened? The three officers stood in the middle of the room, mind you, right there where the bin stood with the suitcase

full of *Watchtowers* behind it. But none of them seemed to notice it; it was as though they had been struck blind. None of them made any efforts of any kind to look through the bin or even to see what was in the suitcase. Finally one of the officers asked about our attic; there they found several older publications, which seemed to satisfy them, and so they left. But the most important things, thanks to Jehovah's help and that of his angels, had remained hidden from their eyes."

Many similar cases could be related showing Jehovah's guidance in keeping these mimeograph operations intact for long periods of time and thus supplying his people with literature.

ORGANIZED PREACHING WORK

Not everyone associated with us engaged in the preaching activity. To the contrary, in some congregations only half did so. In Dresden, for example, at one time the congregation had reached a peak of some 1,200 publishers, but after the ban this dropped rapidly to 500. Nevertheless, there may have been at least ten thousand throughout Germany who declared themselves willing to preach regardless of the danger involved.

At first most worked just with the Bible, whereas older booklets and books that had been rescued from the claws of the Gestapo were placed when making return visits. Others made up witnessing cards. Still others wrote letters to persons they knew, taking advantage of some special occasion. Door-to-door activity continued, though great dangers were involved. Every time someone opened the door it could be an SA or SS man. After calling at a door, the publishers generally skipped over to another apartment house or, in cases where it was extremely dangerous, even to another street.

For at least two years it was possible almost everywhere in Germany—in some places even longer—to preach from house to house. There is no doubt that this was possible only because of Jehovah's special protection.

The small amounts of literature available for the preaching activity were soon used up. We therefore checked the possibilities of getting literature from foreign countries. Ernst Wiesner from Breslau acquaints us with some interesting details as to how it was done:

"Literature was sent to us from Switzerland by way of Czechoslovakia. It was stored at the border with outsiders and then brought from there over the Riesen Mountains into Germany. The work, which was done

by a team of mature, willing brothers, was very dangerous and extremely fatiguing. We crossed the border at midnight. The brothers were well organized and were equipped with large knapsacks. They made the trip twice a week, although they had to be at their jobs every day besides. In winter they used toboggans and skis. They knew every path and byway, had good flashlights, binoculars and hiking shoes. Being cautious was the supreme law. Upon arriving at the German border around midnight and even after crossing it no one dared speak a word for a long time. Two brothers went ahead and, whenever they met anyone, at once signaled with their flashlights. This was a sign for the brothers with their heavy knapsacks following about 100 meters behind to hide in the bushes along the way until the two brothers ahead of them came back and gave a certain password, which was changed from week to week.

"This could happen several times a night. Once the way was clear again, the brothers would proceed to a certain house in a village on the German side where the books were put into small packages that same night or early the next morning, addressed, and then taken by bicycle to the post office in Hirschberg or other nearby towns. Brothers throughout Germany received their literature in this way. . . . This team of brothers, zealous and extraordinarily skillful, was able to bring a large amount of literature into Germany over a period of two years without getting caught, thereby strengthening many throughout the whole country." Similar arrangements were also used at the French, Saar, Swiss and Dutch borders.

Of interest in this connection is a letter written by a sister: "When you read the *Yearbook* report from Germany you will ask yourself how it is possible that so much literature could be placed under such conditions. We ask ourselves the same question. If Jehovah were not with us, it would be impossible. Many of the brethren are being watched by the police constantly whenever they leave their homes. . . . But Jehovah is aware of this and, despite it, he permits us to be strengthened over and over again by the bountiful food we are enjoying."

We had sufficient time to hide the literature in various places before the ban was announced. In order to understand what took place, however, it is important to keep in mind that the brothers had never had any experience in storing literature when under ban. So instead of dividing it among many brothers, the tendency at the beginning was to deposit it in large depots, thinking this to be safer, especially in view of the fact that those in charge felt the ban would be only

temporary. Some of the depots had storage space for thirty to fifty tons of literature. As time went on, however, some of the brothers began to worry, wondering what would happen if the enemies should find and confiscate these large depots. For that reason the brothers in charge of the depots began giving the books out for use in the ministry regardless of whether they could be placed on a contribution or not.

Once it became apparent that persecution would continue and that keeping the hiding places was becoming ever more dangerous, the brothers started giving away as many books and booklets as possible. As they shared in field ministry they simply laid them inside the door when no one was watching or shoved them under the doormat, hoping that in some cases they would fall into the hands of sincere persons desirous of the strength and hope they could give.

MEMORIAL

Since we were determined not to neglect meeting together, in harmony with Jehovah's command, it is obvious that we would be extremely conscientious about celebrating the Memorial. On such days the Gestapo were especially active, having in most cases determined the date of the Memorial either from publications printed outside Germany or from the mimeographed *Watchtower*, which sometimes fell into their hands. Their anger was particularly concentrated upon the anointed, who were mentioned, not only in connection with the Memorial, but also in connection with special campaigns. They saw in them the "heads" of the organization who would have to be crushed first in order to destroy the organization.

The Memorial on April 17, 1935, was especially exciting. Several weeks before, the Gestapo had already learned the date and had plenty of time to alert all their offices. A secret circular dated April 3, 1935, said:

"A surprise attack launched at this time against the known leaders of the Bible Students would be quite successful. Please report any information regarding success by April 22, 1935."

But there could be little talk of "information regarding success," for the majority of officers, like the one in Dortmund, was able to report only that the homes of those believed to be leaders of the Bible Students Association had been placed under surveillance but that in no case were meetings held. As a pacifier they added that "the leading and active members of the Bible Students in this district are already in custody so there is no one left to organize such meetings."

However, the secret police were mistaken, for shortly after this secret circular was sent out, we received a copy of it from a friend of the truth who had access to such secret information. The regional service directors warned all the servants in plenty of time and gave them proper counsel as to how to avoid detection and yet still obey the instructions of our Lord and Master.

So it was that many met together immediately after 6:00 o'clock, whereas others waited until the Gestapo had come and gone before they left to meet with their brothers in small groups, some celebrating the Memorial in the middle of the night. In any case, the majority of Gestapo departments sent in reports similar to the one sent in from Dortmund.

Willi Kleissle reports that the brothers in Kreuzlingen celebrated the Memorial right at 6:00 o'clock. They had been instructed that before leaving the building they should go into the store located in the same building and which was owned by a brother, where they could buy sugar, coffee or similar items. Then they could leave by the regular store exit. The "cudgel corps," as Brother Kleissle called them, did show up, but only after the brothers had all gone into the store, so they were unable to prove anything. But the questions asked by the Gestapo as well as various comments made by the police indicated clearly that they had got information through *The Watchtower* as to the date of the Memorial.

The brothers were always prepared for surprises, however, and this was good. They tried to connect, not only their attendance at the weekly meetings, but, above all, their attendance at the Memorial with some inoffensive everyday activity, and this often saved them from arrest. Franz Kohlhofer from near Bamberg reports:

"On this particular day the spies were especially active in watching the homes of Jehovah's witnesses in the hope of being able to catch some of them in illegal activity and then to arrest them. . . . We had decided several days before to meet together for the celebration at the home of a brother who raised swine. Everyone was to bring along a basket full of potato peelings and other garbage. This all had to take place in a hurry, because the Gestapo could make an appearance at any moment. Just in case, we also took along our playing cards so that we could deceive the police should they surprise us. And guess what happened! Just as the brother had completed his final prayer there was a knock at the door. But by then the four of us were sitting around the table harmlessly involved in a card game. They could hardly believe their eyes,

as we gazed at them quietly and naively. Since they had failed to catch us at the right time, they were forced to leave without having accomplished what they had set out to do."

BAPTISM

Not a few of those who learned the truth during this time were baptized under the most trying circumstances. Soon many of these newly baptized ones were thrown into prison or into concentration camps, and a number of them lost their lives the same as those who had brought them the good news.

Paul Buder had already had his attention called to the "Millions" lecture as far back as 1922, but did not come into close contact with the truth until 1935 when a young girl employed at the same place he was, and of whom he had been warned by the others, gave him the *Creation* book. "That was May 12, 1935," he writes in his memoirs, "and it was what I had been looking for. On May 19, 1935, I withdrew membership from the church and told the young girl I would like to become one of Jehovah's witnesses. How happy she was! She had already been in prison for six weeks accused of being a colporteur. Then I contacted Brother and Sister Woite from the Forst congregation. Despite the fact that I was considered as a spy for the Nazis in that congregation, I went regularly from house to house in all villages with my little Luther Bible. On July 23, 1936, I was baptized in the Neisse River in Forst with Brother and Sister Woite present and also an older brother who delivered the talk."

Baptisms were often held in small groups in private homes. From time to time they were held out in the open, sometimes with only a few candidates, at other times with more. Heinrich Halstenberg tells us about a baptism in the Weser River.

"In 1941 a number of interested persons expressed their desire to be baptized. When we found that there were a number with the same desire in the neighborhood we began to look for an appropriate location and this we found in Dehme on the Weser River. After everything had been well thought through and carefully planned, the baptism was set for May 8, 1941. The brothers and baptismal candidates were already there early in the morning. To others it looked as though we were a group enjoying a swim. Then so that no one could surprise us some were sent to keep watch and after speaking of the importance of baptism we prayed to Jehovah. Then sixty candidates for baptism were baptized in the river. Others, who were either too old or sickly to take the cold water, were

baptized privately in a bathtub, making a total number of eighty-seven baptized that day."

A MANHUNT GETS UNDER WAY

Albert Wandres had been one of the regional service directors even before October 7, 1934, and his name soon became well known to the Gestapo, especially through the steady stream of court trials in the various cities of the Ruhr where he was working. In answer to the question as to where the defendants had got their literature, the name "Wandres" was often heard. The Gestapo put forth every effort to take him into custody. Cleverly, however, he had asked all the brothers who had pictures of him either to return them or to destroy them. The result was that, although the Gestapo knew his name, they had no idea what he looked like. He did not fall into the hands of his persecutors until after a three-and-a-half-year manhunt. Let us listen as Brother Wandres tells us some of his experiences in his underground activity.

"For a time I met several brothers in Düsseldorf at a brother's grocery store. We thought that if we entered and departed from the store shortly before closing time it would be least noticed. Once we had been together for about an hour, when the Gestapo suddenly demanded entry. Just in time I fled from the storage room, where we had had our discussion, into the store, which was just a few steps away. Fortunately the lights had already been turned off. A moment later they stormed into the storage room and arrested all the brothers present. They searched the whole room, and found my briefcase full of *Watchtowers*. Suddenly one of the agents cried out joyfully: 'This is what we are looking for! Who does the briefcase belong to?' No one responded. Now he demanded to know where the store owner's living quarters were. 'On the third floor,' was the reply. 'Out,' the Gestapo agent shouted, and all the brothers took off up the stairs to the apartment with the Gestapo agents in hot pursuit, hoping to find the one they were looking for in the brother's apartment.

"I then reentered the storage room cautiously, put on my coat and hat, picked up my briefcase and checked to make sure that no one was on the street outside. Then I hurriedly left. When the gentlemen returned from upstairs they discovered to their chagrin that the bird had flown the coop, and was already on its way to Elberfeld-Barmen." Brother Wandres adds: "This is all very entertaining and nice to tell, but to go through it yourself is another story."

"Once," Brother Wandres continues, "I was taking

two heavy suitcases full of *Preparation* books to Bonn and Kassel. They had been sent across the border near Trier. I arrived in Bonn late in the evening and left the suitcases in a safe place in the congregation servant's basement. The next morning about 5:30 the doorbell rang. The Gestapo had come once again to search the apartment. Brother Arthur Winkler, at that time congregation servant, knocked on my door and called my attention to the fact that unwanted guests were coming. Since there was no possibility of escaping we decided to take things as they came. When the police entered my room, they asked what I was doing there and I answered briefly that I was taking a tour of the Rhine River and wanted to visit the Bonn Botanical Gardens. They checked my papers carefully and, although a little uncertain, returned them to me then. Brother Winkler had to go with them to police headquarters where one of the agents told his superior—as Brother Winkler later told me—"There was another one there." 'You didn't bring him along? You were certainly the right ones to send.' 'Why?' one asked. 'Should we go back and get him?' 'Get him? Do you think he's waiting for you to return?' Actually the agents had scarcely left the house when I also made my departure with one of the two suitcases (they had not found them), which I took along to Kassel.

"Arriving in Kassel, the congregation servant, Brother Hochgräfe, told me: 'You can't stay here. You must leave at once. The Gestapo has been coming to the house every morning for a whole week.' We agreed that he should walk some 50 meters ahead of me and show me the way to a place where I could leave the literature. We had scarcely gone more than two hundred meters along the beautiful Kastanienallee when Gestapo agents well acquainted with the congregation servant approached us. Since I was following some fifty meters behind, I could see their scornful grin but they did not stop him. A few minutes later the literature by means of which the brothers could be strengthened in their faith had once again been brought into safety.

"Another time I was taking two heavy suitcases with literature at Burgsolms near Wetzlar. It was 11:00 o'clock at night and pitch black. Hardly anyone could have seen me but still I had the strange feeling of being watched. After arriving at my destination, I advised the brothers to hide the suitcases in a safe place. Around 5:30 the next morning the town's police sergeant came. I was standing in the middle of the room just getting ready to wash when he turned to the sister and said: 'Yesterday evening a man with two heavy suitcases came here. No doubt you have

got literature again. Where do you have it?' The sister answered: 'My husband has already gone to work. And I don't know what happened last evening because I was not at home!' The sergeant replied: 'If you do not surrender the suitcases willingly, then we will have to search the house for them. I will get the mayor, for without him I cannot conduct a search. But until I return you are forbidden to leave the house.' During this whole discussion I had been standing in the middle of the room wondering why the agent had such a glassy look in his eye and why he had not even spoken to me. I could only surmise that it was as though he had been struck blind. After he left to get the mayor, I got ready to leave at once. I went outside and waited behind the house until the mayor and the police sergeant entered the house from the front. At that moment I slipped out the back. Neighbors who happened to see this were evidently happy that I had escaped. I finished dressing in the woods and then ran as fast as I could to the next railroad station and traveled on."

The other regional service directors had similar experiences.

A TRIAL OF ANOTHER SORT

During the years 1934 to 1936 faithful shepherds were supporting their brothers throughout Germany, encouraging them to share in meeting attendance and, if possible, in all branches of service, despite persecution. Meanwhile a trial was held in Halle on December 17, 1935, against Balzereit, Dollinger and seven others viewed as "prominent" brothers. For at least half of them it was the end of their Christian race.

Many brothers at the numerous trials taking place in Germany at the time openly admitted what they had done in furthering Kingdom interests under trying conditions. In contrast, these men on trial in Halle denied ever having done anything forbidden by the government. Balzereit, when asked by the chairman what he had to say for himself, said that just as soon as the ban had been announced in Bavaria he had issued instructions not to work there, and that the same was true in all the other states. He said that he had never issued instructions encouraging anyone to disregard the ban.

When asked by the chairman about the annual Memorial celebration, Balzereit answered that he too had heard that the brothers were planning on meeting together to celebrate it despite the ban. He had warned them about this, however, since he knew the police were planning special action on that day.

Naturally the defendant's personal attitude as re-

gards military service came up, even as it did at all the trials held at that time. He declared himself completely satisfied with the Führer's explanation, namely, that war in itself was a crime, but that every country had the right and duty to protect the lives of its citizens.

Shortly thereafter Brother Rutherford wrote the following letter to the German brothers:

"To Jehovah's faithful people in Germany:

"In spite of the wicked persecution upon you, and the great opposition put forth by Satan's agents in that land, it is gratifying to know that the Lord still has a few thousand in that country who have faith in Him and who persist in proclaiming the message of His kingdom. Your faithfulness in standing out against the persecutors and remaining true to the Lord is in striking contrast to the action taken by the one who formerly was the manager for the Society in Germany, and others associated with him. Recently a copy of the testimony taken at the trial of those men at Halle has been furnished to me and I am astounded to find therein not one of those on trial at that time gave a faithful and true testimony to the name of Jehovah. It was especially incumbent upon the former manager Balzereit to hold high the banner of the Lord and declare himself for God and his kingdom amidst all opposition, but not one word was uttered showing his complete reliance upon Jehovah. Time and again I had called his attention to the fact of things that could be done in Germany and he assured me that he was putting forth every effort to encourage the brethren to get on with the testimony. But at the trial he emphatically stated that nothing was done. It is needless for me to here discuss that further. Suffice it to say that the Society will henceforth have nothing to do with him, nor any of those who on that occasion had an opportunity to bear testimony to the name of Jehovah and His kingdom and failed to do so. The Society will put forth no effort looking to release them from prison, even if it had the power to do anything.

"Let now all those who love the Lord turn their faces to Him, Jehovah and His King, and remain true and steadfast on the side of the kingdom, regardless of all opposition that may come to you. . . ."

The matter was handled in the German issue of the July 15, 1936, *Watchtower*, as a warning to those sincerely desiring to be faithful witnesses for Jehovah under all circumstances.

In contrast to many of the faithful brothers in Germany who had been sentenced to terms of up to five years' imprisonment, Balzereit was sentenced to two

and a half years and Dollinger to two years. After serving his term in prison Balzereit was put in the Sachsenhausen concentration camp, where he was forced to play an extremely inglorious role. He had signed the declaration abdicating association with the brothers and avoided all contact with them. Because of his conduct he was released about a year later, but meanwhile he was forced to put up with many a humiliation, for, basically, the SS hated traitors too. It was the SS themselves who gave him the name "Beelzebub," and once an SS man required him to stand in front of all his brothers—there were some 300 in the camp at the time—and repeat his signed declaration abdicating association with Jehovah's witnesses, and this he did!

In 1946, by which time Balzereit had become a violent opposer of the truth, he wrote a letter to reparations authorities revealing the hostile attitude that he had even before the trial was held. Thus ended a dark chapter in the history of God's people in Germany, the first lines of which had already been written in the 1920's.

THE GESTAPO STRIKE—AUGUST 28, 1936

Two years of zealous activity had passed, during which time the Gestapo had failed to have any real influence upon the organized underground activity despite their careful shadowing of all known Jehovah's witnesses. But with time they learned more and more about our activity and were soon well informed of what we were doing. To help fight against us a "special Gestapo Command" was formed, according to a confidential notification to the Prussian Secret State Police dated June 24, 1936.

During the first half of 1936 the Secret State Police compiled a large file containing the addresses of persons who were either suspected of being Jehovah's witnesses or, at least, of being friendly to them. This file was based to a great degree on the addresses found in the book *Daily Heavenly Manna*, confiscated during house searches. Special courses were even conducted for the Gestapo agents. They were instructed in conducting the *Watchtower* study; they had to study carefully the newest *Watchtower* articles so that they could answer questions as though they were brothers. Finally, they even had to learn to pray. This all for the purpose of, if possible, getting right into the midst of the organization and destroying it from within.

Anton Kötgen from Münster reports that, after delivering literature to a "friendly" lady, he was promptly arrested and put into prison. At the same time, Brother

Kötgen goes on to say, "Gestapo agents called on my wife who was outside in the garden. They introduced themselves as brothers, but only for the purpose of finding out the names of other brothers. My wife saw through their scheme, however, and showed them up to be Gestapo agents." But not in every case were the Gestapo recognized in time.

Meanwhile, Brother Rutherford was planning a trip to Switzerland and wanted, if possible, to speak with brothers from Germany. Arrangements were made for a convention in Lucerne from September 4 to 7, 1936. The central office in Switzerland had suggested that we compile a number of reports from brothers throughout Germany regarding their arrests, their mistreatment by the Gestapo, their being fired from their jobs because of refusing to give "the German greeting," also reports of cases where brothers had died as the result of mistreatment, and so forth. These reports were to be secretly taken to Switzerland before the convention started so that Brother Rutherford might have opportunity to examine them.

But suddenly, on August 28, 1936, the Gestapo struck a concerted merciless blow, setting into operation a campaign during which Jehovah's witnesses were hunted down like wild beasts. All available forces were mobilized for action both day and night, but chiefly at night, in an attempt to capture Jehovah's witnesses. All the information the Gestapo had gathered over the preceding months now proved to be a great help to them. Unsuspecting persons, including some who had never claimed to be Jehovah's witnesses, were caught up in the web. Such persons naturally were more than willing to tell the Gestapo all they knew about Jehovah's witnesses so that they might regain their freedom; and even though it often appeared to be very little that they knew to tell, yet these little pieces of information helped to fill out the picture that the Gestapo had until now been able to construct. At later hearings the Gestapo often boasted that such information had helped them to capture thousands of persons, the majority of whom were put into prison and afterward into concentration camps.

When the Gestapo's campaign was finally running at top speed, a grand offensive succeeded in taking into custody Brother Winkler, who was at that time in charge of the entire work in Germany, and the majority of the regional service directors, whose names and territories had, in most cases, already been known. The Gestapo judged this "campaign" as being of such importance that the entire police net was involved in striking at Jehovah's witnesses, leaving criminal elements of the underworld unmolested.

The Gestapo's detailed work over a period of months had led to the discovery that important meetings were being held between Brother Winkler and other responsible servants from all over Germany in the Berlin zoological gardens. This was especially true during the warmer part of the year. These meetings could long be camouflaged by means of Brother Varduhn's chair-renting agency there. He could inconspicuously tell the brothers arriving where a brother was waiting for them in the zoological gardens and direct them to a safe spot where the discussion could then take place. Whenever danger hovered in the air he would warn them simply by going up to the brothers and collecting payment for the chairs they had "rented." But this wonderful arrangement was not long to remain a secret. In some way or other the Gestapo had found out the details, and it proved to be a help to them in their cunning plan of attack. Brother Klohe, who himself was involved, tells us what took place during those exciting days in Berlin:

"I was looking forward to the Lucerne convention; I had good chances of being able to attend, since I already had been able to obtain a Swiss visa. But before, I wanted to go to Leipzig to discuss organizational matters with Brother Frost whose territory I was to take over as regional service director, since an opening had come about through Brother Paul Grossmann's arrest. I was unable to reach Brother Frost, however, and where I had expected to meet him I was met by the Gestapo instead. I was completely numb at first, for just as I was able to start such a gratifying service I was to be torn away from association with my brothers and taken by the Gestapo to Leipzig. [From there he was taken to Berlin.]

"Meanwhile the Gestapo had learned that we had a meeting place in the zoological gardens and they had found out many other things about our organization. This information had been obtained in a number of ways, including blackmail.

"A few days later five officers armed with loaded pistols suddenly appeared, told me to put on my civilian clothes, and led me to the place near the goldfish pond where Brother Varduhn rented his garden chairs. They did not suspect him of being one of Jehovah's witnesses, however. Now I was to serve as 'bait' for my brothers who would eventually show up for the planned meeting about which the Gestapo had now got information.

"I had scarcely sat down where I was told to before I saw our Sister Hildegard Mesch approaching me. She had wondered why I had not come to them, since I had been expected, and she now wanted to see why I had not come. Since my festering shins were very

painful due to the blows I had received, the officers did not suspect anything when I suddenly bent over grimacing with pain just at the very moment she was passing by on the other side of the path and attempting at the same time to signal to her with my eyes that the Gestapo were in the zoological gardens. She understood, hesitated for just a second and then returned to Brother Varduhn, whom she informed of this new situation. This meant the greatest of danger for Brother Winkler, who actually did come shortly thereafter and unsuspectingly seated himself on an empty chair. Very shortly Brother Varduhn approached him, asked for payment of the chair rent and at the same time warned him of the Gestapo agents in the zoological gardens. Brother Winkler soon rose, leaving his briefcase behind and escaped—as it appeared—through the ring of Gestapo agents. I found out later that late that night he appeared at Brother Kassing's apartment, where a group of Gestapo agents waiting for him immediately took him into custody."

Within a few days at least half of the regional service directors in Germany, along with thousands of other brothers and friends, had been arrested. This included Brother Georg Bär, who reports:

"Every evening at about 10:00 o'clock I would hear prisoners being taken from their various cells. Shortly thereafter I would hear them being beaten downstairs in the basement; I heard their cries and their sobs. Every evening when I heard the cell doors being opened I would think, Now it is my turn. But I was not bothered until finally on the fourth or fifth day around 6:00 o'clock when I was called to be questioned. This time it was an SS man who directed me into his room and told me to sit down. Then he said: 'We know that you could tell us more than you want to.' He stood up, picked up a pencil that he sharpened on the edge of a wastepaper basket, and continued his little speech: 'I won't make it difficult for you; come here.' He asked me to step to his desk, showed me several typewritten pages and let me read them. It was a list of all the traveling servants in Germany, with my name at the bottom. I read the names of the congregations we had visited, as well as the names of the brothers there. In black and white I read how many pieces of literature, phonographs and records we had ordered. Also contributions and other monies we had turned in were listed. I could hardly believe it. Here our entire underground organization lay in the hands of the Gestapo. Truly I needed a few minutes before I could completely grasp the situation. Where had the Gestapo been able to get ahold of these records? I asked myself. Had my own activity not been accurately

listed, I would have doubted the report's veracity. The Dresden SS-Gestapo man, Bauch, who was conducting the hearing, gave me time to collect my thoughts. I'm afraid I must have had a rather stupid look on my face when I sat back down. He then said, 'Now, really, there is no reason to remain silent.'

"For months the thought tormented me as to where the Gestapo could have got ahold of our records. Later I found out that all our orders, reports and monies that we had turned in had been carefully kept track of in a file and kept in Berlin. Later this was found and confiscated by the Gestapo."

BOLD ACTIVITY CONFOUNDS POLICE

The carefully planned convention for Lucerne from September 4 to 7, 1936, suddenly took on a new aspect as a result of the mass arrests that had taken place two weeks before. Perhaps the convention, about which the Gestapo also had information, determined the date for their campaign against us. At least they did everything they could to make it impossible for the German brothers to attend. This can be seen from a confidential circular of the Secret State Police dated August 21, 1936, which says as regards the brothers traveling to the convention: "Such persons are to be prevented from leaving the country. The passport is to be confiscated in such cases."

Actually, of the more than a thousand persons who had planned on taking the trip, only some three hundred were able to do so. But most of these had to cross the border illegally and many were arrested upon their return.

Brother Rutherford naturally took advantage of the opportunity to speak to the servants from Germany who were present about their problems. He was especially interested in how to care for the brothers spiritually. Heinrich Dwenger was present and reports concerning the further discussion:

"The regional service directors were now called upon to make suggestions. They recommended that Brother Rutherford send me back to Germany. They had asked me to make the suggestion myself, but I had told them that I could not do so since I had been sent to Prague and could not say that I wanted to return to Germany. It would appear as though I were dissatisfied with my assignment. So it was that, for the time being, Brother Frost was appointed to take over the responsibility. Then Brother Rutherford asked: 'What happens if you are arrested?' In the case of Brother Frost's arrest, Brother Dietschi was recommended by the brothers to take over."

A resolution was adopted and about two to three thousand copies were sent to Hitler and his government offices in Germany. An additional copy was sent to the pope in Rome. Confirmation of delivery to both the Vatican in Rome and to the Reichs Chancellory in Berlin was received by Franz Zürcher from Bern, who, at the direction of the convention, had sent the resolutions on September 9, 1936. The resolution, which was some three and a half typewritten pages long, included the following thoughts:

"We raise strong objections to the cruel treatment of Jehovah's witnesses by the Roman Catholic Hierarchy and their allies in Germany as well as in all other parts of the world, but we leave the outcome of the matter completely in the hands of the Lord, our God, who according to his Word will recompense in full. . . . We send heartfelt greetings to our persecuted brethren in Germany and ask them to remain courageous and to trust completely in the promises of the Almighty God, Jehovah, and Christ. . . ."

Arrangements were made to distribute the resolution adopted there to a large number of persons in Germany by means of a blitz campaign. Of the 300,000 copies printed in Bern, 200,000 were sent to Prague, from where they were taken across the border near Zittau and other places in the Riesen mountains. The other 100,000 copies were to have been brought into Germany from the Netherlands, but, sad to say, they were confiscated in the Netherlands. So several regional service directors had to make their own for Berlin and northern Germany. The date for distribution was to be December 12, 1936, from 5:00 to 7:00 p.m.

According to later reports, some 3,450 brothers and sisters took part. Each had twenty or, at the most, forty copies, and the idea was to get rid of them as quickly as possible in the territory one had been assigned. They were simply to be stuck in mailboxes or shoved under the doors.

One copy was left in each house; in large apartment houses, generally not more than three copies. Then those distributing the leaflets would hurry into a neighboring street and do the same there so that the copies would be distributed over as large an area as possible.

The effect on the opposers was devastating! Erich Frost, who was in close contact with the office in Prague during the eight months that he was in charge of the work in Germany, delivered the following report about this campaign during one of his trips to Prague:

"The distribution of the resolution proved to be a tremendous blow to the government and the Gestapo. It was delivered in one sudden burst of activity, on

December 12, 1936. Everything was prepared down to the minutest detail, all faithful fellow workers were notified and each one was given his territory and his pack of resolutions twenty-four hours before the work was to begin at 5:00 o'clock p.m. sharp. Within an hour the police and the SA and SS men were racing around patrolling the streets in an attempt to catch some of the courageous distributors. But they caught only a very few, scarcely more than a dozen in the entire country. On the following Tuesday, however, officers appeared at many of the brothers' homes and accused them point-blank of having participated in the distribution work. Our brothers, of course, knew nothing about it, and very few arrests were made.

"Now, according to the press, there is a feeling not only of horrified anger because of our boldness, but also of increased fear. They are completely amazed that after four years of terror by Hitler's government it is still possible to carry out such a campaign in such secrecy and on such a wide scale. And, above all, they are afraid of the populace. Many complained to the police, but when the police officers and other uniformed officials went to the homes and asked the inhabitants whether they had received such a leaflet or not, they denied it. This is because, in fact, only two or, at the most, three families in each house received such a resolution. The police did not know that, of course, but assumed that one was left at every door.

"So they feel the populace got our resolution but for certain reasons has refused to admit it under questioning by the police, and this is causing them extreme confusion and fear."

The Gestapo was sorely disappointed, for they thought they had completely crushed our activity with their extensive campaign of August 28. And now the distribution of our resolution, which they considered to have been even more extensive than it, in reality, was! It was an undeniable fact that the enemy had succeeded in making serious breaches in the ranks of God's people, but they never succeeded in bringing the work to a complete standstill. The brothers continued to carry out their preaching commission, as can be seen from the regional service directors' report compiled for Brother Rutherford, covering the period from October 1 to December 1, 1936. The results were as follows: (all figures are approximate) 3,600 workers, 21,521 hours, 300 Bibles, 9,624 books and 19,304 booklets. This compared favorably with the last monthly report before the wave of arrests (May 16 to June 15): 5,930 workers, 38,255 hours, 962 Bibles, 17,260 books and 52,740 booklets.

EXPOSÉ BY AN "OPEN LETTER"

At practically every hearing and trial held after the resolution was distributed on December 12, 1936, mention was made of it. Officials made it even more difficult for many of our brothers because, they claimed, these statements were untrue and we could offer no proofs for our claims. The brothers in charge, therefore, suggested to Brother Rutherford that an "open letter" be distributed in a "blitz campaign" such as had been conducted with the resolution itself. It would present the Gestapo with an answer proving their claims untrue. Brother Rutherford agreed and asked Brother Harbeck in Switzerland to write the "open letter," since he had access to all the material gathered up until 1936 about the persecution.

The following paragraph quoted therefrom clearly shows the kind of unsparing argumentation the brothers used in answering their enemy publicly:

"Christian patience and shame have held us back long enough from calling the public's attention, both in Germany and elsewhere, to these outrages. We have in our possession a crushing amount of documentation showing that the above-mentioned cruel mistreatment of Jehovah's witnesses has taken place. Especially prominent in responsibility for such mistreatment have been a certain Theiss from Dortmund and Tennhoff and Heimann from the Secret Police in Gelsenkirchen and Bochum. They have not shrunk back from mistreating women with horsewhips and rubber clubs. Theiss from Dortmund and a man from the State Police in Hamm are especially noted for their sadistic cruelty in the mistreatment of Christian women. We are in possession of names and details of some eighteen cases where Jehovah's witnesses have been violently killed. At the beginning of October 1936, for example, one of Jehovah's witnesses named Peter Heinen, Neu-hüller Street, Gelsenkirchen, Westfalen, was beaten to death by officials of the Secret Police in the Gelsenkirchen city hall. This tragic incident was reported to Reich's Chancellor Adolf Hitler. Copies were also sent to Reich's Minister Rudolf Hess and the chief of the Secret Police, Himmler."

After the "open letter" had been finished, the entire text was written on aluminum stencils in Bern and sent to Prague. From time to time Ilse Unterdörfer, who was working closely with Brother Frost in the underground activity, was instructed by him to take reports and to pick up information there. On one of these trips to Prague, Sister Unterdörfer was given the stencils with which the "open letter" was to be printed on a Rotaprint-mimeograph machine that had

just been purchased. On March 20, 1937, Sister Unterdörfer arrived in Berlin with her precious package.

"I accepted the package," Brother Frost reports, "and then passed this 'dangerous' material on to another sister who saw to it that it was put in a safe place. That night I and Sister Unterdörfer, who had brought these valuable stencils, were both arrested at the place where we were staying. As hard as it was for us to accept the fact that we had lost our freedom for the remainder of the Nazi dictatorship, it still made us happy to know that we had ensured the safety of the new pamphlet campaign."

But Brother Frost was mistaken. While being transported to prison he discovered the Rotaprint-mimeograph machine right next to him in the police car. The Gestapo had found it during one of their searches. Besides, the stencils, which could not be used on any other machine, had apparently disappeared and were never found again.

Ida Strauss, to whom Brother Frost had given the stencils and who was well acquainted with the details of the campaign, thought likewise. "I had the aluminum stencils in my bag," she recalls, "and was taking them to the place where the machine was located. It was late at night and dark; the owner of the house, an interested person, stood on the stairs and called: 'Go away immediately, get yourself into safety. The Gestapo has confiscated the machine, have arrested the brothers and up until just a little while ago were waiting for you, but then the agents finally gave up.' What would happen now? During the next few days I discovered that many brothers had been arrested that night and I found no one among the brothers who had any connection with the organization.

"I now began looking for a brother and several sisters fearless enough to dedicate themselves further to the interests of Jehovah's work. I knew that I was on the Gestapo's blacklist and that I had to reckon with being arrested at any time. When it did happen I was happy that the interests of the work were in faithful hands."

As far as the stencils for the "open letter" were concerned, Sister Strauss was also mistaken. The stencils could no longer be used, since the machine had been confiscated and another one was not available.

Now that Brother Frost had been arrested, Heinrich Dietschi took charge of the work, as had been decided upon in Lucerne at the discussion with Brother Rutherford. His first objective was to get out this "open letter." He, therefore, got in touch with Brother Strohmeier in Lemgo. Both Brother Strohmeier and Brother Kluckhuhn had just been released from prison after

serving six months for printing the 1936 Yearbook. But Brother Strohmeier agreed to help out.

The problem was to get stencils from Switzerland again. This time we got cardboard mats, which first of all had to be stereotyped by the brothers so that they could make the plates for the press. Brother Dietschi had obtained the mats from Switzerland after 200,000 copies of the "open letter" had been printed there, but attempts to get them across the border into Germany had failed.

After the matter of printing had been settled, it was decided that the "open letter" was to be distributed in a "blitz campaign" to be held on June 20, 1937. Sister Elfriede Löhr reports: "Brother Dietschi organized the campaign. We were all courageous, everything had been wonderfully arranged and each region had sufficient letters. I picked up a large suitcase of them at the train station for the territory around Breslau and took them to the brothers in Liegnitz. I also had my own, which at the appointed time I distributed like all the other brothers."

The distribution of the "open letter" must have struck the Gestapo unawares, because they had boasted for months that they had completely destroyed the organization. This only increased their excitement. It was as though someone had suddenly stirred up an anthill. As though in a frenzy with no clear goal before them, they ran around in the greatest of confusion, especially persons like Theiss in Dortmund.

But Theiss' time of triumph had also reached its end. Since Theiss believed he should show no mercy in his treatment of Jehovah's witnesses, he called for a search to be made one day of a house owned by a former brother by the name of Wunsch, who, in the meantime, however, had turned away from the truth and was serving as a sergeant major in Hitler's air force. When Wunsch came home, his wife told him that the house had been searched. He immediately went to Theiss in Dortmund and asked him why he had done this. Startled to see a sergeant major in the air force standing before him, Theiss stammered: "Are you with the Bible Students?" Replied Wunsch: "I heard some of their talks, but I went everywhere I could hear something." Now Mrs. Theiss interrupted. Excited, Theiss now broke in and said: "If I had only known, I would never have started trying to destroy the Bible Students. It can drive a person crazy. You think you've imprisoned one of the beasts and suddenly there are ten others rushing forth. I am sorry that I ever started the whole thing."

It is not to be supposed that the conscience of this agent of the Devil ever settled down. To the contrary,

the book *Kreuzzug gegen das Christentum* (Crusade Against Christianity) under the subtitle "You have won, Galilean!" concluded by saying:

"We hear that Theiss from Dortmund, who has repeatedly been mentioned, has for some time now been experiencing frightful pangs of conscience because of his criminal acts and that the demons are driving him slowly to insanity. Several months ago he boasted of having 'broken to pieces' 150 of Jehovah's witnesses. He it was who defiantly said: 'Jehovah, I pronounce upon you everlasting scorn; long live the king of Babylon.'

"Now, however, he has looked these people up, has promised not to torment them anymore and pleads with them to tell him what he must do to escape the threatening punishment and to rid himself of the terrible mental torment he is suffering. He says that he had received the 'command to mistreat from above' and he now wants to stop, because new Jehovah's witnesses keep popping up all the time. Like Judas after he had betrayed the Master to the enemy, Theiss is looking for repentance and cannot find it. Even though few, yet there are cases where Gestapo agents and other party members have been so shaken by the steadfastness of Jehovah's witnesses that they have seen the error of their ways and have quit their jobs."

The distribution of the "open letter" caused the Gestapo great anxiety, and right afterward they laid down a dragnet. After only a matter of a few days a clue led them directly to Lemgo and Brothers Strohmeyer and Kluckhuhn who had printed the "open letter." They were able to prove that they had printed at least 69,000 copies. Both were sentenced to three years' imprisonment, and after they had served their time the Gestapo took them into protective custody, calling them "incorrigible."

Since the majority of the regional service directors had been arrested, sisters were called on to fill the breaches and maintain contact between Brother Dietschi and the congregations. One of these was Elfriede Löhr, who tried to get in touch with Brother Dietschi after Brother Frost and Sister Unterdörfer had been arrested. She traveled to Würtemberg and, after searching, found Brother Dietschi in Stuttgart. He took her along to acquaint her with the various methods of maintaining contact with the brothers. Extensive preparations were also made for a transportable radio transmitter to be built in the Netherlands and put into operation sometime in the fall of 1937. The Gestapo had already got wind of this and were furious with Brother Dietschi, whose name they knew but who proved to be just as elusive as Brother Wandres.

It must have been about this same time that Sister Dietschi was arrested by the Gestapo and taken to the infamous "Steinwache" in Dortmund. They tried to force her to tell where her husband was hiding, but she refused to talk. She was so badly mistreated that one of her legs was thereafter shorter than the other. Besides that, she had to be completely wrapped in bandages soaked in alcohol for several weeks after her release.

AFTERMATHS OF THE 1937 PARIS CONVENTION

The 1937 convention in Paris, like the one the year before in Lucerne, was to be attended by Brother Rutherford. This time there were only a few brothers who were able to go from Germany. The enemy had created large gaps in the ranks of the brothers. Brother Riffel, one of the few able to attend, later told that in Lörrach and its vicinity alone forty brothers and sisters had been imprisoned, ten of whom had been hanged, gassed or shot, or had starved to death or died due to the results of the concentration camp "medical experiments."

Another resolution was adopted at Paris, once again setting out our clear and unbreakable position as regards Jehovah and his kingdom under the rulership of Jesus Christ and openly calling attention to the brutal persecution in Germany, warning those responsible of God's righteous judgment.

During the two-week absence of Germany's last regional service director, things had been taking place. Sister Löhr, who was generally present at the weekly meetings held by Brother Dietschi with some fifteen brothers and sisters for discussion of service problems, had been arrested. It happened like this:

Since the meetings in most cases began about 9:00 in the morning and often lasted until 5:00 o'clock in the afternoon, the brothers and sisters had asked if they could not eat their noon meal together. Sister Löhr had been invited to do the cooking. For reasons of safety, the brothers changed the meeting place from week to week, thereby making it necessary to transfer from one place to the next the large stew pot used in preparing the meal. Whether the Gestapo found out from recently arrested brothers or in some other way, no one knows, but they did find out where the last meeting before the Paris convention had been held. The Gestapo kept this apartment under observation, and when Sister Löhr came to pick up the stew pot some three or four days before the next meeting was to be held, she was followed by the Gestapo to the new meeting place and promptly arrested. The Gestapo

soon realized that they had not only found the new meeting place but also Brother Dietschi's secret hiding place. After the Paris convention he returned directly to Berlin and, without checking for any possible danger, went to the apartment. Brother Dietschi fell into the trap and was arrested on the spot. Naturally, the meetings with the now even smaller group of traveling servants had to be changed as to time and place.

Brother Dietschi had served untiringly for many years in the underground activity and had not shrunk back in the face of danger. He was sentenced to four years, but, unlike the majority of his brothers, was not put into a concentration camp after he had served his time.

In 1945, when the work began to be reorganized, he was one of the first to begin serving the congregations as a "servant to the brethren." But, sadly, years later he began developing his own theories and turned away from Jehovah's organization.

But let us return to 1937. After dangerous gaps in the ranks of our brothers had once again been created, Brother Wandres tried to close these up, at least temporarily, so as to ensure the brothers their spiritual food. After Brother Franke's arrest he had taken over his territory, but now he felt responsible for the other unoccupied territories as well, so he asked Sister Auguste Schneider from Bad Kreuznach to deliver spiritual food to the brothers in Bad Kreuznach, Mannheim, Kaiserslautern, Ludwigshafen, Baden-Baden and the entire Saar territory. Like all the brothers who had to travel at this extremely difficult time, she was given another name; from now on she was "Paula."

Brother Wandres, realizing that the enemy had been especially furious in Saxony, asked Hermann Emter from Freiburg to care for this territory. On September 3, both of them traveled to Dresden. Although Brother Wandres had never been there before, the Gestapo were waiting for them. A manhunt that had lasted for three years was over!

Toward the middle of September, in harmony with arrangements made with Brother Wandres, unsuspecting "Paula" was waiting at the railroad station in Bingen with two large suitcases full of literature. Suddenly a gentleman approached her and said: "Good day, Paula! Albert is not coming and you will have to go along with me!" It was useless trying to resist, for the stranger was a Gestapo agent. He added: "You need not wait for Albert; we have already arrested him and have taken all his money. . . . Mr. Wandres said that you would be here with two large suitcases and that you are Paula!" It is a mystery until this day where the Gestapo got this information. But this was a popular method of the Gestapo, that is, claiming

that certain brothers had said certain things so as to break down the confidence among the brothers, causing them to withdraw from such "traitors."

A PLAN OF PERPETUAL DETENTION

With this series of arrests an important era ended for the German brothers. The period of well-organized activity was over. Everything now pointed to the start of a new phase in the fighting. The Gestapo's goal was now: Each individual courageous enough to hold to Jehovah must be destroyed, thereby destroying the organization.

According to a circular released by the Düsseldorf Gestapo on May 12, 1937, Bible Students were henceforth to be put into concentration camps even in cases where no judicial warrant for arrest existed but simply on the grounds of suspicion. Similar notices were released throughout Germany. Besides, the Bible Students were to be automatically placed in concentration camps after serving their court-appointed terms of imprisonment. This decision was made more severe and extended in April of 1939. From now on, only those willing to sign a declaration disassociating themselves from Jehovah and his organization were to be freed. Many brothers were not even given an opportunity to decide whether to sign the declaration.

When Heinrich Kaufmann from Essen had served his prison sentence and had put on his civilian clothes he was simply told by a criminal agent that he was being taken into protective custody. First they took him to his home, however, which he had not seen for a year and a half, and asked him: "Do you want to rescind your faith and follow Hitler?" At the same time they showed him his house keys and a package of twenty pounds of foodstuffs, promising him that his wife would also be returned from the Ravensbrück concentration camp. Brother Kaufmann rejected the offer.

At times attempts were made to trick the brothers, as Ernst Wiesner reports. A short time before he was to be released he had a paper placed before him. The statement was so general in nature that, after reading it through carefully, he decided he could sign it. But now came the trick. Brother Wiesner was to put his signature at the bottom of the page, but the bottom half of the page was empty. There was no doubt that the Gestapo would later add other things that Brother Wiesner would not have been able to sign with a good conscience. But he realized at once what they were up to and, before they could stop him, he signed his name directly underneath the typewritten text. The

result was that, despite his signature, he was not released, but was informed by the secret police three weeks before his sentence was over that he was at once being transferred to a concentration camp.

THE CONCENTRATION CAMPS

—A YAWNING ABYSS

In the *Vierteljahresheft für Zeitgeschichte* (History Quarterly) Hans Rothfels writes in his second pamphlet for 1962: "Being put into concentration camps was for the Earnest Bible Students the last and the most difficult phase of their period of suffering under the National Socialists. . . ."

Consoling for the majority was the fact that there were already incarcerated faithful brothers who were hardened by the heat of persecution. Being with them and experiencing their loving care was comforting and quickened the hearts of each new "entry."

But whenever our brothers' steadfastness was seen and reported to the government, its only thought was of how it could increase their sufferings. So it was that for a time Jehovah's witnesses were, as a matter of routine, given twenty-five stripes with a steel whip, besides the many other brutal means of torture, when they arrived at the camps. Their slave labor began at 4:30 in the morning, when the camp bell sounded to wake everyone up. Shortly thereafter a tumult broke forth: making the beds, washing, drinking coffee, taking roll call—and all of this on the double. No one was allowed to do anything at a normal pace. They marched to roll call, then stepped out to join the various work crews. What now followed was a real drama: carrying gravel, sand, stones, poles, entire sections of barracks, and this all day—all on the double. The taskmasters, who yelled at the prisoners without letup and forced them to the limits of endurance, were the worst that Hitler could offer.

Remembering that Jesus suffered similar things was comforting and encouraging and gave them strength to persevere under the inhuman treatment.

For the sake of variety, "punishment exercises" were sometimes held for no particular reason. The brothers were often forced to go without food. It could be a real test when, instead of being able to sit down to eat a meal, a tired brother was forced to stand at attention another four or five hours in the courtyard, and this only because one of the brothers had a button missing from his jacket or for some other insignificant infraction of the rules.

Finally they were permitted to go to sleep, if hunger would allow it. But the nights were not always just

for sleeping. Often one, or sometimes several, of the infamous "block leaders" would show up in the middle of the night to terrorize the prisoners. These episodes would sometimes be introduced by revolver shots into the air or into the barracks rafters. Then the inmates would be forced to run around the barracks, or, at times, even to climb over them, in their night shirts, this as long as the "block leaders" desired. It is understandable that the older brothers suffered the most under such treatment, and it cost many of them their lives.

In March 1938 an absolute correspondence ban was enforced for Jehovah's witnesses in concentration camps. This lasted for nine months, during which time the brothers could neither get in touch with their relatives nor vice versa. Even after this ban was rescinded, the limitation that each of Jehovah's witnesses might write his relatives only five lines a month stayed in effect for between three and a half and four years—in some camps even longer. The text was prepared and read: "Your letter has been received; thank you very much. I am well, am healthy and hearty. . . ." But there are cases where the death notification arrived before the letter that read: "I am well, am healthy and hearty." On the empty space on the letter the following text was stamped: "The prisoner remains, as before, a stubborn Bible Student and refuses to reject the Bible Students' false teachings. For this reason the usual privileges of correspondence have been denied him."

"FOUR SQUARE" MEETS HIS MATCH

Life in a concentration camp was full of its daily anxieties, often caused by the camp commander himself. For a time the commander in Sachsenhausen was a man by the name of Baranowsky, and, because of his husky build, the prisoners soon nicknamed him "Foursquare."

He generally met each new arrival of prisoners himself and delivered his "welcoming speech" to them. It usually started with the words: "I am the camp commander and am called 'Foursquare.'" Now listen, all of you! You can get anything you want from me—a shot in the head, a shot in the chest, a shot in the stomach! You can cut your throats if you want to or rip open your arteries! You can run into the electric fence if you'd like. Just remember that my boys are good shots! They will send you right straight to heaven! He never missed an opportunity to poke fun at Jehovah or his holy name.

But at the beginning of the ban on Jehovah's wit-

nesses a young man about twenty-three years old from Dinslaken had learned the truth. His name was August Dickmann. Though he had not yet been baptized, the Gestapo had arrested him and brought him to trial. After serving his sentence he had let the Gestapo pressure him into signing the "declaration," no doubt in the hope that this would free him from further persecution. Despite this, he was put into Sachsenhausen in October of 1937 immediately after serving his prison term. The brothers there used every opportunity to carry on joyful and encouraging discussions with one another, and now, being among them, he realized that he had compromised with the enemy due to weakness. He repented and asked to have the statement he had signed annulled.

In the meantime his fleshly brother Heinrich had also been delivered into the Sachsenhausen camp. August told him about having signed the statement but that he had, in the meantime, demanded that it be annulled.

The next few weeks passed rapidly. When the second world war broke out in the latter half of 1939, the camp commander, Baranowsky, began to carry out his plans. He saw his opportunity when August Dickmann's wife sent her husband his military induction slip, which had been sent to their home in Dinslaken. Three days after the war broke out, Dickmann was ordered to the "political department." Before roll call was taken, Heinrich, whom August had notified of this new development, warned him that now that war had broken out he should be prepared for anything. He should be completely sure of what he wanted to do. August answered: "They can do what they want to with me. I will not sign and will not compromise again."

The hearing was held that afternoon, but August did not return to the brothers. As it later turned out, he had not only refused to sign the military induction slip but had given a fine witness. He was placed in solitary confinement in the dungeon while the camp commander notified Himmler of the case, asking permission to execute Dickmann publicly in the presence of the brothers and the entire camp. He was convinced that a large number of Jehovah's witnesses would sign if actually faced with death. The majority until now had refused to do so, but only threats had been made. Himmler answered by return mail that Dickmann was sentenced to death and should be executed. Now the way was open for "Foursquare" to put on his 'big show.'

It was a Friday. There was an eerie quiet hanging over the entire camp when suddenly a command group came and, in a short time, set up a firing range in the courtyard. This, of course, led to all sorts of rumors.

Excitement grew even more intense when orders were given to quit work an hour earlier than usual. Paul Buder still remembers how, when their work crew was marching back, an SS man laughingly told him: "Today is Ascension Day! One of you will be going to heaven today."

When the crew to which Heinrich Dickmann was assigned entered, the camp elder approached him and asked if he knew what was going on. When he replied he did not, he was told that his brother August was to be shot.

But there was no time for long discussions. Commands were issued for all the prisoners to march onto the field. Jehovah's witnesses were placed directly in front of where the firing squad would stand. All eyes were fixed on this point. The SS guards marched in; security precautions were four times what they normally were. The cover was withdrawn from the guns and munition was placed in the weapons for immediate use. SS men were perched on the high wall looking forward to what was going to take place—so many of them that a person felt that the entire group had been commanded to be present for this bloody spectacle. The main gate was constructed of strong round iron bars and the sensation-loving SS men were standing and hanging on it like a bunch of grapes. Some of them had even climbed up on the crossbars so as to be able to see better. Their eyes were full, not only of curiosity, but also of bloodthirstiness. Some of the faces revealed a certain horror, for they all knew what would soon be taking place.

Accompanied by several ranking SS officers, August was led in, his hands tied in front of him. Everyone was impressed by his calmness and composure, like someone who had already won the battle. Approximately six hundred brothers were present, his fleshly brother Heinrich standing only a few meters away.

Suddenly there was a crackling in the loudspeakers as the microphones were turned on. One could hear "Foursquare's" voice: "Prisoners, listen!" There was immediate silence. There was just the slightly asthmatic breathing of this monster as he continued:

"The prisoner August Dickmann from Dinslaken, born on January 7, 1910, refuses to perform military service, claiming he is a 'citizen of God's kingdom.' He has said: He who sheds human blood will have his blood shed. He has placed himself outside of society and in accordance with instructions from SS leader Himmler he is to be executed."

While a deathly silence reigned over the entire courtyard, "Foursquare" continued: "I notified Dickmann

an hour ago that his miserable life would be blotted out at 6:00 o'clock."

One of the officials approached and asked if the prisoner should once again be asked if he had changed his mind and was willing to sign the draft papers, whereupon "Foursquare" answered: "It would be useless." Turning to Dickmann, he commanded: "Turn around, you swine," and then gave the command to shoot. At that, Dickmann was shot from behind by three SS men. A ranking SS leader later walked over and shot him in the head, sending blood streaming down his cheek. After a lower-ranking SS man had taken off his handcuffs, four brothers were instructed to put him in a black box and to carry him into the ward.

Whereas all the other prisoners were now permitted to break ranks and to go to their barracks, Jehovah's witnesses had to remain. Now was the time for "Foursquare" to make good his claim. With great emphasis he asked who was now ready to sign the statement—not only a rejection of one's faith, but also indicating one's willingness to become a soldier. No one responded. Then two stepped forward! But not to sign the statement. They asked that the signature that both of them had given approximately a year before be annulled!

This was too much for "Foursquare." Furious, he left the courtyard. As can be expected, the brothers had a very bad time of it that evening and during the next few days. But they remained steadfast.

Dickmann's execution was announced several times over the radio during the next few days, apparently in the hope of intimidating other Witnesses still free.

Three days later his brother Heinrich was called to the "political department." Two high-ranking Gestapo agents had come from Berlin to find out what effect his brother's execution had had upon him. According to his own report, the following conversation took place:

"Did you see how your brother was shot?" My answer was: 'I did.' 'What did you learn from this?' 'I am and I shall remain one of Jehovah's witnesses.' 'Then you will be the next one to be shot.' I was able to answer several Bible questions, until finally an agent shouted: 'I don't want to know what is written, I want to know what you think.' And while he tried to show me the necessity of defending the fatherland, he kept throwing in sentences like: 'You will be the next one to be shot . . . the next head to roll . . . the next one to fall.' Until the other agent said: 'It is useless. Here, finish up the records.'"

The statement was once again placed before Brother Dickmann for signing. He refused, saying: "If I would

recognize the state and government by signing this I would be signifying agreement with my brother's execution. This I cannot do." The answer: "Then you can start figuring out how much longer you will be alive."

But what happened to "Foursquare," who had mocked and challenged Jehovah as few humans ever had? He was seen in the camp only a few times after that, and then not at all. The prisoners found out, however, that shortly after August Dickmann's execution, he was struck with a terrible illness. He died five months later without ever having an opportunity of mocking Jehovah or his witnesses again. "I have taken up a fight with Jehovah. We will see who is the stronger, I or Jehovah," "Foursquare" had said on March 20, 1938, when he placed the brothers in the "isolation crew." The battle had been decided. "Foursquare" had lost. And whereas our brothers were released from the "isolation crew" a few months later, and, in certain instances, received a certain amount of relief, the rumor continued to circulate throughout the camp that "Foursquare" was seriously ill and that when officers visited him at his sickbed he would whimper: "The Bible Students are praying me to death, because I let their man be shot!" It is also a fact that after he had died, his daughter, when asked the cause of her father's death, would always answer: "The Bible Students prayed my father to death."

DACHAU

Brother Friedrich Frey from Röt reports about the treatment meted out in the "isolation group" at Dachau: "One can scarcely describe the hunger, the cold, the torments. An officer kicked me in the stomach with his boots once, bringing on a serious ailment. Another time the bridge of my nose was so deformed by repeated beatings that to this day I have difficulty breathing. Once an SS man caught me eating a couple of dry crumbs of bread during working hours to still my hunger. He kicked me in the stomach with his boot and knocked me to the ground. As further punishment I was hung on a three-meter-high pole with my arms chained behind me. This abnormal position of the body and its weight caused a blockage in the blood circulation and excruciating pain. An SS man grabbed both of my legs and swung them back and forth, crying, 'Are you still one of Jehovah's witnesses?' But I was unable to answer because the sweat of death was already breaking out on my forehead. I have a nervous twitching from this even until this day. I could not help but think of the last few hours that our Lord

and Master spent with his hands and feet run through with nails."

In Dachau, shortly before "Christmas," a large Christmas tree was put up and decorated with electric candles and other forms of decoration. The camp's 45,000 prisoners, including over a hundred of Jehovah's witnesses, hoped that they would be able to enjoy a few days of peace. But what happened? At 8:00 o'clock on Christmas Eve when all prisoners were in their barracks, the camp sirens suddenly began to wail; the prisoners were to march out onto the courtyard as fast as possible. One could hear the SS band playing. In marched five companies of fully equipped SS troops. The camp commander, accompanied by SS officers, delivered a short speech telling the prisoners that they wanted to celebrate Christmas with them this evening in their own particular way. He then pulled a list of names from his briefcase and for almost an hour read the names of prisoners who had been recommended for punishment during the last few weeks. The block was brought out and set up and the first prisoner was strapped down upon it. Afterward two SS men equipped with a steel whip took their places to the right and to the left of the block and began to beat the prisoner while the band played "Silent Night"; all the prisoners were expected to sing along. At the same time the prisoner being given the twenty-five strokes was forced to count these out in a loud voice. Each time a new prisoner was strapped down to the block two new SS men stepped forward to administer the punishment. Truly a worthy way for a "Christian nation" to celebrate Christmas.

In the face of such treatment our brothers needed strong faith, a faith made strong by a careful study of God's Word. How a failure to study can be dangerous and can leave a person unprepared for such tests, Helmut Knöller experienced. Let him tell his own experience:

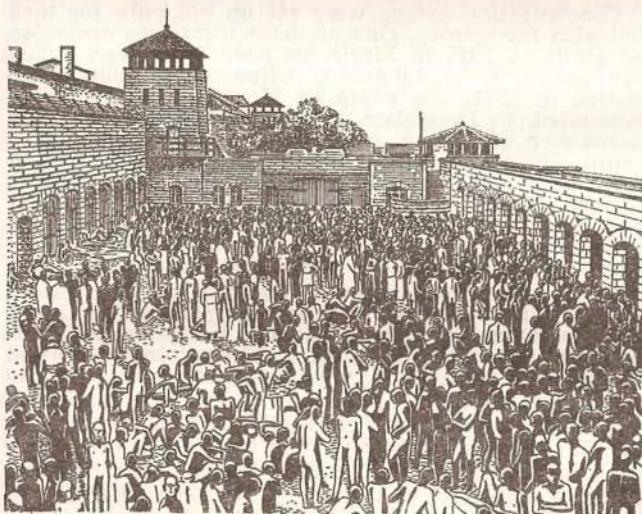
"My first days in Dachau were very difficult. At twenty, I was the youngest of the new arrivals. I was assigned to a special crew that had to work even on Sundays. My overseer was especially hard on me. I had to do the most difficult jobs, to which I was not accustomed, on the double. I collapsed repeatedly but was revived each time by being placed in the basement in water up to my hips and then having water poured over my head.

"I was driven to almost complete physical exhaustion. This went on day after day and I was near the point of despair, knowing that it could go on for weeks, yes, even months. . . . But the difficulties became so

great that I finally went to the camp leaders and signed the declaration indicating that I no longer had anything to do with the International Bible Students. That I signed this was a direct result of insufficient study on my part at home. My parents had studied too little themselves and we children had received only faulty instruction from them. . . . I had been told that we could go ahead and sign such a declaration, since, first of all, nothing was said about Jehovah's witnesses in it, but only about the Bible Students, and, secondly, it was not wrong to deceive the enemy if this would result in our being set free so that we might better serve Jehovah outside." It was only later while in Sachsenhausen that mature brothers helped him to appreciate the meaning of Christian integrity and built up his faith.

MAUTHAUSEN

Even though many persons were gassed or cruelly killed at Dachau, yet Mauthausen was a regular destruction camp. The camp commander, Ziereis, repeatedly said he was only interested in seeing death certificates. In fact, within a period of six years 210,000



Courtyard at entrance to Mauthausen concentration camp, with group of naked entrants

men were cremated in the two modern crematories they had there, an average of a hundred a day.

When prisoners were made to work at all, it was generally in the quarry. A steep cliff located there was called the "wall of parachutists" by the inhuman SS. Hundreds of prisoners were shoved over this cliff and then lay motionless below. They were either killed by the fall or drowned in a ditch filled with rainwater. Many despondent prisoners even jumped into the abyss of their own will.

Another attraction was the so-called "stairs of death." A pile of 186 loose blocks of various height piled on top of one another was called a stairway. After the prisoners had lugged heavy stones on their shoulders up to the top, the SS men enjoyed starting mass slides by kicking them or striking them with the butt end of their rifles, thereby knocking them over backward down the "stairs." This resulted in many deaths, the number of dead increased by the falling rocks from above. Valentin Steinbach from Frankfurt recalls that groups of 120 men put together in the morning often returned in the evening with only some 20 still alive.

CONCENTRATION CAMPS FOR WOMEN

Concentration camps were set up not only for men but also for women. One of these went into operation as early as 1935 in Moringen near Hannover. When the pressure on Jehovah's witnesses became more severe in 1937, the camp in Moringen began to be evacuated. In December some 600 prisoners, including a number of sisters, were taken to the Lichtenburg camp. Since efforts to talk our sisters into changing from their steadfast course failed, a "penal crew" was formed. Their overseers gave them very little to eat and constantly tried to find reasons for meting out punishment. The camp commander told them: 'If you want to stay alive, then come to me and sign.'

One method used in an attempt to get our sisters to break their integrity is reported upon by Ilse Unterdörfer: "One day Sister Elisabeth Lange from Chemnitz was called to the director. She resolutely refused to sign the declaration, whereupon she was taken to a cell located in the basement of this old castle. As anyone acquainted with old castles and their dungeons can imagine, this was extremely trying. The cells were dark holes with a small barred window. The bed was of stone and most of the time a person was forced to lie upon this cold, hard 'bed' without even a straw sack. Sister Lange spent half a year in solitary confinement in this hole in the basement. Although she

suffered physically, it did not shake her determination to remain faithful."

Another method that was employed to try to break the steadfastness of our sisters was hard physical labor. For this reason a number of sisters were taken to Ravensbrück. It was on May 15, 1939, that the first group arrived, closely followed by others. The camp soon grew to include 950 women, some 400 of them Jehovah's witnesses. All of them were called upon to do the most difficult construction and cleaning up work, jobs normally required only of men. The new camp commander, who was especially noted for his brutality, thought he would be able to wear the sisters down by making them perform hard physical labor.

Such treatment naturally resulted in many deaths. Then, too, complete groups were taken to Auschwitz, a camp which, like Mauthausen, was especially equipped for mass destruction. Women who were old, in poor health or did not meet up to the SS men's standards for women who could produce a "master race" were faced with death. Berta Mauerner tells us what went on there:

"We were forced to stand naked in front of a commission which made its selection. Immediately thereafter, the first group left for Auschwitz. Among them were a number of sisters who had been deceived into thinking that they were being taken to a camp where they would have it easier, although everyone knew that Auschwitz was even more unbearable. Those making up the second group were told the same thing. Among this group were many weak and sickly sisters." Soon thereafter their relatives were notified of their deaths. In most cases 'circulatory ailments' was listed as the cause of death.

Another thing that could have presented a test for the sisters is reported on by Auguste Schneider from Bad Kreuznach:

"One day a prisoner came to me and said: 'Mrs. Schneider, I am leaving here!' I asked her where she was going and she answered: 'There are so many men here that a brothel is being set up for the prisoners. We were asked, and about twenty to thirty women have volunteered. We are being given nice clothes and prettied up!' I asked her where it was going to be, and she answered, 'In the men's camp.'

"One can hardly describe what took place there. But one day an SS leader told me: 'Mrs. Schneider, you will have heard what is taking place in the men's camp. I just wanted to let you know that none of Jehovah's witnesses have taken part!'"

Ravensbrück became widely known as the most notorious of all the concentration camps for women.

When the second world war broke out, the number of sisters there had risen to some five hundred.

One day several sisters were suddenly ordered from their cells and put to work shining up the entire building, since Himmler had indicated he would be coming for inspection. But the day passed and he failed to show up. Our sisters had already got ready for bed, that is to say, they had taken off their shoes, which served as pillows, but because of the cold they slept in their clothing. They lay down as close together as possible so as to keep warm. From time to time they would change positions so that everyone would be on the outside once, where it was naturally colder. Suddenly there were loud noises in the corridors and cell doors began to be opened. Our sisters now stood before the man who in Germany decided over life and death. Himmler examined the sisters critically, asked them some questions and was forced to the realization that they were unwilling to make any concessions.

That same evening after Himmler and his attendants had left, a large number of prisoners were called out and other prisoners could hear their screams. Himmler had introduced the "intensified" punishment also for women; they received twenty-five strokes with the steel whip on their naked buttocks.

One sister tells of the courage with which many faced their problems: "In my block there was a Jewish woman who had accepted the truth. One night she too was awakened. I heard her as she got up and I tried to give her a word of comfort. But she said: 'I know what is awaiting me. But I am happy to have learned of the wonderful hope of the resurrection. I am calmly awaiting death.' And courageously she walked out."

DIVISIONS ADD TO THE HARDSHIP

Cut off from the brothers outside, those in the camps felt a great craving for spiritual food. New arrivals were questioned by the brothers to find out what had been published in *The Watchtower*. Sometimes the information was accurately conveyed, and sometimes it was not. There were also brothers who tried to use the Bible to set the date when they would be delivered, and, although the arguments were weak, some hopefully grasped at these "straws."

During this time a brother who had an exceptional memory was put in Buchenwald. At first his ability to recall and to share with others the things he had learned was a source of encouragement to the brothers. But in time he became an idol, "the wonder of Buchenwald," and his statements, even his personal opinion, were viewed as final. From December of 1937 until

1940 he delivered a talk every evening, about a thousand in all, and many of these were taken down in shorthand so that they could be mimeographed. Though there were many older brothers in the camp who were capable of giving discourses, this brother was the only one who did so. Any who were not in full agreement with him were referred to as "enemies of the Kingdom" and "Achan's family," to be avoided by the "faithful ones." Almost four hundred brothers more or less willingly went along with this arrangement.

Those thus labeled "enemies" were also brothers who had been willing to risk their lives to promote Kingdom interests to the best of their abilities. They, too, had been put into the camp because of determination to prove their integrity, even to death. Some of them were not fully applying Bible principles, it is true. Yet when they sought to establish contact with the responsible ones so that they too could benefit from what spiritual food became available in Buchenwald, these viewed it as "beneath their dignity" to discuss matters.

Wilhelm Bathen from Dinslaken, who is still serving Jehovah, relates how he personally was affected: "When I realized that I too had been disfellowshipped I was so spiritually shaken and depressed that I asked myself how such a thing was possible. . . . I often got down on my knees and prayed to Jehovah that he should give me a sign. I asked myself if I were to blame for the situation and whether he too had disfellowshipped me. I had a Bible and I would read in it in the dim light and I found a great deal of comfort in the thought that this was coming upon me as a test, otherwise I already would have been destroyed, for this being cut off from the brothers was a tremendous pain."

Thus human imperfections and an exaggerated view of one's own importance, led to divisions among God's people, resulting in severe tests for some.

OVERREACHED BY CONCERN FOR "SURVIVAL"

Some who were put into the camps, determined not to compromise, later allowed concern for "survival" to eclipse their love for Jehovah and for their brothers. If a person could attain to some responsible position in the camp organization, entrusted with oversight of some sphere of activity, he would no longer have to wear his strength down with hard labor. But this was dangerous. In many cases it required that he work closely with the SS, that he drive the prisoners to work at a faster pace and that he report prisoners—even his own brothers—for punishment.

A brother by the name of Martens found himself in such a position while in the Wewelsburg camp. At first he had oversight of 250 Bible Students. He constantly strove to be a very good "camp elder" in the eyes of the SS. In time, many political prisoners and others were added to the camp. Martens did not want to lose his position, so he had to champion the interests of the SS and employ their methods.

Before long he was forbidding the brothers to consider the daily text or to pray together. Soon he was frisking them and beating with a rubber hose those on whom a copy of the daily text was found. One morning, as several brothers were praying together, he jumped into the midst of them and disrupted the session, saying: "Don't you know the camp rules? Do you think I want trouble just because of you?" Thus much additional suffering was brought on a large number of faithful brothers by a very few who lost sight of their goal.

THE PROBLEM OF HUNGER

After the second world war began available food was sent to the fronts. Meals in the concentration camps consisted mostly of a type of turnip that, generally, was used only for feeding animals. Everything was prepared with such a lack of love that the prisoners were often heard to say that even the swine would have refused to eat the food. But it was not a question of having appetizing food, it was simply a question of survival. Many starved to death. "My greatest test was hunger," Brother Kurt Hedel writes, and explains by saying: "I am about 6 foot 2 inches tall and normally weigh some 230 pounds. But in the winter of 1939/1940 I weighed only 90 pounds and even less. I was nothing more than skin and bones. Despite my size I was not given more to eat than those smaller than I was. I often dug my fists into my stomach for pain until a mature brother advised me to take my problem to Jehovah in prayer and to ask him to help me endure the pain. I soon realized what a help prayer proves to be in such situations." Another brother recalls that he often put sand in his mouth to fight the pangs of hunger.

How comforting was the brotherly association in such situations. Yes, it was very touching to see brothers, themselves marked for death, give some of their scant bread rations to those having a harder time of it than they were. Often it was just crumbs that they secretly hid under the pillows of those who for some reason or another had not been given anything to eat

and who had been forced to stand out in the courtyard in the fierce cold with hardly anything on. How soothing it was for those the enemy had almost "broken down" to hear from the mouth of a mature brother encouraging words trickling down like oil onto a wound and giving new strength at a time when they felt their situation to be unbearable! And how powerful united prayer proved to be! Frequently, evenings, when the barracks were locked up and everything was quiet in the dormitories, problems were unitedly presented to Jehovah in prayer. They were often matters that had to do with them all, but just as often with problems of individual brothers. Whenever Jehovah—as he did in so many cases—immediately brought about a change for the better, this was a cause for a united prayer of thanks on the next day. Up against a situation a person could not have mastered alone, the brothers realized once again that "we are never alone."

WHAT HAPPENED TO THOSE THAT COMPROMISED

It is interesting that the SS, who often used the dirtiest tricks to try to get someone to sign the declaration, frequently turned against them once they had actually signed and harassed them more afterward than they had before. Karl Kirscht confirms this: "More than anyone else Jehovah's witnesses were the victims of chicanery in the concentration camps. It was thought that in this way they could be persuaded to sign the declaration. We were repeatedly asked to do so. Some did sign, but, in most cases, they had to wait more than a year before they were released. During this time they were often publicly reviled by the SS as being hypocrites and cowards and were forced to take a so-called 'honor walk' around their brothers before being permitted to leave the camp."

Wilhelm Röger recalls that a brother signed the declaration when his wife and daughter came to visit, but he did not tell the brothers about having done so. "Several weeks later he was informed he should get ready for release. (Such ones generally had to stand at the gate until their names were called.) This brother stood at the gate all day and was still standing there that evening, so he had to return to the brothers in the barracks. After the evening roll call, which was conducted by a much feared captain by the name of Knittler, this brother was sent to get a footstool from the barracks and then forced to stand on it in the courtyard in front of the brothers marching in. Knittler now directed attention to the brother and, giving us all a sharp look, said: 'Look at your coward; he has signed without telling any of you about it!' In actuality

the SS would have liked for all of us to sign. But the respect which they secretly had for us was gone once someone did."

Sister Dietrichkeit remembers two sisters who signed the declaration. When they returned they told Sister Dietrichkeit they had signed because they were afraid they were going to starve to death. They did not hide the fact that the SS had asked them: "Now that you have denied your God, Jehovah, what God will you serve?" The two sisters were soon released, but when the Russians invaded the country both were rearrested for some reason or another and taken to prison by the Russians where they actually did starve to death. In another case a sister who signed was raped by the Russians during the last few days of the war and then murdered by them.

A large number of the brothers who signed the declaration were drafted into the military and taken to the front, where most of them lost their lives.

Even though there is proof enough that those brothers who signed thereby placed themselves outside of Jehovah's protection, it did not hold true in most cases that they were "traitors." Many had their signature annulled before their release, once understanding, mature brothers had helped them to realize what they had done. Repentantly asking Jehovah to give them another chance to prove their faithfulness, many of these, after the breakdown of Hitler's regime, spontaneously joined the publishers' ranks and began working as congregation publishers, in time as pioneers, overseers, even as traveling overseers, promoting in an exemplary way the interests of Jehovah's kingdom. Many were comforted by the experience of Peter, who had denied his Lord and Master too, but had been taken back into his favor.—Matt. 26:69-75; John 21:15-19.

TREASON

Whereas some temporarily lost their spiritual balance due to the sly methods used or because of human weaknesses, there were others who turned traitor and caused their brothers much suffering.

Julius Riffel reports that in 1937/1938 "a Brother Hans Müller from Dresden came to the Bern Bethel and tried to get in touch with brothers in Germany, allegedly with the goal in mind of 'rebuilding the underground organization in Germany after so many brothers had been arrested.'

"I naturally declared my willingness to cooperate, as did several other brothers. Sorry to say, we did not know at the time that this 'Brother' Müller was work-

ing with the Gestapo in Germany. Unsuspectingly we made plans in Bern and began our work. I was to take over Baden Württemberg. In February 1938 I crossed the border into Germany and tried to reorganize the activity by getting in touch with the brothers who were still free. Two weeks later I was arrested. . . . The Gestapo knew about our activity in all its details and this through this false brother who helped rebuild the underground organization, only to betray it to the Gestapo afterward. This 'brother' did the same thing a year later in the Netherlands and also in Czechoslovakia. . . .

"In 1939 I was taken by prison truck to Coblenz, where I was to testify at the trial of three sisters with whom I had worked underground in Stuttgart. There I myself heard a Gestapo agent tell a court official how they knew all the details about our work, things like cover addresses and aliases, as well as the structure of the organization. Once when we were waiting outside in the corridor this same Gestapo agent told me they would not have been able to get behind our activity so easy had it not been for the fact that we had good-for-nothings in our ranks. Sorry to say, I could not deny this. From time to time I was able to warn the brothers from prison about this traitorous 'brother,' but Brother Harbeck ignored the warning, simply being unable to believe it. According to my opinion, this Müller was responsible for hundreds of brothers being thrown into prison."

THE STREAM CONTINUES TO FLOW

Even though the enemy repeatedly opened up new gaps in the ranks of God's people and decimated the number of those still free, there were always others who recognized the necessity of providing the brothers with spiritual food. This they did despite the danger to their lives. One of the brothers who rebuilt the *Watchtower* distribution system among the brothers, while Müller continued to do his dirty work in Dresden, was Ludwig Cyranek. He did this until he was arrested and sentenced to two years in prison. Then, just as soon as he had left the prison doors behind him, Brother Cyranek went right back to work.

Many sisters joyfully filled up the places left open by the arrests of the brothers, although they realized that in accordance with the more severe war laws they could lose their lives if they were caught. Among those used to distribute *The Watchtower*, for example, were Sister Neuffert in Holzgerlingen, Sister Pfisterer in Stuttgart and Sister Franke in Mainz. Brother Cyranek wrote these sisters letters containing harmless infor-

mation, letters that the sisters ironed so that they could read the secret message he had written underneath in lemon juice, telling them where they should take *Watchtowers* and how many.

From time to time Brother Cyranek would go to Stuttgart, where Maria Hombach worked for him as secretary. He dictated reports to her about the work in Germany, which he would then send to Arthur Winkler in the Netherlands, who looked after Germany and Austria. Sister Hombach wrote these letters in lemon juice, too, so that important information would not fall into unauthorized hands.

That this underground activity functioned for at least a year can be attributed only to Jehovah's guidance. He often saw to it that his people were led in strange ways, that they might be supplied with spiritual food in due season. Müller soon felt the time opportune to betray this entire organizational ring to the Gestapo. Everyone involved was arrested within several days. At the trial in Dresden, Brother Cyranek was sentenced to death and the others received long prison terms. On July 3, 1941, just a few hours before his execution, he wrote his relatives the following letter:

"My dear brother, sister-in-law, parents, and all other brothers included,

"Fear God and attribute to him the honor! I must write you the painful news that when you receive this letter I no longer will be alive. Please do not be overly sad. Remember that it is a simple matter for Almighty God to raise me from the dead. Yes, he can do all things and if he permits me to drink this bitter cup, then it certainly serves a purpose. Know that it was my attempt to serve him in my weakness and I am completely convinced that he has been with me right up unto the end. I put myself into his keeping. My thoughts during these last few hours are with you, my dears. May your hearts not be dismayed, but, rather, maintain your composure, for it is much better than for you to know that I am suffering in prison, which would have been a continual worry for you. And now, my dear mother and father, may I thank you both for all the good things you have done for me. I can only stammer out a weak thank you. May Jehovah repay you for all you have done. My prayer is that he may protect and bless you, for his blessing alone makes rich. Dear Toni, I can only too well believe that you would have done everything possible to rescue me from the 'lions' den,' but this in vain. I received notification tonight that the petition for clemency has been rejected and that my sentence will be carried out tomorrow morning. I have made no plea of any kind nor asked for mercy at the hands of man. I appreciate

your good will, however, to help me and thank you as well as Luise from the bottom of my heart for all the good things that you have given me. Your lines of sympathy did me good. Many greetings to you all and may I send you all a kiss. I especially have a place in my heart for Karl. May God be with you until we meet again. I put my arms around you in departure. [signed] Ludwig Cyranek."

Julius Engelhardt, who mimeographed *Watchtowers* with Sister Frey in Bruchsal, had worked closely with Brother Cyranek in the southern part of Germany. It was planned that in case of Brother Cyranek's arrest he would continue the work. Sorry to say, Müller betrayed him to the Gestapo too, and they soon found his hiding place in his hometown of Karlsruhe. But Brother Engelhardt had always encouraged the sisters by telling them 'it can't cost us anything more than just our heads,' and he was determined to sell his freedom at the highest price possible. Although the Gestapo agent had already taken him into custody, he suddenly broke away and bounded down the stairs, where he disappeared into the crowds on the street faster than the police could stop him. It is interesting what secular historians, in the book *Widerstand und Verfolgung in Essen 1933 - 1945* (Opposition and Persecution in Essen 1933 - 1945), say about Brother Engelhardt's activity, as taken from Gestapo files:

"With the arrest of Cyranek, Noernheim and others, the distribution of illegal publications was by no means stopped, for Engelhardt, who at first had been active in the southwest, had been forced to flee to the Ruhr territory in 1940 when threatened by arrest at his former base in Karlsruhe. After a brief stay in Essen he found an illegal place to live in Oberhausen-Sterkrade where from the beginning of 1941 to April 1943 he produced 27 different issues of the *Watchtower* in an edition of 240 and later 360 copies. From the Ruhr territory he arranged for bases in Munich, Mannheim, Speyer, Dresden as well as Freiberg in Saxony and served as treasurer for the entire country. . . . On September 18, 1944, high prison sentences were handed down by the superior court in Hamm against members of the Essen group who held meetings and regularly distributed the *Watchtower* in connection with Engelhardt's activity. . . . Many were put to death."

Christine Hetkamp also gives us an encouraging report about Brother Engelhardt's activity: "My husband, who was baptized, turned into a malicious opposer. . . . I had not missed any of the meetings which had been held alternately at my mother's home, at mine and at my brother's. I could have them in my

home because my husband left on Mondays and stayed at his sister's place until Saturday; she lived a short way outside of town. Hers was a rabid Nazi family and he found shelter there, since he could no longer put up with our spirit, which is understandable. So during his absence *The Watchtower* was printed in our home for almost three years. A brother (Brother Engelhardt) who lived with us for three years first of all wrote the stencils on a typewriter and then used them to make mimeographed copies of *The Watchtower*. Afterward he would travel with my mother to Berlin, to Mainz, Mannheim, etc., where they would deliver the magazines to trustworthy persons who would then distribute them further. Brother Engelhardt and my mother were in charge of the whole arrangement, whereas I did the cooking and the washing. When my mother was put in prison I took over the job of delivering *The Watchtower* to Mainz and Mannheim. . . . In April 1943, my mother was arrested the second time, this time forever. Shortly thereafter Brother Engelhardt, who had been in charge for so long and who had directed the underground work, was also arrested."

Later Sister Hetkamp's daughter, her brother-in-law, her sister, her sister-in-law and her aunt were arrested. All of them were tried on June 2, 1944. Brother Engelhardt and seven additional defendants, including Sister Hetkamp's mother, were sentenced to death. They were all beheaded shortly thereafter.

From then on conditions in Germany continued to grow ever more confused. It was no longer possible to determine for sure where *Watchtowers* were being mimeographed, but they were being produced.

FAITHFUL UNTIL DEATH

The numerous executions that took place during the Third Reich take a special place in the history of persecution. At least 203 brothers and sisters, according to incomplete reports, were either beheaded or shot. This figure does not include those who died from starvation, disease and other brutal mistreatment.

Concerning a brother who was sentenced to death, Brother Bär reports: "All the prisoners and also the prison officials were amazed at him. He was a locksmith and did repair work throughout the entire prison. He went about his daily work without any sign of dejection or sadness; to the contrary, while busy working he sang songs of praise to Jehovah." One day around noon he was taken from the shop, and put to death that evening.

Brother Bär continues his report, saying: "My wife once saw a sister in prison in Potsdam she did not

know. She walked past her in the prison courtyard. When the sister saw my wife she raised both of her handcuffed arms and waved a joyful greeting. Although sentenced to death, there was no look of pain nor of sadness in her glance." This calmness and peace that were radiated by our brothers and sisters sentenced to death takes on added value when a person remembers what they had to put up with in their cells.

Whereas our brothers and sisters were resolute and resigned, in fact, sometimes even joyful in face of the difficult way they were called on to go, others who were not Witnesses often collapsed or, out of their intense fear of death, would let out loud cries until forcibly restrained.

Jonathan Stark from Ulm, however, did not give way to such fear. True, he was only seventeen years old when he was arrested by the Gestapo, and, without legal formalities, was sent to Sachsenhausen, where he was put in the death barracks. His offense? Refusal to take up premilitary work. Emil Hartmann from Berlin heard that Jonathan was confined to those barracks and, though it could have brought severe punishment on him, Brother Hartmann gained entrance to speak to this young brother and strengthen him. For both of them these brief visits were very encouraging. Jonathan was always very happy. Though himself facing death, he comforted his mother with the wonderful hope of a resurrection. When taken by the camp commander to the place of execution just two weeks after his arrival, Jonathan's last words were "For Jehovah and for Gideon." (Gideon was a faithful servant of Jehovah who foreshadowed Jesus Christ.)—Judg. 7:18.

Elise Harms from Wilhelmshaven remembers that her husband was asked seven times to recant after he was sentenced and, when he refused, she was offered permission to visit him on the condition that she do all in her power to persuade him to change his mind. But this she could not do. When he was beheaded, she was happy that he had remained faithful to Jehovah and that he was no longer under pressure to be unfaithful. In the meantime his father, Martin Harms, had been arrested for the third time and put in Sachsenhausen. Deeply moving is the letter his son wrote him shortly before his execution on November 9, 1940:

"My dear father,

"We still have three weeks until December 3, the day on which we saw one another two years ago for the last time. I can still see your dear smile when you were working in the prison basement and I was out walking in the prison courtyard. In the early morning

hours we did not suspect that my dear Lieschen (his wife) and I would be released that afternoon nor that you, my dear father, to our pain, would be taken that same day to Vechta and then later on to Sachsenhausen. Those last moments when we were alone in the visiting room of the prison in Oldenburg are still indelibly impressed upon my memory, how I put my arm around you and promised you that I would take care of mother and you as far as it was in my power to do so. My last words were: 'Remain faithful, my dear father!' During the last one and three quarters years (21 months) of 'slavery in freedom' I have kept my promise. When I was taken into custody on September 3 I turned the responsibility over to your other children. I have considered you with pride during this time and also with amazement at the way you have been carrying your burden in faithfulness to the Lord. And now I, too, have been given an opportunity to prove my faithfulness to the Lord unto death, yes, in faithfulness not only up *unto* death, but even *into* death. My death sentence has already been announced and I am chained both day and night—the marks (on the paper) are from the handcuffs—but I still have not conquered to the full. Remaining faithful is not made easy for one of Jehovah's witnesses. I still have an opportunity to save my earthly life, but only thereby to lose the real life. Yes, one of Jehovah's witnesses is given an opportunity to break his covenant even when in view of the gallows. Therefore, I am still in the midst of the fight and I still have many victories to win before I can say that 'I have fought the fine fight, I have observed the faith, there is reserved for me the crown of righteousness which God, the righteous judge, will give me.' The fight is doubtless difficult, but I am wholeheartedly grateful to the Lord that he not only has given me the necessary strength to stand up until now in the face of death, but has given me a joy I would like to share with all my loved ones.

"My dear father, you are still a prisoner, too, and whether this letter will ever reach you, I do not know. If you should ever go free, however, then remain just as faithful as you are now, for you know that whoever has laid his hand to the plow and looks back is not worthy of the kingdom of God. . . .

"When you, dear father, are at home again, then be sure to take particular care of my dear Lieschen, for it will be particularly difficult for her, knowing that her dear one will not return. I know that you will do this and I thank you ahead of time. My dear father, in spirit I call to you, remain faithful, as I have at-

tempted to remain faithful, and then we will see one another again. I will be thinking of you up until the very last.

"Your son Johannes

"Auf Wiedersehen!"

WORDS OF ENCOURAGEMENT TO THOSE OUTSIDE

Not only were death candidates encouraged by brothers outside; those outside in freedom were often encouraged even more so by their brothers in prison. Sister Auschner from Kempten confirms this. She received a letter from her twenty-one-year-old son on February 28, 1941, which contained the following brief lines directed to his eighteen-and-a-half-year-old brother: "My dear brother. In my last letter I called your attention to a book and I hope that you have taken to heart what I said, for this can only be of benefit to you." Two and a half years later Sister Auschner received from this, her youngest son, a farewell letter. He had taken to heart what his older brother had written and had followed him faithfully into death.

The two brothers Ernst and Hans Rehwald from Stuhm, East Prussia, also assisted each other in a similar way. After Ernst was brought before a military court and sentenced to death, he wrote from his death cell a letter to his brother Hans in prison at Stuhm: "Dear Hans, In case the same thing should happen to you, then remember the power of prayer. I know no fear, for the peace of God is within my heart." A short time later his brother was in the same position and, although he was only nineteen years old at the time, was executed.

A TEST OF LOYALTY FOR MARRIAGE MATES

It was impressive to see how close relatives encouraged their loved ones not to waver in their integrity. Sister Höhne from Frankfurt/Oder was one who accompanied her husband to the railroad station when he received his induction order, never to see him again. Her last words were: "Be faithful"—words that Brother Höhne bore in mind up until his death.

In many cases the brothers were newly married and, had their love for Jehovah and for Christ Jesus not been so strong, they would certainly not have been able to bear breaking off the bonds of communication with their loved ones. Two sisters, who have been widows now for more than thirty-two years, look back on those turbulent times grateful for the help Jehovah gave them. Sisters Bühler and Ballreich, from Neu-losheim near Speyer, both got married near the begin-

ning of the ban and learned the truth around the same time. In 1940 both husbands got their draft call and, upon refusal to take up military service, were arrested.

Sister Ballreich went to the district draft officials in Mannheim, where she learned that the two brothers had been sent to Wiesbaden to appear before a military court. Sister Ballreich received permission to visit her husband on the condition that she try to persuade him to change his mind. Sister Bühler was given permission to visit her husband on the same condition. Both sisters at once went to Wiesbaden. Sister Bühler reports:

"I can hardly describe how sad the reunion was. He (her husband) asked: 'Why have you come?' I answered that I was supposed to try to influence him. But he comforted me, gave me Biblical counsel and told me not to be sad like the rest who have no hope but to place my entire confidence in our great God, Jehovah. . . . A young court clerk, who had accompanied us to the prison, advised us to stay in Wiesbaden until Tuesday, which was the day the case was to be heard. If we were there we would certainly be permitted to attend. So we stayed until Tuesday. We waited outside on the street until our husbands, accompanied by two soldiers with loaded weapons, were led through the street like professional criminals. Truly a spectacle for men and angels. Sister Ballreich and I walked along. We were able to attend the trial. It lasted less than an hour, ending up with two blameless and brave men being sentenced to death. Afterward we could be with them for about two hours in a room on the ground floor. But after we had left the courthouse we walked the streets of Wiesbaden like two lost sheep."

Shortly thereafter the two young sisters received notification that their husbands had been shot to death on June 25, 1940, with the words on their lips "Jehovah forever!"

PARENTS AND CHILDREN PUT JEHOVAH FIRST

A case that occupied the attention, not only of the courts, district attorneys and defenders, but also of the public, involved two Kusserow brothers from Paderborn. Based on the good instruction in Jehovah's ways that they had received at home, they were willing to surrender their lives without fear. And their mother used their death as further opportunity to tell others in her community about the resurrection hope. A third brother, Karl, was arrested three months later and taken to a concentration camp; he died four weeks after his release. There were thirteen members of this family; twelve were put into prison, sentenced to a total of sixty-five years of which they served forty-six.

Similar to the Kusserow case, where, not just the parents, but also the children put Kingdom interests ahead of self was the Appel family from Süderbrarup. They owned a small printing establishment there. Let us hear how Sister Appel tells what happened:

"In 1937 when the large wave of arrests was rolling over Germany, my husband and I were taken away from our four children late on the night of October 15. Eight persons (Gestapo and police officers) entered our home and searched the whole house from the basement to the attic. Then they took us along with them. . . . After we were sentenced my husband was taken to Neumünster and I to the women's prison in Kiel. . . . In 1938 after a series of amnesties we were released. . . . When the second world war broke out, however, we knew what was ahead of us, for my husband was determined to maintain neutrality. We spoke to our children about the whole thing and called their attention to the Biblical pronouncements in regard to persecution.

"As far as possible we arranged to have sufficient clothing on hand for the children so that they would be cared for in this regard. After my husband had told the draft officials his Biblical reasons for being unable to engage in war he got the rest of his personal matters in order. We daily presented all our problems to Jehovah in prayer. On March 9, 1941, at 8:00 in the morning the doorbell rang and two soldiers came to pick up my husband. They waited outside and gave him fifteen minutes to tell us good-bye. Our son Walter had already gone to school. The other three children and Sister Helene Green, who worked in our printery, were asked to come to the apartment at once. My husband's last request was that we sing the song 'He that is faithful, he that is loyal, yields not his soul unto fear.' Although the words stuck in our throats, we sang. After a prayer, the soldiers came in and led my husband away. That was the last time the children ever saw their father. He was taken to Lübeck, where a high official spoke at length with him in a fatherly way, trying to persuade him to put on the uniform. But Jehovah's unchangeable law was so firmly anchored in my husband's heart that there was no turning back. . . .

"It was early on the morning of July 1, 1941, that police officials presented me with a letter . . . notifying me that our car was being confiscated as Communist property and that the printing establishment was being closed by the police. Then he handed me another letter that said: 'You are to bring your children to the city hall on the morning of July 3, 1941. Clothing and shoes are to be brought along.' This was a hard blow.

"So it was that on the morning of July 3, supervisors

from two juvenile homes came to pick up our children. The woman who took charge of my fifteen- and ten-year-old girls, Christa and Waltraud, told me: 'I have known for several weeks that I was to pick up your children, and I have been unable to sleep at night since, knowing that I am taking children out of a well-organized family. But I must do it.'

"Some of the neighbors did not refrain from showing their dislike of the action being taken, but a warning was soon circulated by the responsible authorities that 'anyone speaking about the Appel case is committing national sedition!' Just to make sure, three police officials were sent to oversee the matter of taking away the children. . . . My husband was naturally notified by the officials of the steps that had been taken in regard to the business and the children. They hoped that this would soften him up. He was accused of being dishonest and unscrupulous in having left his family in the lurch. My husband wrote me a very loving letter saying how he had got up very early the next morning, got down on his knees and in prayer committed the care of his family to Jehovah. . . .

"The same day the children were picked up I received notification from the military court in Berlin-Charlottenburg to come there. I was taken before the chief public prosecutor, who asked me to try to influence my husband to put on the uniform. When I told him the Biblical reason for being unable to do this, he shouted full of rage: 'Then he'll get his head chopped off!' Despite this, I asked for permission to speak to my husband. He gave me no answer but pressed a bell that summoned a soldier who took me down one story where several officers greeted me with icy glares and accusations. When I left, one of them followed me, took my hand and said: 'Mrs. Appel, always stay as steadfast as you are now. You are doing the right thing.' I was truly surprised. What was important, however, was that I could speak to my husband.

"While I was in Berlin the Nazis had already sold our business. I was forced to sign the bill of sale because—as I was told—I would otherwise be put into a concentration camp.

"After I had visited my husband in Berlin several times, he was sentenced to death. The lawyer who 'defended' him remarked: 'Your husband has been given a golden opportunity to get out of this, but he has refused to make use of it.' To which my husband replied: 'I have made my decision for Jehovah and his kingdom and that is the end of the matter.'

"On October 11, 1941, my husband was beheaded. In his last letter, which he was permitted to write just a few hours before his execution, he said: 'When

you get this letter, my beloved Maria and my four children, Christa, Walter, Waltraud and Wolfgang, everything will already be over and I will have won the victory through Jesus Christ and my hope is that I have been a conqueror. From my heart I wish you a blessed entry into Jehovah's kingdom. Remain faithful! Three young brothers, who will be going the same way that I am tomorrow morning, are here beside me. Their eyes are aglow!"

"A short time later I was forced to vacate my home in Süderbrarup. The furniture was stored in five different places. I personally landed penniless at my mother's.

"My son Walter was taken out of school by the juvenile home and sent to Hamburg where he took up an apprenticeship in printing. In 1944, he was drafted, although he was only seventeen years old. In a most wonderful way he had come into possession of the book *The Harp of God* before this and had learned a great deal from it during the nights of bombings in Hamburg in his little room in the attic. His desire was to dedicate himself to Jehovah. After many difficulties he was able to go to Malente, at New Year's time of 1943/1944, where, in a darkened laundry, a brother baptized him secretly. . . .

"He was able to get in touch with me secretly and I waited in the streets of Hamburg several hours until he came, because I was forbidden to see my children under any circumstances.

"For his encouragement I could tell him that I had received a letter from the brothers in Sachsenhausen who had heard of our lot. Brother Ernst Seliger wrote that after the camp had quieted down at night several hundred brothers from various nations would bow their knees to Jehovah and make mention of us in their prayers. Then my son was taken by force to East Prussia to the military group to which he was assigned. In the icy cold they took away his clothes and laid his uniform down in front of him, but he refused to put it on. It was two days before he got something warm to eat. But he remained firm.

"In Hamburg we had bidden each other farewell. He told me he would be going the way of his father. Some seven months later, after his papers had been falsified to make him appear to be older, he actually was beheaded, without ever having had a trial. According to law, he was still underage and under juvenile jurisdiction.

"A Süderbrarup policeman visited me and read me the police report from East Prussia. I myself was given nothing at all. Although I had not really counted on my boy having to go through what his father had,

since he was so young and the end of the war was so near, yet despite the great pain I felt, I offered a prayer of thanksgiving to Jehovah. I could now say: "Thank you, Jehovah, that he has fallen on the battlefield for you."

"Then came the upheaval of 1945. Joyfully I welcomed my three remaining children back into my arms. The two youngest ones had been taken out of the juvenile home and had been living with a labor office director for the last three years, where they were to be reared in the sense of National Socialism. I was permitted to visit them only once every fourteen months and to speak to them for several hours, but always with someone else present. Despite this, my two girls were once able to whisper to me that they had a little testament which they kept carefully hidden. When they were alone one of them would listen at the door to make sure no one was coming and the other would read several verses. How happy I was!

"Now in 1945 the faithful brothers began returning from their imprisonment. In Flensburg a ship arrived with many brothers and sisters mainly from the East. At that time a period of intense activity began. There it was that I became acquainted with my present husband, Brother Josef Scharrer. He, too, had been robbed of nine years of freedom. Truly, both of us had gone through difficult times and both of us had the same desire to spend our last remaining years in serving Jehovah with all our strength."

MAKING DISCIPLES EVEN IN A DEATH CELL

That it would be possible to make disciples even in the death cell sounds hard to believe, but Brother Massors reports such an experience in a letter to his wife dated September 3, 1943:

"During 1928/30/32 I pioneered in Prague. Lectures were delivered and the city was covered with literature. At that time I met a political lecturer from the government named Anton Rinker. I talked to him a long time. He accepted a Bible and several books but explained that he had no time to study such things, since he must look after his family and make a living. He said, however, that his relatives were all very religiously inclined, although they did not go to church.

"It must have been in 1940/41 when a new partner was sent into my cell, as was often the case. He was very depressed, but everyone is at first. Only at the time when the cell door flies shut behind him does a person suddenly realize where he is. 'My name is Anton Rinker and I am from Prague,' my new cellmate told me. I recognized him at once and said: 'Anton, yes,

Anton, do you not know me?' 'Yes, you do look familiar, but . . .' It took only a little while for him to remember that I had been at his place in 1930/32 and that he had taken a Bible and several books from me at the time. 'What!' said Anton, 'you are here because of your faith? That I cannot understand; none of the ministers do anything like that. What do you believe actually?' He was to find out.

"'But why don't the clergy tell us these things?' was his question. 'This is the truth. Now I know why I had to come to this prison. I must say, dear Franz, that before I entered this cell I prayed to God that he might send me to a believing person, otherwise I was thinking of committing suicide. . . .'

"Weeks and months passed. Then Anton told me: 'Before I leave this world, may God help my wife and my children find the truth, so that I can leave in peace.' . . . One day he received a letter from his wife in which she wrote:

"'. . . How happy we would be if only you could read the Bible and books that you bought from that German man years ago. Everything has turned out just as the books said. This is the truth for which we never had time.'"

SPIRITUAL FOOD IN THE CONCENTRATION CAMPS

During those years when the brothers, especially those in concentration camps, were "isolated" they had very little opportunity to obtain a Bible or other publications. Just that much more effort was put into recalling the contents of important *Watchtower* articles when they had to stand for hours in the courtyard, or evenings when they had a little quiet in their barracks. Their joy was especially great when it was possible in some way to obtain a Bible.

Jehovah sometimes used interesting ways to get a Bible into the hands of his servants. Franz Birk from Renchen (Black Forest) recalls that one day in Buchenwald he was asked by a worldly prisoner if he would like to have a Bible. He had found one in the paper factory where he worked. Of course Brother Birk accepted the offer thankfully.

Brother Franke also remembers how, in 1943, an aged SS man who had joined this organization only under the pressure of the times went to a number of clergymen on his day off asking for a Bible. All of them said they regretted not having a Bible anymore. It was evening when he finally found a clergyman who told him that he had one small Luther Bible that he had kept for special reasons. He was so happy that an SS man should manifest interest in the Bible, how-

ever, that he said the Bible should be his. The next morning this gray-haired SS man gave Brother Franke the Bible, obviously joyful that he could give this gift to a prisoner he was guarding.

With time it became possible to smuggle new *Watchtower* articles into the concentration camps. In the Birkenfeld concentration camp it was done in this way: Among the prisoners was a brother who, because of his knowledge of architecture, worked with a civilian friendly to Jehovah's witnesses. Through this friendly man the brother made contact with brothers outside the camp who soon supplied him with the newest *Watchtowers*.

Our brothers in the Neuengamme camp had similar opportunities. Most of the approximately seventy brothers there were put to work cleaning up after the air raids in Hamburg. There in Hamburg they could obtain Bibles, once finding three in just a matter of minutes. Willi Karger, who experienced this personally, relates: "I would like to tell of additional spiritual food that a sister from Döbeln brought us. May this never be forgotten. Her brother, Hans Jäger, belonged to our work crew in Bergedorf near Hamburg, and was put to work in the Glunz Iron factory. Hard work and strict surveillance were our lot. Brother Jäger, none-

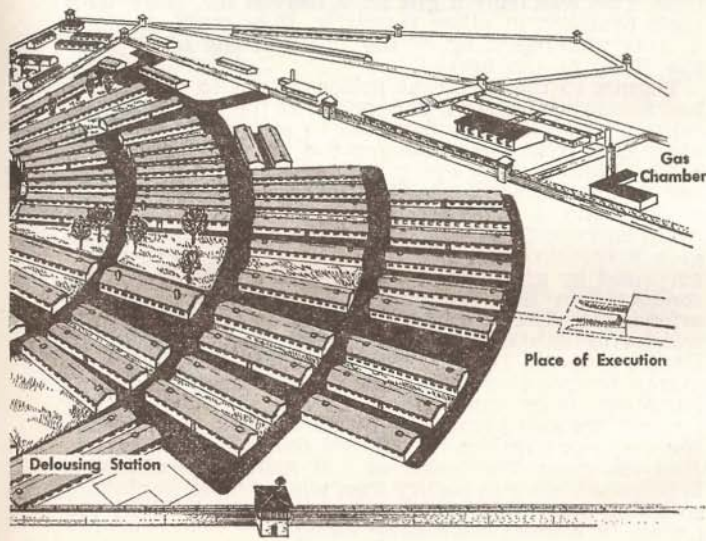
Concentration Camp Sachsenhausen



theless, succeeded in smuggling a letter out and notifying his sister where he would be during his noon hour. His sister took a train to Hamburg and 'felt her way' carefully out to the place where we were working. She succeeded in placing the requested magazines into our hands, so, despite the SS guards and due to Jehovah's supervision, the valuable magazines were brought into the camp undetected."

Everyone schemed up different ways, and with time there were a number of Bibles in the camp. A brother wrote to his wife in Danzig that he would enjoy eating some "Elberfelder gingerbread," and with the next food package (which the brothers could receive in this camp at that time) he received an Elberfelder Bible carefully baked in gingerbread. Certain ones had contact with prisoners who worked at the crematorium. These related that many books and magazines were burned there, so the brothers made arrangements secretly to receive the Bibles and the magazines, in exchange for some of their food supplies.

In Sachsenhausen some Bibles got into the hands of the brothers while they were still in "isolation." Strange as it may sound, isolation proved to be a certain protection in this case, since a brother not only was assigned to guard the door leading to the isolation



area but also had the key and, therefore, had to lock and unlock the door. There were seven large tables in a room that seated fifty-six brothers. For quite a while a brother would give a fifteen-minute comment covering the text while the other brothers were eating their breakfast. This was rotated then among the tables as well as among the brothers sitting at them. This comment was then the subject of conversation when the brothers were forced to stand for hours in the courtyard.

During the severe 1939/1940 winter the Witnesses petitioned Jehovah in prayer on this matter of literature, and, look, a miracle! Jehovah placed his protecting hand over a brother who was able to smuggle three *Watchtowers* into "isolation" inside his wooden leg, and this despite careful examination. Even though the brothers had to crawl under their beds and read by the light of a flashlight while others stood guard to the right and the left, it was a proof of Jehovah's wonderful direction. As a good Shepherd, he does not abandon his people.

In the winter of 1941/1942, when the brothers had been released from "isolation," seven *Watchtowers* dealing with Daniel chapters 11 and 12, the first issue discussing Micah, a book entitled "Kreuzzug gegen das Christentum" (Crusade against Christianity) and a *Bulletin* (now *Kingdom Ministry*) all arrived at one time. This was truly a gift from heaven for, along with their brothers in other countries, they could now get a clear understanding of the "king of the south" and the "king of the north."

Thanks to the fact that prisoners not in "isolation" had Sunday afternoons free and that the political block captain went to other barracks to see his friends that afternoon, it was possible for the brothers to conduct a *Watchtower* study every Sunday for several months. On the average, 220 to 250 brothers shared in this study, while 60 to 70 kept watch all the way up to the camp entrance, and whenever danger arose they would give a certain sign. So it was that they were never surprised by an SS man during their study. The study conducted in 1942 remains unforgettable for those in attendance. The brothers were so impressed by the wonderful explanations concerning the prophecy in Daniel chapters 11 and 12 that, in conclusion, in joyous march tempo, they sang folk songs interspersed with Kingdom songs, thus not giving the guard on duty a few meters away from the barracks on a tower cause for suspicion; rather, he enjoyed the beautiful singing. Just imagine: The voice of 250 men who, although imprisoned, were in reality free, whole-souled in singing songs to Jehovah's praise. What a setting! Might the angels in heaven have sung along?

EASING OF PRESSURE

ON THOSE IN CONCENTRATION CAMPS

Although the blood of faithful witnesses of Jehovah continued to flow at the Nazi executional centers right up until the regime's complete collapse, yet the weapons of those who had time and again sworn that Jehovah's witnesses would leave the concentration camps only through the crematorium chimneys began to weaken. There were also the problems that the war presented. So especially from 1942/1943 on, there were periods when Jehovah's witnesses were left in comparative peace.

The war, which was now a total war, had changed to the point where all available forces were mobilized. For this reason, in 1942 they started including prisoners to the extent possible in projects productive to the economy. In this connection a comment made by SS leader Pohl to his boss, Himmler, concerning the "state of the concentration camps" is interesting:

"The war has brought about a visible change in the structure of the concentration camps and basically changed their function with regard to the use of prisoners.

"The incarceration of prisoners solely because of security, educational or preventative reasons no longer predominates [mass destruction is not even mentioned]. The emphasis has swung to the economic aspect of the matter. The mobilization of all prisoners, in the first place, for war-related jobs (increase of armament production) and, secondly, for peace-related matters becomes more and more the predominating factor.

"The necessary measures being taken result from this realization, requiring a gradual transfer of the concentration camps from their previous one-sided political design to an organization meeting the economic needs."

This transformation, of course, required that the prisoners be fed better if they were to be used more for work. This brought further relief for the brothers. The officials were also judicious enough, with few exceptions, not to try to place the brothers in armament plants, but to use them in accord with their vocational abilities in the various shops.

In the meantime, Jehovah had done his part, for he can direct the hearts of humans—even those of his enemies—like streams of water. A striking example is Himmler. For years he believed that he alone could decide about the lives of Jehovah's faithful servants, but he suddenly began to change his mind concerning the "Bible Students." His personal doctor, a Finnish medical man named Kersten, played an important role.

The masseur Kersten began to have a strong influence on Himmler, who was always quite sickly. He heard about Jehovah's witnesses' being cruelly persecuted and one day asked Himmler to give him some of the women to work on his estate in Harzwalde, some seventy kilometers north of Berlin. After hesitation Himmler agreed, and later he granted Kersten's additional request, releasing a sister from a concentration camp so that she could work in Kersten's second home, in Sweden. It was first from these sisters that Kersten heard the truth about the conditions in the concentration camps and about the indescribable suffering that had been inflicted especially upon Jehovah's witnesses for years. He was greatly dismayed, knowing that his massages repeatedly restored this fiend to sufficient health to carry on his murderous business. He, therefore, decided to use his influence to ease at least to some extent the suffering of all these prisoners. It can thus be attributed to his influence that tens of thousands of them, especially toward the end of the war, were not exterminated. Especially for Jehovah's witnesses his influence proved to be very beneficial. This can be seen from a letter that Himmler wrote to his closest associates, the top SS leaders Pohl and Müller. This letter, stamped "Secret," included the following passages:

"Enclosed is a report about the ten Bible Students that are working on my doctor's farm. I had an opportunity to study the matter of the Earnest Bible Students from all angles. Mrs. Kersten made a very good suggestion. She said that she had never had such good, willing, faithful and obedient personnel as these ten women. These people do much out of love and kindness. . . . One of the women once received 5.00 RM as a tip from a guest. She accepted the money since she did not want to cast aspersions upon the home, and gave it to Mrs. Kersten, since it was prohibited to have money in the camp. The women voluntarily did any work required of them. Evenings they knitted, Sundays they were kept busy in some other way. During the summer they did not let the opportunity pass to get up two hours earlier and gather baskets full of mushrooms, even though they were required to work ten, eleven and twelve hours a day. These facts complete my picture of the Bible Students. They are incredibly fanatical, willing people, ready to sacrifice. If we could put their fanaticism to work for Germany or instill such fanaticism into our people, then we would be stronger than we are today. Of course, since they reject the war, their teaching is so detrimental that we cannot permit it lest we do Germany the greatest damage. . . .

"Nothing is accomplished by punishing them, since

they only talk about it afterward with enthusiasm. . . . Each punishment serves as a merit for the other world. That is why every true Bible Student will let himself be executed without hesitation. . . . Every confinement in the dungeon, every pang of hunger, every period of freezing is a merit, every punishment, every blow is a merit with Jehovah.

"Should problems develop in camp in the future involving the Bible Students, then I prohibit the camp commander from pronouncing any punishment. Such cases should be reported to me with a brief description of the circumstances. From now on I plan on doing the opposite and telling the respective individual: 'You are forbidden to work. You are to be better fed than the others and you do not have to do anything.'

"For according to the belief of these good-natured lunatics merit ceases then, yes, to the contrary, previous merits will be deducted by Jehovah.

"Now my suggestion is that all of the Bible Students be put in work—for example, farm work, which has nothing to do with war and all its madness. One can leave them unguarded if properly assigned; they will not run away. They can be given uncontrolled jobs, they will prove to be the best administrators and workers.

"Another use for them as suggested by Mrs. Kersten: We can employ the Bible Students in our 'Lebensbornheime' (homes erected to rear children fostered by SS men to produce a master race), not as nurses, but, rather, as cooks, housekeepers, or to do work in the laundry or similar jobs. In cases where we still have men serving as janitors we can use strong women Bible Students. I am convinced that, in most cases, we will have little difficulty with them.

"I am also in agreement with suggestions that Bible Students be assigned to large families. Qualified Bible Students who have the necessary ability should be found and reported to me. I will then personally distribute them among large families. In such households they are not to wear prison garb, however, but civilian clothes and their stay should be arranged in a similar way to the free and interned Bible Students in Harzwalde.

"In all these cases where prisoners are partially free and have been assigned to such work we want to avoid written records or signatures and make such agreements with just a handshake.

"Please send your recommendations for initiating this action and a report on it."

So it was. Within a short time quite a few sisters were sent to work in SS households, truck gardens, estates and "Lebensbornheime."

There were other reasons, however, why the SS were willing to take Jehovah's witnesses into their homes. The SS felt the secret hate that was growing among the populace. They realized they were not just being joked about privately. Many did not even trust their maids anymore and were afraid that they might poison their food or kill them in some other way. With time, top SS officials dared not go to just any barber, for fear he might cut their throats. Max Schröder and Paul Wauer were assigned to shave top SS officials regularly, since they knew that Jehovah's witnesses would never take revenge and kill their human enemies.

These brothers and sisters working outside the camps were even permitted visits from their relatives or could themselves visit their relatives at home. Some were given several weeks' vacation for this purpose. This eventually meant that the brothers and sisters obtained more food, which resulted in rapid improvement of their health and reduced the number of deaths due to hunger and mistreatment.

To what extent the attitude in the concentration camps changed to the advantage of Jehovah's witnesses can be seen by an experience that Reinhold Lühring had. In February 1944, he was suddenly called from his work crew and asked to report to the camp office. This was where so many had been mistreated and attempts had been made to persuade them to renounce their faith in Jehovah. How surprised Brother Lühring was when officers sitting opposite him asked if he would supervise an estate, properly directing the work and the workers. Answering all their questions in the affirmative, he was later taken to Czechoslovakia, together with fifteen other brothers, to take charge of Mrs. Heydrich's estate.

Another work crew composed of forty-two brothers, all good craftsmen, was taken to Lake Wolfgang in Austria to build a house for a top SS official. Although the work on the mountainside was not easy, the brothers otherwise had it much better. For example, Erich Frost, who belonged to this group, was given permission to have his accordion sent from home. After receiving it he and the other brothers were often permitted to go out onto the lake evenings, where he would play folk songs and concert pieces, which were enjoyed, not only by his brothers, but also by those living along the lake, including the SS, under whose supervision they were working.

It also continued to become easier to supply the brothers in concentration camps with spiritual food. Dr. Kersten played no small part in this, since he often traveled between his home in Sweden and his estate in Harzwalde. He would always let the sisters that Himmler had given him to work at his estate and his

home in Sweden pack his suitcases. A silent agreement had been made between them that the sister in Sweden would put a number of *Watchtowers* in Kersten's suitcase when she packed it. Upon arriving in Harzwalde he would tell the sister working for him there that she should unpack his suitcase, which he always let her do alone. After the sisters had carefully studied these *Watchtowers*, they would pass them on to the nearby concentration camp.

Mr. Kersten's estate in Harzwalde was ideally located, about thirty-five kilometers south of the women's camp at Ravensbrück and about thirty kilometers north of the men's camp at Sachsenhausen. Things were constantly being transported from Harzwalde to both camps, so it was not difficult to smuggle spiritual food into the camps to the brothers and sisters.

There was thus an ever-closer contact between the various camps and private homes where our sisters were assigned to work for SS families. Ilse Unterdörfer reports about this interesting time:

"Since we had considerable freedom where we worked, we succeeded in sending letters to our relatives without having them censored. We were also able to correspond with our brothers who were working outside or had trusted positions working for SS men, thereby enjoying more freedom. Yes, we even succeeded in getting in touch with brothers living in freedom and obtained *Watchtowers*. After many years of living on things previously learned and from new truths brought in by new arrivals it was wonderfully refreshing to be able personally to read *The Watchtower* again. I was assigned to an SS farm near Ravensbrück under the jurisdiction of SS officer Pohl. As supervisory prisoner I was responsible for our sisters' work. Some of us even slept there and did not have to go to the camp at all anymore. It was thus possible for me, according to arrangements made in a letter delivered by a sister, to get in touch with Franz Fritsche from Berlin, whom I met one evening in a wooded section of the farm. He always supplied me with a number of *Watchtowers*. In addition to this we also received spiritual food in another way. Two sisters worked in a factory and they also brought copies of *The Watchtower* into the camp. In this way Jehovah lovingly cared for us at a time when it was most urgent."

Jehovah blessed the brothers who had easier access to spiritual food and who endeavored to make it available to others, as can be seen from Frank Birk's account. He was among those brought to the estate at Harzwalde. They soon heard that other imprisoned brothers, working under the supervision of a soldier,

were putting up a building in the forest some ten kilometers away. Since the Harzwalde-estate brothers already enjoyed a measure of freedom, they looked for an opportunity to meet these brothers in the forest.

"One Sunday morning," Brother Birk reports, "Brother Krämer and I took our bicycles and started out to find our brothers. As we rode into the woods we soon saw a cleared strip where a new building was going up. Seeing a prisoner come across the clearing, we waved at him, and he started toward us through the woods. As soon as we saw the lilac triangle on his clothes we knew that he was a brother. After we told him that we were from the Harzwalde crew he took us into the new building. Since we had new *Watchtowers* with us, we sat down and started to study. After that we visited our brothers every Sunday. They were under the surveillance of a sergeant major from Freiburg, who was kindly disposed toward the brothers. Shortly before Christmas I asked him: 'How would it be if you and our brothers would make a visit to the Harzwalde estate during the holidays?' He thoughtfully replied that he wanted some place to go with his men where they could get their hair cut. When he heard that we had a barber in Harzwalde he immediately agreed. And so early Christmas morning our brothers, accompanied by this officer, came to the farm. Sister Schulze from Berlin, who was working in the kitchen, took especially good care of the officer so that we might be undisturbed in our association with one another. That evening the brothers returned home, filled with joy over the blessed meeting they had had together. Just think, this had taken place in the midst of our enemies!"

In time there were increased possibilities of getting spiritual food in all the concentration camps. Gertrud Ott and eighteen other sisters incarcerated in Auschwitz were sent to work in a hotel where the families of SS men lived. Since other persons also came to eat and drink there, it was not long before sisters who were still free discovered their imprisoned sisters washing windows. "We are sisters, too," they mumbled in passing, without looking up. Three weeks later they arranged to meet in the toilet. From then on, the sisters from outside regularly came and brought the sisters working in the hotel *Watchtowers* and other publications, which were then sent on to Ravensbrück.

At the beginning of December 1942 an especially wonderful opportunity came for about forty brothers left in Wewelsburg to care for special work there. Although still treated as inmates, they enjoyed a certain amount of freedom, for there was no longer any

electric barbed wire or sentry to keep them within the camp.

Brother Engelhardt was still free at the time and had issued instructions to brothers living nearby to try to find a way of getting *Watchtowers* into the camp. After overcoming several problems, Sandor Beier from Herford and Martha Tünker from Lemgo investigated the situation by simply taking a walk through the section like a young couple might do. They soon made contact with the brothers and regularly provided them with *Watchtowers* thereafter. The first time, they met the brothers in a cemetery at a certain grave; the next time, they hid the magazines in a strawstack, or delivered them to the brothers personally at midnight at some predetermined place. A new meeting place was arranged for each delivery. After Brother Engelhardt and the sisters that had produced and distributed the magazines were arrested, the question arose as to how those still in freedom would be supplied with spiritual food.

This time the brothers in Wewelsburg tried to find a solution themselves. They were able to get a typewriter, which one of the brothers used to write up stencils. Another brother constructed a primitive mimeograph machine out of wood. Sisters outside, with whom they still had contact, brought the brothers the necessary supplies for mimeographing. So many copies of *The Watchtower* were finally being produced here that a large section of northern Germany could be supplied. Elisabeth Ernsting remembers that she always received fifty copies to supply the territory for which she cared. Thus for almost two years, until the collapse of the regime in 1945, it was possible to provide the brothers living in Westfalen and other districts with *The Watchtower*.

The supply of spiritual food for the brothers and sisters inside concentration camps improved so greatly that by 1942 in Sachsenhausen it could be compared to a small stream. Sentenced to death shortly before the collapse of the Nazi regime but not executed, Brother Fritsche from Berlin was able over a period of one and a half years to provide the brothers, not only with all the new magazines, but also with a number of older issues, as well as all the books and booklets that had been released in the meantime. It was as though the brothers had been led to rich pastures, for every brother had a copy of one of the Society's publications for study every evening. What a change! But that is not all. The organization operated so well that Brother Fritsche was able to forward letters to the brothers' relatives, or letters into other camps or to foreign branches. Thus it was possible within one and a half years to

smuggle out 150 letters, and nearly as many into the camp. The letters sent out testified to the brothers' fine spiritual condition. Understandably, many copies of these letters were made. Some were even mimeographed and served as an encouragement to the brothers outside and especially for the relatives of those who were imprisoned.

THEOCRATIC UNITY

BOLDLY DECLARED WITHIN THE CAMPS

All went fine for about one and a half years, until the fall of 1943, when Brother Fritsche was arrested. Reports about Sachsenhausen had been found during house searches that directed attention to him. The police found, not only *Watchtowers* and other publications in his possession, but also some letters from brothers that he was to deliver. The police, discovering that correspondence was being carried on on a nearly international scale, became suspicious of the camp leaders' ability or willingness to discharge their obligations. Himmler, therefore, ordered an immediate search to be made of all the concentration camps under suspicion.

The campaign began at the end of April. One morning some of the officials of the Secret Police came to Sachsenhausen. The surprise attack upon the brothers had been well planned. Those working inside the camp were called from their places of work and told to stand in the courtyard, where they were questioned about the daily texts and frisked. Some publications were found. This was all accompanied by the usual beatings. But the Gestapo failed to get the brothers to retract, for Jehovah had richly nourished them in the midst of their enemies. They had a clear vision of their commission and did not fear to take their stand unitedly for theocratic rulership.

Ernst Seliger was known to be the connecting link to Brother Fritsche, so he was given special "attention." He had endeavored to bind, not only the fleshly wounds, but also the spiritual ones, and his humble fatherly manner had greatly contributed to the unity enjoyed in this camp. But he was very much disturbed about the outcome of his first interrogations and prayed to Jehovah that He might turn his "defeat," as he considered it, into a victory. But this was not to be a test for just one individual. Wilhelm Röger from Hilden describes the situation as follows: "Now it had to be 'One for all and all for one!'" All the brothers verified Brother Seliger's statement that he had passed out daily texts for their encouragement. They confirmed the fact that they had read the literature that

Brother Seliger had brought into the camp and that they would continue to encourage one another and to speak about their hope in the future.

Four days passed. Sunday morning Brother Seliger appeared before the camp administration so they could take down the protocol. He describes his experiences: "First, I witnessed in three hospital rooms [where he worked as an assistant] . . . Then full of joy I went into the lions' den. A doctor and a druggist were studying the letters we had illegally sent out of the camp. Two hours of heated debate followed. When the protocol was to be concluded the questioning officer said: 'Seliger, what are you going to do now? Do you intend to continue writing daily texts and encouraging your brothers? And do you intend to continue preaching the message here in the camp among other prisoners?' 'Yes, that is exactly what I am going to do, and not only I, but also all of my brothers!' . . . At 2:00 o'clock the interrogation was over and the declaration made in the name of all the brothers was presented to them, whereupon they all joyfully went into the preaching work"—in the camp barracks.

The brothers recalled that it had been nearly ten years since October 7, 1934, when Hitler had been informed in a letter that Jehovah's witnesses would not cease meeting together and preaching despite threats. Now after almost ten years the Gestapo realized that the fighting spirit of God's people had still not been broken, regardless of whether inside or outside the concentration camps. The letters testified to this.

The Gestapo now checked the other concentration camps to see if the much proclaimed 'theocratic unity' prevailed there too. The next camp was Berlin-Lichterfelde, a branch camp of Sachsenhausen. Brother Paul Grossmann who served as contact man between Sachsenhausen and Lichterfelde later mentioned the investigation:

"On April 26, 1944, the Gestapo struck a new blow. At 10:00 o'clock that morning two Gestapo officers came to Lichterfelde to investigate me thoroughly as contact man between Sachsenhausen and Lichterfelde. They showed me two illegal letters I had written to brothers in Berlin. These letters clearly revealed our methods of operation. [We can see how unwise it is to write letters containing such information, because it is to be expected that sooner or later the officials will find them when making arrests or conducting searches.] The officials were thus informed about all organizational details and additionally that we had regularly received food from our 'mother.'

"Despite turning everything upside down, all they

found was a *Watchtower*. I had to stand at the gate while the other brothers were brought in from work. They were also searched and made to stand at the gate. This was a real sensation, since a big police raid like this had not been made for a long time. There were many beatings and abusive words during the questioning, and a few *Watchtowers* and texts were found. An extensive report about experiences in Sachsenhausen, a Bible and other papers were kept out of their hands. The brothers did not conceal the fact that they had been actively working for the interests of the Theocracy and had read *The Watchtowers*. We had to stand at the gate until 11:00 o'clock that night. In the meantime a police truck had arrived to transfer the twelve ringleaders to Sachsenhausen. This meant they were to be hanged. They had to turn in their spoons and dishes, and so forth. But the transfer did not materialize. Not on the following day either, although death announcements for the relatives had already been written up. There was a surprise on the third day. The twelve brothers were not executed, but were put back to work."

The brothers in Lichterfelde were then required to sign a declaration stating: "I one of Jehovah's witnesses, in the camp since profess belonging to the 'theocratic unity' that exists in the concentration camp Sachsenhausen. I have received daily texts and literature which I have read and passed on." Everyone was more than happy to sign.

Similar police raids were carried on with the same results in other camps, one being conducted in Ravensbrück on May 4, 1944, because it was evident from the letters that contact was being made between Sachsenhausen and Ravensbrück. Severe measures were taken against the "ringleaders" in this camp. But before long the sisters were put back on their old jobs here, too, after requests had been made by the responsible heads of the departments. This was further proof that the tyrant's power had by this time been fairly well broken.

Defeats suffered by the German army on the Eastern front in 1944 took so many lives that, not only old men and the Hitler youth were drawn into the war, but even prisoners were given an opportunity to prove themselves on the Eastern front. For this reason committees came to the camps and offered political prisoners the opportunity to join the demoted General Dirlwanger's division. If they would prove themselves there, then they would be considered free Germans. It was interesting, however, that all the prisoners bearing a lilac triangle were always sent to their barracks before this offer was made to the others.

They knew what answer they would receive from Jehovah's witnesses and had, therefore, ceased asking them.

HURRIED EVACUATION OF THE CAMPS

In 1945, the unceasing rain of bombs from the American and English air forces by day and night and the retreat of the German army, which finally turned into open flight, indicated to everyone that the end of the second world war was near. The SS had quit displaying their lordship. That they were not in an enviable position can be appreciated when one remembers that hundreds of thousands in concentration camps were nervously awaiting liberation. These masses were unpredictable, yes, explosive material, which put many SS men in fear of the prisoners. But Himmler continued to follow his Führer's commands and sent the following telegram to the commanders of Dachau and Flossenbürg: "Surrendering is out of the question. The camp is to be evacuated immediately. No prisoner is to fall into enemy hands alive. (Signed Heinrich Himmler)" Similar instructions were sent to the other camps.

This was the last devilish plan once again endangering the lives of God's faithful servants held in the camps. But they were not overly worried. They rested their confidence in Jehovah, regardless of what the immediate outcome might be to them personally.

The SS officers who had the duty of liquidating the prisoners were faced with an unsolvable task. Brother Walter Hamann, who had been assigned to work in the SS canteen, overheard an interesting conversation among SS officers. He relates: "The officers spoke of gassing the prisoners, but the facilities were much too small, neither did they have enough gas. Then I overheard a telephone conversation about an oil shipment for the furnaces; but this could not be delivered. Mention was then made of blowing up the camps and their inmates. Boxes of dynamite had already been placed in the various barracks, especially in the hospital ward. But this plan was abandoned too. Finally, it was decided to evacuate the 30,000 prisoners; they were told that they would be sent to a larger camp—which did not exist—but in reality they were intending to provide us with a mass grave in Lübecker Bay. No gas, oil or dynamite would be needed for this."

In the meantime the speed with which the Allied forces were approaching from east and west was increasing. The SS now began worrying about their own lives and became ever more confused, especially after the government's decision to liquidate the camps had become known. Faced with insurmountable prob-

lems, they simply drove the prisoners out onto the roads and made them march off with very little food supplies. Anyone later following the route of these marches, which were correctly labeled "death marches," would notice that all were directed to the same destination. Their goal was to get them to Lübecker Bay, or to the open sea in the north, where they could then be put on ships and sunk before the enemy forces arrived.

Soon there was no food left and, at times, not even a drop of water. Nonetheless, the starving prisoners were forced to march all day long for days on end in pouring rain with an average temperature of only 4 degrees Centigrade (40 degrees Fahrenheit). At night they were permitted to lie down in the woods on the rain-soaked ground. Those unable to keep up with the prescribed speed were mercilessly shot in the neck by the SS rear guard. The extent of the loss of life on these marches can be seen from the example of Sachsenhausen. Of 26,000 prisoners still alive at the time of evacuation, 10,700 were left lying along the road from Sachsenhausen to Schwerin, shot to death.

The few brothers left at Mauthausen were also in a dangerous position. Large tunnels had been dug into the mountain in which the feared "V-2" rockets were built. One day one of the tunnels was closed off and mines were placed in it. The plan was to fake an air raid, thereby driving the 18,000 prisoners into the tunnel, which could then be blown up. But the camp administration was taken by surprise by the rapid advance of the Russian tanks, and the SS preferred to leave the prisoners on their own and to try to save their own lives, if possible. But they did not make it very far. Only a few days later the camp commander, who was known for having said: 'I only want to see death certificates,' was recognized by prisoners and trampled to death. Political prisoners now sought revenge upon their fellow prisoners who, as camp elders, block elders and foremen, had brought much blood-guilt upon themselves.

The death march of the inmates from Dachau led through forests, and those unable to keep up were shot by the SS. Their goal was the Ötztal Alps, where all who finally reached their destination were to have been shot anyhow. The brothers kept together and helped one another, thus keeping some from being killed until they reached Bad Tölz, where they were freed. Brother Ropelius remembers that they spent the last night under a blanket of snow in the forest of Waakirchen. As day dawned the Bavarian State Police came and told them they were free and that the SS had fled. As they continued their journey they

found weapons leaning up against the trees but no SS men.

The SS took seriously the government's orders to liquidate all prisoners. Just a few days before the capitulation, groups were put together in Neuengamme and put aboard a freighter that was to take them out to the 'Cap Arcona,' a luxury steamship, which was lying anchored in Neustadter Bay. Some 7,000 prisoners were already on this 200-meter-long ship. The SS planned on sailing the 'Cap Arcona' out into the open sea where they could then sink it with the prisoners. But the ship was still flying its flag and was therefore sunk on May 3, 1945, by English fighter planes. The freighter 'Thielbeck,' with between 2,000 and 3,000 prisoners on board, also went under. Some 9,000 prisoners went into a wet grave in Neustadter Bay. It is understandable why survivors shudder when recalling this event. To this day twelve to seventeen skeletons of these drowned prisoners are found yearly at the Neustadter beach by bathers and during digging operations.

The same fate had been determined for the prisoners in Sachsenhausen, including 220 brothers. In a murderous march they covered approximately 200 kilometers in two weeks.

The Witnesses had early recognized the danger that was threatening, so they had repaired their shoes and gathered together a few small carts to transport the meager belongings of the weakest ones, whom they then placed on top. Otherwise these brothers, had they had to walk the entire way, would have been among the more than 10,000 dead. But in this way the brothers who were physically not quite as bad off could pull them along. On the way others were put on the carts when their strength gave out. After a few days of rest, when they had regained enough strength, they would take their turn at pulling the carts again. Thus even during this death march they all remained together as a large family, enjoying Jehovah's protection down to the end.

Then one afternoon when this group of fleeing prisoners was only three days' journey from Lübeck, the SS ordered everyone to set up camp in a forest near Schwerin. During the trek the brothers had formed small groups and made makeshift tents out of their blankets. The floor they had covered with small branches so as to ward off the coolness of the night. That night while Russian bullets whistled over their heads and the Americans continued to advance, this part of the German front collapsed. It was an indescribable feeling for those present when suddenly in the midst of the night a call rang out, reechoed thousands of times: "WE ARE FREE!" The approxi-

mately 2,000 SS men who until then had been in command of the prisoners had secretly doffed their uniforms so as to appear to be civilians, some even putting on prisoner uniforms to conceal their identity. A few hours later some of them were recognized, however, and mercilessly slaughtered.

Should the brothers accept the offer of the American officers who had now reached them, and break camp in the middle of the night? After prayerfully considering the matter, they decided to wait until sunrise. But even then they stayed a few more hours, since a farmer among the refugees had given the brothers two hundred pounds of peas. A wonderful meal was cooked and eaten. Oh, how appreciative the brothers were! For nearly two weeks they had had practically nothing except a little tea, which they gathered along the way and made in the evenings in the woods when water was available.

How thankful they were when they discovered that not one of them was missing! But, as they later realized, they had still another reason to be thankful to Jehovah, for during their march toward the north they had once been detained by the SS in a forest for several days since they were unsure as to just where the front was. These few days were just the amount of time they would have needed to reach Lübeck before the front finally collapsed.

Now they were no longer in any great hurry to continue on. Right there in this forest near Schwerin they began to write up a report of their experiences on a typewriter that soldiers had thrown out of a mobile office. This report included a resolution written up with the indescribable feeling of having been free for several hours, but also with appreciation for Jehovah's protection during the many years of their stay in the "lions' den" deeply impressed upon their minds. This is the resolution:

RESOLUTION!

"May 3, 1945

"The resolution of 230 of Jehovah's witnesses from six nationalities, gathered in a forest near Schwerin in Mecklenburg.

"We witnesses of Jehovah gathered here, send heartfelt greetings to the faithful covenant people of Jehovah and their companions throughout the entire world in the words of Psalm 33:1-4 and 37:9. Let it be known that our great God, whose name is Jehovah, has fulfilled his word to his people, especially in the territory of the King of the North. A long hard period of testing lies behind us and those who have been

preserved, snatched as it were from the fiery furnace, do not even have the smell of fire on them. (See Daniel 3:27.) To the contrary, they are full of strength and power from Jehovah and are eagerly awaiting new commands from the King to further Theocratic interests. Our resolve and our willingness to work are expressed in Isaiah 6:8 and Jeremiah 20:11 (Menge translation). Thanks to the Lord's assistance and his gracious support, the enemy's designs to cause us to break our integrity have failed, even though he attempted this by employing innumerable violent devilish schemes as well as thousands of inquisitional practices right out of the Middle Ages, both physical and mental, and many flatteries and enticements. All of these varied experiences that would fill many volumes are briefly described in the words of the apostle Paul in 2 Corinthians 6:4-10, 2 Corinthians 11:26, 27 and, above all, in Psalm 124 (Elberfelder translation). Satan and his demonized agents have once again been marked as liars. (John 8:44) The great issue has once again been decided in Jehovah's favor to his honor.—Job 1:9-11.

"To our and your joy may you know that the Lord, Jehovah, has blessed us with rich spoils, thirty-six men of goodwill, who upon our leaving Sachsenhausen . . . voluntarily declared: 'We will go with you people, for we have heard that God is with you people.' Zechariah 8:23 has been fulfilled! Because of our hurried exit, many friends of the Theocracy were unable to join us, but Jehovah will direct matters so that they will soon find their way back to us.

"We, Jehovah's witnesses, declare anew our complete faith in Jehovah and our complete dedication to his Theocracy.

"We solemnly promise that we have only one desire, namely, in view of our deep appreciation for the endless chain of evidences of his marvelous preservation and his deliverances of us from the thousands of difficulties, conflicts and afflictions during our stay in the lions' den, that we be permitted to serve Jehovah and his great King, Christ Jesus, with willing and joyful hearts for all eternity. That would be in itself our greatest reward.

"We conclude our resolution with the words of Psalm 48 in the joyful conviction of an early reunion.

"Your fellow servants for Jehovah's holy name."

Thus, after first expressing their thankfulness to Jehovah for his undeserved kindness, for his protection and now also for their restored freedom, the brothers broke camp. Although between 900 and 1,000 prisoners had died on that first night of freedom, the brothers reached Schwerin completely unscathed. Since the

bridges across the Elbe River had been destroyed, however, they were unable to leave for two to three months. They found accommodations in the stables of an army barracks where they were able to mimeograph *Watchtowers* and have a *Watchtower* study every morning to prepare themselves spiritually for the work ahead. At the same time they took up the field ministry again, although circumstances forced them to do so in their prison uniforms. Finally they were able to continue their travels westward, once again to get in touch with relatives and to see what could be done in reorganizing the Kingdom work.

A RECORD OF INTEGRITY

This report has endeavored to reconstruct an important phase in the modern-day history of Jehovah's people. But only a small portion of the interesting things that brothers and sisters in Germany experienced during the National Socialistic rule of terror could be related. Many, many books would be necessary to report on everything that happened because the Witnesses held fast to true worship and upheld Jehovah's name. May the individual experiences that have been related speak for the many that would also have been worthy of mention, not that humans, but, rather, Jehovah, should be praised and honored thereby. He it was who took steps at the right time to deliver his people as a group, even though he permitted many of them to lay down their lives for his holy name.

Anyone who spoke with those freed from tyranny in 1945 recalls how often they unitedly praised Jehovah in the words of Psalm 124. They reflected on the wonderful *Watchtower* articles that had appeared at the outset of the persecution, with which Jehovah had prepared them for that difficult time. Now they understood what Jesus meant when he said they should not fear those who can destroy the body. They knew what it meant to be thrown into a fiery furnace or, like Daniel, into a lions' den. But they also realized that Jehovah is mightier, making their foreheads harder than those of their enemies. Even outsiders recognize this and it is often emphasized when historians speak of this part of Germany's history. For example, Michael H. Kater in his *Zeitgeschichte* (History Quarterly), 1969, pamphlet 2:

"The 'Third Reich' knew how to deal with internal resistance only with brutal force and even then was unable to overcome the forces of rebellion among the German people, and was unable to master the problem of the Earnest Bible Students from 1933 to 1945. The

witnesses of Jehovah emerged from their period of persecution in 1945 weakened but not broken in spirit."

Also in a review of the book *Kirchenkampf in Deutschland* (Fight of the Churches in Germany), by Friedrich Zipfel, we read:

"Hardly an analysis has been made or a book of memoirs written about the concentration camps in which there is not a description of the strong faith, the diligence, helpfulness and the fanatical martyrdom of the Earnest Bible Students. This in contrast to opposition literature in general which was written before the fight Jehovah's witnesses had before their imprisonment and which mentions them not at all or just in passing. The activity and persecution of the Bible Students is, however, a very strange case. Ninety-seven percent of the members of this small religious group were victims of National Socialistic persecution. One third of them were killed, either by execution, other violent acts, hunger, sickness or slave labor. The severity of this subjection was without precedent and was the result of uncompromising faith which could not be harmonized with National Socialistic ideology."

How humiliated now was the Führer of the defeated German Reich! Göbbels had said of him on December 31, 1944: "If the world really knew what he would like to tell and give it and how deep his love is for his own people and for all of mankind, then it would immediately leave its false gods and praise him . . . a man whose purpose it has been to deliver his people. . . . Never has a false word or a debased thought passed his lips. He is truth itself." But this man who sought to be a god committed suicide.

How humiliated too were those who had put their trust in him—for example, Himmler, who also considered Hitler to be a divinity and who was unscrupulous in carrying out his commands. It was Himmler who had made life for Jehovah's faithful servants so very difficult for many years. For how much spilled blood must he take the responsibility? In 1937 he braggingly told our sisters in Lichtenburg: "You too will capitulate, we will cut you down to size, we will hold out longer than you!" And how depressed he was after the collapse of the Nazi regime when he was fleeing and met Brother Lübke at Harzwalde and asked him: "Well, Bible Student, what happens now?" Brother Lübke gave him a thorough witness and showed that Jehovah's witnesses had always reckoned with the collapse of the Nazi regime and with their deliverance. Himmler turned away without a word, and shortly thereafter poisoned himself.

But despite the hard conditions, how those who worshiped Jehovah rejoiced! They had been privileged to prove their integrity to the Sovereign Ruler of the universe. During Hitler's rule 1,687 of them had lost their jobs, 284 their businesses, 735 their homes and 457 were not allowed to carry on their trade. In 129 cases their property had been confiscated, 826 pensioners had been refused their pensions and 329 others had suffered other personal loss. There were 860 children who had been taken away from their parents. In 30 cases marriages had been dissolved due to pressure by political officials, and in 108 cases divorces had been granted when requested by mates opposed to the truth. A total of 6,019 had been arrested, several two, three or even more times, so that, all together, 8,917 arrests were registered. All together they had been sentenced to serve 13,924 years and two months in prison, two and a quarter times as long as the period since Adam's creation. A total of 2,000 brothers and sisters had been put into concentration camps, where they had spent 8,078 years and six months, an average of four years. A total of 635 had died in prison, 253 had been sentenced to death and 203 of these had actually been executed. What a record of integrity!

RECONSTRUCTION BEGINS

Immediately after the war, the brothers in the Swiss Bethel were the only ones who had contact with the German brothers. They, having heard of certain undesirable tendencies that existed in many congregations even after the release of the brothers from the camps, sent the following circular to the congregations.

"To all our beloved fellow servants in Germany
Dear Brethren in Christ,

"At last you are free from the Nazi yoke!—Some of you have suffered for years, either in prison or in concentration camps or by other types of persecution. . .

"No one, however, who was considered worthy of special suffering for the Lord's name will become conceited about this and wear a martyr's halo or exalt himself above others who were not in prison or concentration camps. No one should brag to his fellow humans about his sufferings. Do not forget that many of the brethren who remained at home also had many problems and were under severe pressures. A Christian cannot choose his sufferings. The Lord determines or, rather, permits them.

"For this reason, dear brethren, let us not be unfair and take sides nor let us condemn anyone, who, according to our way of thinking, has compromised or

was willing to do so. The Lord judges our hearts. Before him we are like an open book. . .

"Brother Erich Frost from Leipzig is authorized to take over the direction of things in your territory. This arrangement is, however, according to the president's instructions, only of a temporary nature. Brother Frost will, as far as possible, regularly report to the president about the progress of the publishing work.

"The preaching work under the direction of the new president of the Society, Brother Nathan Homer Knorr, has been more thoroughly organized than ever and is making great progress! . .

"Bible House Family in Bern
signed Fr. Zürcher"

Brothers Frost, Schwafert, Wauer, Seliger, Heinicke and others, immediately after their release, began trying to regain possession of the Society's property with the thought of having the work once again directed from there. This later proved impossible because of the hostile attitude of the Russian authorities.

Brother Frost, who in the meantime had been appointed branch overseer, asked Willi Macco from Saarbrücken, Hermann Schlömer and Albert Wandres from Wiesbaden, and Brother Franke from Mainz to organize and take care of the congregations in those sections of West Germany where they had been regional service directors during the ban.

At the same time Brother Franke was endeavoring, in the vicinity of Stuttgart, to purchase paper that could be used for printing small editions of *The Watchtower*. Arrangements were also made for talks to be given over the radio from Stuttgart, Frankfurt and Saarbrücken, thereby calling the public's attention to the Kingdom message. Finally, Brother Franke rented two office rooms in Wiesbaden, and one week later a small room in the same house for living quarters.

At the end of 1945 Brother Frost went to Stuttgart from Magdeburg and discussed organizational questions with faithful brothers who were willing to take up full-time service as traveling servants or to work in Bethel. Since the Society was registered in Magdeburg in East Germany, it seemed to be necessary to open up a branch office in Stuttgart, in West Germany.

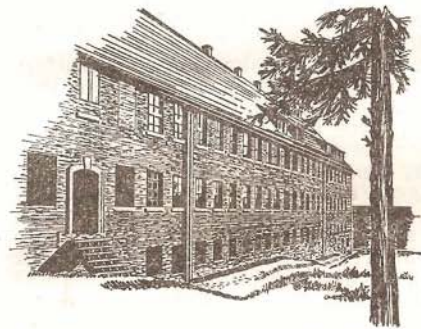
Soon Brother Frost headed for the Netherlands to meet Brother Knorr and to speak personally to him for the first time. He stopped off in Wiesbaden on his way and, after Brother Franke had shown him the two rented office rooms, he immediately decided to cancel the plans for Stuttgart and to open the office in Wiesbaden. That meant that the two office rooms and Brother Franke's small living quarters were to become

the Bethel home, where soon twenty brothers and sisters were working and eating.

Approximately one year later Brother Franke, because of his internment under the ban, was offered a two-room apartment at Wilhelminen Strasse 42, by the city of Wiesbaden, so not only did Brother Franke move but Bethel did also. The larger of the two rooms was the Bethel home. By Jehovah's undeserved kindness, it was possible to rent another room in the same house, which was owned by a sister, and this served as an office. It was here that Brother Knorr made his first visit to the brothers in Germany.

The brothers had repeatedly called on the mayor, and although he had promised them rooms, yes, even an entire house, yet nothing had ever come of it. Now they took advantage of the visit of the president of the Watch Tower Bible and Tract Society, announcing it with emphasis to all the proper officials, especially, however, to the mayor, asking him what he thought they should tell the Society's president, who was an American, when he asked them what office space had been offered them for carrying out their responsibilities. They took advantage of Hitler's ban and their long years of imprisonment, pointing out to the officials the

responsibility they had voluntarily taken on to make reparations for the injustices that had been forced upon the Witnesses. How surprised the brothers were when the mayor said: "Then why don't you take the west wing of the building in Kohlheck?" It had been constructed for use as an air force barracks,



Building obtained by the Watch Tower Society in Wiesbaden

but it had not been finished and used before the war ended. That was just the building they had their eye on and had tried several times to get, but without success.

Happy over this information, they excitedly looked forward to Brother Knorr's visit, during which the contract could be drawn up and legally signed by him

as president of the Watch Tower Bible and Tract Society.

CONVENTION IN NÜRNBERG

While the brothers were busy trying to reorganize the congregations and provide them with spiritual food despite the scarcity of paper, their desire to have a large assembly grew. But organizing such an assembly at that time entailed solving many problems, not only in connection with the shortage of food and the lack of sleeping accommodations, but also in connection with the fact that Germany was divided into four military zones, and it was extremely difficult to travel from one zone to another. Despite this, Brother Frost asked Brother Franke to make arrangements for at least one district assembly in each zone of occupation and, if possible, to have one of them in Nürnberg in the American zone.

After the first attempts had failed, a brother personally went to the officials in Nürnberg and determined that there was a possibility of having an assembly there after all. Arrangements were made for the 28th and 29th of September. Suspense among the brothers grew ever greater when it was announced that the military government had finally offered us the use of the Zeppelinwiese in Nürnberg.

At this time the trial of the so-called "war criminals" was in process in Nürnberg and they were to be sentenced on September 23. This date had been set weeks ahead of time, and the world had been notified.

After it became possible to hold an assembly in Nürnberg, the brothers decided at the last minute to extend it by one day so that it would conclude on Monday, September 30. After reorganizing the special trains and making all other arrangements for this third assembly day, the radios and newspapers suddenly announced to the world that the sentences handed down at the war-crimes trial in Nürnberg would not be made public until September 30. This raised problems, since the American military government was afraid there might be demonstrations in Nürnberg and therefore called a curfew. This meant that no one from the city would be able to attend the public talk on Monday. So it was rescheduled for Sunday evening at 7:30, with Brother Frost speaking on the subject "Christians in the Crucible." Indescribable was the joy of the 6,000 brothers present when they heard that an additional 3,000 persons from Nürnberg were present to hear this talk.

Although officials of the American military government at first tried to disrupt the third day of our

assembly due to the sentencing of the war criminals on that same day, the brothers won out. After prolonged negotiations the military officials retracted their request. How could they prohibit Jehovah's witnesses, who for so many years had resisted those now standing trial, from concluding their assembly in peace and without disturbance?

Thus on Monday morning the brothers at the assembly, which bore the motto "Stronghearted for the Post-war Period," experienced another highlight when the talk "Fearless Despite World Conspiracy" was delivered.

Who can describe how the 6,000 assembled brothers felt when they realized how Jehovah had maneuvered matters? Think of it, after the collapse of the Nazi regime, Jehovah's witnesses, who have a true message of peace for mankind, were the first ones permitted to assemble together on this field that had once been Hitler's parade grounds. And can we imagine their reactions when they thought of the fact that on this very third day of their assembly death sentences were pronounced on those representing that murderous system that had tried to stamp out Jehovah's witnesses? Said the chairman at the assembly: "Just being able to experience this day, which is just a preview of the triumph of God's people over their enemies at the battle of Armageddon, was worth nine years in concentration camp." His statement was picked up by the press and carried all over the world.

RELIEF MEASURES FROM ABROAD

In 1947 Brothers Knorr, Henschel and Covington were able to visit the brothers in Germany. During their visit arrangements were made for an assembly to be held in Stuttgart, on Saturday and Sunday, May 31 and June 1. Since there were no halls available in the city, as everything was bombed out, a place for the assembly was arranged for in an adjoining suburb. There were approximately 7,000 present.

During this visit of Brother Knorr it became apparent to him that the Society's relief shipments of food and clothing should be continued. The brothers in Switzerland had contributed many gifts in the form of food-stuffs and clothing to relieve the German brothers in their dire straits, thus showing their brotherly love. But Brother Knorr felt so sorry for them that he decided to tell the brothers who would be assembling at the convention in Los Angeles in just a few weeks of their plight and to encourage them to contribute food and clothing. The German brothers, however, were not especially conscious of their plight, so happy and appreciative were they that Jehovah had prepared

this spiritual feast for them, climaxed by Brother Knorr's being in their midst.

When he told the brothers in the United States of his observations in Germany and encouraged them to contribute foodstuffs, the brothers spontaneously responded with \$140,000.00, a sum used to buy 22,000 large food packages from the CARE organization to be sent to Germany. Additionally, they contributed 220 tons of clothing—suits, dresses, underwear and shoes, for men, women and children.

As soon as announcement was made that the shipment was on its way, preparations were made in Bethel for fast and smooth distribution. In a suburb of Wiesbaden they rented a room in a Gasthaus (an inn) where they sorted and distributed the clothing. Every publisher who had been active in the field ministry for six months—in other words, who had not reported just to get a CARE package—was registered, for there was a large and valuable food package awaiting each of them.

The distribution had hardly begun when mountains of letters poured into the branch office in which the brothers expressed their appreciation. It was touching to see with what appreciation the brothers accepted these gifts and how they felt called on to thank both Jehovah and the contributors, their brothers in America. Quite often someone would stop work to dry away the tears that these letters brought to his eyes. As an example, a father, after opening the package and seeing its contents, knelt down with his twelve-year-old son and thanked Jehovah in prayer for this loving gift from his brothers.

Brother Knorr also made arrangements for nearly one and a half million copies of the books "*Let God Be True*," *The New World* and "*The Truth Shall Make You Free*" to be sent to Germany as a gift. With the monies collected from the distribution of these books a foundation was to be laid, from which the branch office could work. Thus Jehovah took care of everything necessary that the work might get under way anew in Germany.

FORWARD DESPITE POSTWAR HARDSHIP

The year 1948 began with a series of strikes in southern Germany and in the Ruhr territory protesting the poor food situation. Meat and fat rations had been further reduced. Whereas the UNO had declared a ration of 2,620 calories a day to be necessary, what could be obtained was far below this in some places—only 1,000 or perhaps as low as 700 calories. Nearly

everyone was hungry, and it was getting worse, resulting in a general feeling of bitterness.

Nevertheless, Jehovah's people began the new year full of zeal and enthusiasm. A special meeting in each congregation was held on January 1 with a total of 38,682 in attendance, and during the same month 27,056 publishers, 2,183 more than in the month before, reported field service. It was the time for the annual *Watchtower* campaign to begin, but what we here in Germany really needed were personal copies of *The Watchtower* for ourselves. It was a problem, especially in view of the distressing conditions brought on by the paper shortage plus all the other difficulties. Brother Knorr made arrangements whereby a sufficiently large amount of *Watchtowers* were printed in Switzerland and sent to Germany so that during January, not only did every publisher have his own *Watchtower*, but every congregation was supplied a number above this amount, permitting many in regular attendance at the *Watchtower* study to obtain their own personal copy. So we were being provided with spiritual food.

At this time most German cities were nothing more than piles of rubble. This was the case with Cassel; it had been almost completely destroyed and the first estimates made by the planning commission, which was set up to take care of the clearing-off work, were that it would take twenty-three years just to get rid of the rubble in the city. It was here that we planned to have an assembly. The city could give us nothing else for our assembly than the large Karlswiese, a meadow that had more than fifty large bomb craters. But the brothers with their concentration camp experience happily went to work, despite the oft-repeated skeptical comments of the officials. Using primitive methods, they carted some 10,000 cubic meters of stones and rubble from the destroyed houses in the neighborhood and filled the bomb craters. This took nearly four weeks.

These weeks proved to be a test, for hardly had the brothers begun to work when rain began to fall, and it never stopped until the assembly commenced. Although drenched, they did not allow either the hard work or the rain to dampen their spirits. When people told them it would be impossible to hold such an assembly on the Karlswiese in this kind of weather, they optimistically answered that once the assembly began they would have nice weather.

Right in the midst of the rapidly progressing preparatory work a currency reform was announced. Inconveniences of the most unpleasant kind were to be expected. On June 21 the new currency went into circulation, each citizen of the three western zones

receiving for sixty old Reichsmarks forty Marks in the new currency. A month later they received an additional twenty Deutsche Marks. Bank accounts were reduced to a tenth of the old amount in Reichsmarks and were, in most cases, frozen for the moment.

The value of the new currency soon became apparent. Hoarded supplies suddenly became available for sale, and many necessary things that one had been without for years could now be bought in the stores. But our brothers were conscious of their spiritual needs and were willing to invest their D-Marks to attend the assembly. Many sold such valuable items as cameras, and so forth, to cover expenses. Jehovah's hand was not too short to help those putting Kingdom interests first. As an example, Sister Neupert from Munich reports: "My colony of bees was endangered since I had no sugar and could not afford to buy any, but to me Cassel was more important. And I was not disappointed. Upon my return I found that my bees had worked so zealously that I was able to harvest some 2,200 lbs. of honey that year."

When the responsible brothers from the branch office arrived in Cassel they were greeted with the words from Isaiah 12:3: "With joy you . . . will draw water." The brothers had written these words on a banner and hung it over the entrance to the meadows. Others, still busy drawing water out of the remaining bomb craters so that the ground would dry up more quickly, greeted them with their version of the scripture: "With tubs you . . . will draw water."

Seventeen special trains converged upon Cassel, and on Friday morning, after weeks of pouring rain, the sun beamed down from a clear blue sky upon more than 15,000 in attendance. Attendance reached 17,000 on the second day and climaxed at the public talk when the attendants counted 23,150 persons, not including the swarms of Cassel citizens standing in the streets around the assembly grounds. The Cassel newspapers spoke of "25,000 to 30,000 people at Karl's Meadow."

Even the mayor was present and gave a short speech to the brothers, whose work had greatly impressed him. The good weather prevailed and the Catholic police chief told the brothers, during a visit to the assembly site on the second day: "You seem to have a good number with that man upstairs!" Then after a pause he added: "A better one than we do."

One of the many highlights of this assembly was when each in attendance received a free copy of the book *"The Truth Shall Make You Free"* and two copies of the booklet *The Joy of All the People*. Another highlight was the field service. The brothers were taken

by special trains to work all the towns in the vicinity, even as far as Paderborn, so that this bishop's city was completely worked in one day. At this assembly 1,200 new brothers and sisters were baptized.

The result of the willingness of Jehovah's people to put spiritual interests first was peace, unity and increase. During the convention month of July, 33,741 publishers reported service, and this rose in August to 36,526. The service year closed with an 83-percent increase. The number of congregations grew, and on October 15 a new division of circuits was made, there now being seventy.

It was also in 1948 that the first flatbed presses were set up in the Wiesbaden Bethel. Since a large shipment of paper had arrived at the same time as a gift from Brooklyn, it was possible to begin printing on a large scale. Two machines ran day and night for a long time. But many outsiders were curious as to how it was possible for us to get these two machines, since no firm was able to produce them at that time. They were presses that had belonged to a former millionaire and had been badly damaged in a bombing raid on Darmstadt. After 1945 the iron parts were dug out of the rubble by this man and his office manager, and taken to the factory in Johannisberg on the Rhine where they had originally been made. Happy to have something for their workers to do, they completely restored these machines. Meanwhile, the secretary of this once rich printer, who soon became his wife, learned the truth and used her influence so that this man sold the Society the machines at an unbelievably low price.

Even before this the brothers had been able to produce some four to six thousand magazines monthly for nearly one and a half years in a small printing establishment in Karlsruhe. It had been a National Socialistic plant and was taken over by the American occupational forces to be put at the disposal of persons persecuted by the Nazi regime. Since Bethel members belonged to this group, this small printing establishment was turned over for their use on the condition that they would take over the management themselves. Erwin Schwafert was given the responsibility of managing and seeing to it that *Watchtowers* were printed there until we could continue the work in our own plant.

One special problem was distribution. Although the number of publishers grew monthly, the military government was unable to give us more paper. So we had to draw up a new distribution plan each month, whereby one *Watchtower* was available for every six or seven publishers. That was also one of the reasons why Brother Knorr put forth every effort to get the Society legally established in Wiesbaden as a branch organi-

zation of the Watch Tower Bible and Tract Society of Pennsylvania. Thus it would be possible quickly to supply paper from outside Germany to meet the brothers' ever-growing demand for study material. But they also needed literature for working from house to house. There had been but few publications available for the brothers up till 1948, mainly booklets, and these were being loaned out for one or two weeks.

In 1949, increasing paper supplies made it possible to step up the amount of printing considerably. There were 40,000 copies of the January 1, 1949, *Watchtower* printed and this figure grew, reaching 80,000 copies for the April 15 issue, 100,000 for the May 1 issue and 150,000 for the May 15 issue.

Whereas there were 35,840 present at the 1947 Memorial celebration in all four zones of Germany, one year later there were 48,120, and in 1949 the number in attendance at the Memorial had risen to 64,537 persons. Here too there were sometimes problems to be solved. For example, in Holzheim near Göppingen the 1948 Memorial celebration was held under police "protection." How did this come about? Brother Eugen Mühleis explains: "The minister had been forbidden to celebrate the evening meal in the Evangelical Church because of an outbreak of typhus in the community. The director of the school where we had planned on holding our Memorial celebration now attempted to prevent us from doing so. The health department had granted us permission, but had laid down several restrictions to be met in order to prevent the spread of the contagious disease. A policeman was sent to attend our Memorial celebration to make sure that these restrictions were observed."

At the beginning of 1949 the Wiesbaden printery was enlarged; eight presses were at work, two of them running day and night. During the course of the year some one and a half million bound books were sent from Brooklyn, distribution of which created a broader basis for new return visits and Bible studies. The publisher ranks grew from month to month, with 43,820 reporting in August 1949. A 33-percent increase in publishers was achieved for the service year.

OPPOSITION IN COMMUNIST EAST GERMANY

Quite different was the development of the work in East Germany and the Eastern sector of the city of Berlin, which, at the end of World War II, were occupied by Soviet Russia and governed by the Soviet military administration. Many of its military officers did not know much about Jehovah's witnesses, except that they had withstood brutal persecution by the Nazis.

There was comparatively little interference in the beginning, but, as the congregations started to prosper and many people began to show interest in the Kingdom message, the Soviet military administration became distrustful of our work, as it seemed to be beyond their control. Often there were greater crowds at our public meetings than the attendance at the political meetings of the Communist party, which were fostered by the military government.

Local Soviet officers started openly to curtail the activities of the congregations and of individual publishers. Some of the clergy of Christendom saw their chance to show themselves good friends of the Communists. They lyingly slandered the brothers as being opposed to the authorities and as influencing the people to a kind of passive resistance to the recovery effort of the military government for East Germany's desolated economy, by preaching God's kingdom as the only hope for mankind.

These interferences prompted the brothers working in the Society's office in Magdeburg to approach the headquarters of the Soviet military administration located in East Berlin. At first, their efforts were dealt with according to the generally practiced principle of "nothing forbidden, nothing allowed." But the brothers finally succeeded in obtaining a certificate from the headquarters confirming that Jehovah's witnesses were operating legally. Presenting this document at places where interferences occurred helped in some instances, but other officials seemed to feel that the headquarters was far away and that they were their own lords.

After the war, Berlin, the previous capital of the German Reich, was divided by the four allied victors into four sectors with partially independent and partially mutual government administration. Dissension became vehement when the Russians enforced a blockade on the Western sectors of Berlin after the economic reform that was initiated in 1948. The Western allies broke through the blockade by using their right to the air corridors that were not subject to controls, thus supplying the population in the three sectors with the necessities of life by building an "air bridge." By the time an agreement was reached and the Russians lifted the blockade, Berlin was definitely a divided city, East Berlin under Communist rule and West Berlin with certain ties to the Federal Republic of Germany.

A district assembly was scheduled to be held in Leipzig in 1948, but the Russian military officials refused to give permission. Plans were then made to use the beautifully situated Waldbühne (Forest Stage) located in the British sector of Berlin. There was no

end to the difficulties involved. Not merely the currency reform and the bad weather; the most important question was, How will the thousands of persons from all over East Germany get into the blockaded city of Berlin? Finally we received permission to run special trains into the city, so, despite the critical political situation, almost 14,000 were assembled on the first day. On the third day over 16,000 were present, and the public lecture on Sunday afternoon was attended by more than 25,000. New publishers who symbolized their dedication by baptism numbered 1,069. Jehovah proved to be a gracious host who prepared a table of fat things for his people at the very focal point of the struggle between two blocs of nations.

How was the Society's property in Magdeburg in Communist East Germany faring? The buildings at Wachturmstrasse 17-19 had been returned in 1945 right after the end of the war and were already 95 percent restored, whereas about 90 percent of the one located at Leipziger Strasse 16 had been repaired. Our brothers had rebuilt the destroyed property, volunteering their services without pay. The Saxony State government's decision of June 24, 1949, returned the rest of the property, located at Fuchsberg 5-7 and Wachturmstrasse 1-3, to the Society. That month the total number of publishers in East Germany being cared for by the branch office in Magdeburg reached 16,960.

There was a great demand for Biblical truth. Traveling overseers report that often 100 to 150 persons were present at public meetings in congregations numbering only 30 to 40 publishers. In large cities the attendance at the talks often reached upward of a thousand persons. Many Bible studies were started; in one congregation the publishers averaged 3.8. The traveling overseers did not always have an easy time of it. Some of them got around by means of old borrowed bicycles, some of which had no rubber tires, but only metal rims. They had long distances to travel. Then, too, there was the problem of ration cards. One circuit overseer reports that the certificate issued by the labor office designating him as a "preacher" was not extended, which meant he was without a ration card.

Another circuit overseer reports: "There were several spies in attendance at every talk. Once the brothers were not quite sure about a man who appeared in civilian clothes. Before the talk started I approached him and asked: 'Excuse me, officer, could you give me the correct time?' He did, and because he did not seem surprised at what I had called him we knew he was a policeman in civilian clothes."

The enmity of the Russian and German Communist officials continued to increase. A district assembly for

the brothers living in East Germany was once again planned to be held in Berlin in the Waldbühne, from July 29 to 31, 1949. This convention was held under the shadow of gathering clouds of persecution, but it showed the determination of our brothers to continue serving Jehovah with a complete heart. Preparations were made as quietly and with as little fanfare as possible. There had already been a number of Communist attacks against religious freedom in East Germany. For example, a circuit assembly in Saxony was canceled at the last minute and violence left some of the Witnesses injured.

We were able to arrange for eight special trains. Some 8,000 persons had already paid more than 100,000 D-Marks for tickets, when, just a few hours before departure, the trains were canceled. The railway refused to refund the ticket money before two weeks had elapsed. Thousands of Witnesses were waiting at the stations for the special trains, only to hear that they had been canceled. The police blockaded all the roads leading into Berlin and searched all the autos, buses and trucks for anyone going to the convention. But on the evening of the first day of the assembly there were at least 16,000 persons in attendance. The public talk on Sunday was attended by more than 33,000. The enemy's wicked attacks and efforts had worked out only to be a gigantic witness against them.

The dictatorial measures directed against us soon became known and, although the press was issued no invitation, numerous reporters showed up to write sensational stories about the Communists' attempts to keep the Witnesses from getting to Berlin. On Saturday evening the branch overseer, Erich Frost, read a resolution to the assembled thousands, and it was reported on that same evening over RIAS, the American radio station in Berlin. Brother Frost outlined their courageous stand with the words: "Is Bolshevism better than other systems? Do the Communists believe they must finish what Hitler started? We are just as unafraid of the Communists as we were of the Nazis!"

The resolution passed at the Berlin district assembly included a sharp protest against the undemocratic and unconstitutional bans and the limitation of religious services in Saxony and the confiscation of rooms used for such. This resolution was sent with an accompanying letter, dated August 3, to the top Soviet military administration of Germany in Berlin. Copies were also sent to 4,176 prominent public officials or those having to do with daily newspapers, radio stations, news agencies, and so forth, both in Berlin and in West and East Germany. So everyone's attention was called to the Communists' drive and to the steadfastness of true

Christians. In August, a month after the convention, Jehovah's witnesses in East Germany reached a new peak of publishers, 568 more than had ever reported before!

The kindling of a campaign against Jehovah's witnesses continued to take on ever greater scope. Freedom of religion was restricted more and more. Bans against conducting Bible studies were issued, policemen broke up religious services, brothers were fired from their civil service or municipal jobs because of their religion. A petition pleading for a guarantee of true religious liberty was presented to the government of the German Democratic Republic on February 18, 1950. The result was more cases of unconstitutional breaking up of religious services, confiscation of literature and arrests of several leading ministers. On June 27, 1950, another petition from Jehovah's witnesses in East Germany was sent to the government, being directed to the Minister President Otto Grotewohl. Then the cruel hand of Communism struck hard.

Early on the morning of August 30, 1950, Communist police forces under the command of two Russian officers stormed into our Magdeburg Bethel. They arrested all the brothers except one, whom they kept as "caretaker." The letter from the Ministry of the Interior notifying the Watch Tower Society in Magdeburg of the ban was dated August 31. But not until September 3 did the police present this letter to the lone brother left behind, the "caretaker."

Eyewitness reports from sisters in Bethel describe what happened on that morning of August 30: "Around 5:00 o'clock in the morning the alarm signal sounded. I dressed quickly. . . . As I opened the door to run downstairs, I was confronted by two policemen who said I should remain in my room. Then one of the officers came in and told me to open the wardrobe. I refused until he showed me his identification. They tore everything apart. . . ." How had the police got into the Bethel home? Another sister tells us: "I looked out the window in room 23 and noticed a policeman climbing over the gate. Others were already inside. The night watchman had refused to open the gate for them. I estimate that there were at least 25 to 30 policemen in the group, none of them in uniform."

Sister Bender, who served in the Magdeburg Bethel at that time and is still faithfully serving in Wiesbaden Bethel, relates her experience: "On August 30, 1950, between 4 and 5 in the morning the East German police came to the Bethel home. Everyone had to stay in their room, but toward 10 a.m. I slipped out of Bethel unnoticed by the police by going down the fire escape from the balcony of the first story and climbing through

the fence between our's and the neighbor's property. Although I saw police on the street, I came out of the neighbor's property casually and went to a brother's home where some of the Society's documents were kept. I picked these up and a brother drove me to Berlin." In this way it was possible to save some of the records.

All the literature was confiscated and taken away along with the Society's truck. The same thing was true of the foodstuffs stored in the kitchen. Only the sisters were allowed to keep their ration cards. An eyewitness reports: "In the meantime they had—as we observed—quietly taken away the brothers two by two. . . ."

A wave of persecution had set in. Upon coming to arrest one brother, the police were greeted by him dressed in the striped "Zebra clothes" he had been forced to wear in a Nazi concentration camp! Farce trials were conducted and once again the work of Jehovah's witnesses retreated underground.

Lothar Wagner was one of the brothers who was sentenced to a long prison term in 1950. He vividly describes how he was able to maintain his integrity during seven years of solitary confinement:

"August 30, 1950, I was arrested in Plau, Mecklenburg, and on October 4, 1950, sentenced to fifteen years in a penitentiary by the high court of the DDR in Berlin. Due to the unrest in Hungary in 1956 the sentence was reduced to ten years.

"These ten years (and six weeks of detention pending investigation, which were not deducted from the sentence) I spent in the penitentiary in Brandenburg-Görden. There I was released on October 3, 1960.

"During this time I spent seven years in solitary confinement. In the first three years the only contact I had with the outside world was one letter, the size of a half sheet of typing paper, consisting of fifteen lines, which I was allowed to write and receive each month—depending on whether the contents were approved by the police or not. Until 1958 work was considered a privilege—therefore I was not allowed to work. From 1958 it was considered a punishment—then I had to work.

"When one is in solitary confinement for so many years there is one main enemy, among many other vexations, against which one has to fight—the time. Time has to be conquered.

"I solved this problem of time in the following manner: Unity strengthens, this is also true of time. If the entire period of imprisonment totaling fifteen years is considered in one unit, one is nearly crushed by this volume of time, because it is simply beyond our imagination and this immense span of time con-

fronts one like a monster. One has to try to gain the upper hand and make time submissive. When rulers of this world try to rule a large number of people they cannot master, they often follow the principle: divide and rule!

"With regard to time I applied this principle; I divided the time. I reckoned not with years or months, yes, not even with weeks or days, but, rather, at the most, with hours. In the morning at say 7:00 o'clock I didn't ask myself: What shall I do today? but, What shall I do until 9:00 o'clock?

"Suddenly everything looked different. One or two hours were not fear inspiring, I could easily keep the upper hand that long. But there was still another problem: With what should one fill out the time? Paper and pencil could not be obtained. The only real occupation was keeping the cell clean and eating. Even if one did both of these thoroughly and as slowly as possible still one could not fill out the entire day with them. Naturally all branches of Theocratic service, from personal study to international conventions, house-to-house service to public lectures, were shared in to the extent possible in thoughts. But despite everything there were often one or two hours of the day where there was nothing to do, and these were the most dangerous because, due to carelessness, despondency or dejection one could easily demolish all that one had laboriously built up the entire day.

"One day I discovered a 'clock,' which was a help to me for many years, in applying this dangerous, unproductive time in a useful way. I discovered that there were still two hours until dinner time. I walked back and forth in my cell, five steps forward and five steps back and while doing so I sang Kingdom songs. When I finished the 30th song the door opened and dinner was served. I had concentrated on the text of the songs and did not even notice that time had slipped by. That was a discovery that saved me from experiencing monotony and dejection for many years. For several weeks I concentrated on completing my storehouse of Kingdom songs. When I did not know the text exactly I simply made up one or two stanzas. I used melodies of worldly songs that I liked to make Kingdom songs by thinking up a theocratic text. Thus I finally had 100 Kingdom songs in my collection, all numbered, which I could sing. One song lasted exactly four minutes, so I could figure out exactly how many songs I had to sing to span a certain amount of time. Throughout the years I sang at least two hours daily, that would be thirty Kingdom songs. I thus once had the possibility to sing the whole day from morning until evening when I didn't feel like doing anything

else. What an abundance of encouraging and upbuilding thoughts our Kingdom songs contain! When one uses the text of each song as an outline one can easily make a talk from each song—a further possibility to fill out time without suffering spiritually. One can truly say our Kingdom songs are food at the proper time.

"I am very thankful to Jehovah that with the help of his spirit I was able to remain spiritually strong these ten years of being cut off from his organization. I would like to encourage everyone to show proper appreciation for *all* spiritual food that is given us since we do not know just how it will be of value to us at some time. If we regularly consume the spiritual food at the proper time, it will help us in times of special difficulties, in which we stand alone, to put our trust in Jehovah and endure steadfast on his side."

From September 1, 1955, to August 31, 1961, the Society maintained a beautiful branch office in West Berlin, which made it possible to give better attention to the special circumstances of this divided city. It also proved to be a good arrangement to have close organizational ties between West Berlin and East Germany.

These ties between Jehovah's witnesses living in East Germany and East Berlin and the West were adversely affected by a turn of events in 1961 over which the Witnesses personally had no control. Shortly after the war, an ever-growing stream of refugees left East Germany and went to West Berlin and West Germany, generally out of dissatisfaction with the regime's policies. Since the East German authorities did not permit their citizens to travel out of the country, they crossed the "green border" secretly as refugees. The authorities tried to counteract this flow of refugees by increasing border controls, checking persons in trains and on the streets as well as through stricter laws against "fleeing the republic." A comparatively convenient way to cross into the West was through the Eastern sector of Berlin. By the first half of 1961 the flow of refugees had increased to 20,000 persons a month; in July it surpassed 30,000. A total of more than three million residents, one sixth of the total population, had left their property and possessions in East Germany and fled as refugees to West Berlin and West Germany.

To prevent a further deserting of their territory the Communist authorities took rigorous action. Early on the morning of August 13, 1961, they began to build a wall of cement and barbed wire, with a leveled-off "death strip" and automatic alarm systems and guards, ready to shoot, along the 50-kilometer-long border between the Eastern and Western sectors of the city as

well as along the 120-kilometer-long border between the three Western sectors and East Germany. This tightened the noose around West Berlin and suddenly stopped the heavy traffic that, despite controls, was still moving between the two sections of the city. Jehovah's witnesses living in East Germany could no longer obtain literature by traveling to West Berlin or communicate with the branch office there, nor could they attend assemblies held in West Germany.

Of course, obtaining literature had not been easy even before. Taking literature into eastern Germany was prohibited by the Communist authorities, and was therefore punishable. When the Society's Biblical literature was found on brothers during checks made at the border, they had to reckon with long prison terms. Such trips, therefore, required strong faith and a complete trust in Jehovah.

From the start of persecution in 1950 until the "Berlin Wall" was built in 1961, East German authorities arrested 2,897 of Jehovah's witnesses; 2,202 of them, including 674 sisters, were haled before courts and sentenced to a total of 12,013 years in prison or an average of five and a half years apiece. During their imprisonment thirty-seven brothers and thirteen sisters died due to maltreatment, sickness, malnutrition and old age. Twelve brothers were originally sentenced to life imprisonment, but this was later reduced to fifteen years.

The East German brothers quickly adjusted to the new situation brought about by the "Berlin Wall." Other means were employed to supply them with the necessary spiritual food and they continued their Christian ministry with great zeal. Obviously the Communist authorities had not expected this. They tried to infiltrate the organization with spies who visited persons known to be Jehovah's witnesses and claimed they were brothers sent by the Society to help adjust the work to the changed circumstances. But the brothers were well trained; they immediately recognized the individuals as spies.

In the course of the years the number of brothers arrested and sentenced dropped sharply. Only fifteen new arrests of Jehovah's witnesses occurred in 1963 and nine in 1964, whereas during the same two years ninety-six and forty-eight brothers were released after long prison terms. In the summer of 1964 four brothers who had been imprisoned for many years had an unexpected surprise. Originally sentenced to life imprisonment, they were suddenly released and sent to West Germany. They arrived just in time for an assembly. They felt they were dreaming. Just a few days before, they had been in the bleak penitentiaries of

East Germany where one only dreamed of being able to assemble with the brothers in freedom. And now they were experiencing the sudden fulfillment of this desire hidden in their hearts. Two of the brothers, Friedrich Adler and Wilhelm Engel, were members of the Bethel family in Magdeburg. Friedrich Adler was arrested and imprisoned in 1950, two months before the work was banned, whereas Wilhelm Engel was one of those arrested when Bethel was seized on August 30, 1950. Brother Engel was turned over to the Red Cross on the Berlin Sector border due to his poor health. He was immediately taken to a hospital where he died a few weeks later. These brothers had already been in prison up to nine years under Hitler's regime and had thus endured all together twenty-three years' imprisonment because of their faith. Friedrich Adler again took up Bethel service, this time in Wiesbaden. He was able to look back over a long and eventful life in full-time service, having already served back in the 1920's as a pilgrim brother. Weakened by his long imprisonment, he ended his earthly course in December 1970.

In November 1964 the Communist authorities delivered the brothers in East Germany a new blow. Military conscription had been introduced for all citizens some time previous to this. The young brothers had refused military service, but they were generally handled with consideration and their attitude was respected. But now suddenly, under cover of early morning darkness, 142 brothers were arrested. This unexpected change in the handling of their cases constituted a test of faith for these young brothers. They were put into a work camp. First, an attempt was made to get them to work as "construction soldiers," a type of substitute military service, but this they unitedly refused. Despite punishment they remained steadfast, and such coercion attempts were dropped. They had to perform hard work in railroad construction, working from four in the morning until nine at night. When not working they received instruction intended to convince them that the responsible men among Jehovah's witnesses were Western agents. Most of the young brothers had become acquainted with the truth after the work had already been banned and the authorities were astounded that they would find young people fearlessly standing up for the principles of true Christianity despite the massive indoctrination of youths with Communistic, atheistic ideas.

During 1965 the watching and molesting of our brothers by spies and secret agents of the ministry for state security increased sharply. Many homes were searched, brothers were stopped on the streets and interrogated. Secret bugging systems were installed

in automobiles and homes, yes, even in the brothers' bedrooms. The authorities endeavored to give the brothers the impression that every move they made was known to the authorities.

Of course, the authorities were successful in gleaning many a detail by "listening" to the guileless conversations of the brothers. When hearings were conducted the secret police tried to make it appear that the information they had gathered about the work had been received from the "capitalistic world," thus inferring a certain thoughtlessness among the brothers there. They were thereby trying to sow seeds of doubt and mistrust concerning the Governing Body and the brothers in the Society's offices. But the brothers did not let themselves be disturbed by this and, in the course of time, they began to realize ever better how tight the spy net was that had been drawn around them.

This became especially apparent when one November day in 1965, early in the morning, the homes of brothers all over the country were occupied by groups of eight officers and searched for several hours. Fifteen brothers who were considered "ringleaders" were arrested and kept in jail for between nine and thirteen months until they were charged and brought up for trial. In 1966 they received sentences of up to twelve years, the average being more than seven years.

While these brothers were being treated like desperate criminals, the secret police were hunting down others who had been preaching the good news and gathering together to worship Jehovah in small groups just as the brothers sentenced had been doing. They made them the offer that if they would file a report on their activity and submit the names of those participating in the ministry—this for the purpose of state security—they could continue to meet together in small groups, have their Bible literature and keep in touch with their brothers in other countries. But the brothers rejected the authorities' insincere offer. One of the officers moaned: "We thought that we had taken away your leaders, but now we have only succeeded in losing sight of your work."

In the course of 1969, after approximately four years of imprisonment, fourteen of the fifteen brothers arrested in the 1965 campaign were suddenly released. The majority were sent to West Germany. The last one of the group was arbitrarily kept in prison for another year, until September 1970.

Since then the secret police have changed their tactics, and presently they are making use of the regular police forces and other state agencies to make trouble for the brothers. In some areas the police have sentenced the brothers to pay high fines for supposedly

disturbing the peace when they preached or met together. A number of brothers were successful in having these fines suspended by appealing to the constitutional guarantee of religious freedom and demanding to be able to face the witnesses whose peace had been disturbed. Such witnesses of course did not exist.

In other localities the authorities have tried to put pressure on the brothers by evicting them from their homes and putting them in substandard housing, giving them low-paid secular work and denying younger brothers specialized training for various jobs.

Since the work in East Germany was sealed off from the outside world when the "Berlin Wall" was built in 1961, many thousands have heard the good news, learned the truth, dedicated themselves and have been baptized. They are a living proof of the fact that Jehovah's spirit cannot be restrained, even by human-built walls and fortresses. Thus Jehovah's witnesses in East Germany who have been working and living under ban and great difficulty for more than twenty-three years now can say along with King David: "And by my God I can climb a wall."—Ps. 18:29.

SUCCESSFUL PREACHING CAMPAIGNS

In West Germany, during this time, the Kingdom message was being brought prominently to the attention of the public again and again. The *Watchtower* campaign in 1949 laid a foundation for getting spiritual food into the homes of tens of thousands of persons on a regular basis. Everyone attending the *Watchtower* study and all interested persons should be offered *The Watchtower* on a subscription basis. Did we reach our goal? In the 1949 service year 59,475 subscriptions were obtained, a figure we have never attained since then!

Street work with the magazines was another means by which the vital message of God's kingdom was kept before the public eye. This activity was also a thorn in the eyes of the clergy. In Catholic Bavaria attempts were made to prevent magazine street work by passing laws and traffic regulations. It was claimed that certain religious groups felt themselves molested. But they were silenced when the states of Bavaria and Hesse released a statement to all police officials in 1954, that the ministry as carried on by Jehovah's witnesses is not subject to legal restrictions.

A special campaign to carry the Kingdom message into all unassigned territory was planned for the summer months of July and August 1956. The brothers worked with unprecedented enthusiasm, covering at least 80 percent of all unassigned territory. There were very few persons in West Germany that year who

were not visited by a minister of the good news. However, there was often opposition, especially in rural areas, as we can see from the following report: "The entire village was in an uproar. Young people followed us from house to house and introduced us with the goal in mind of causing the people to dismiss us at once. It was impossible to place even one single book in the whole village."

A week later the same congregation worked another village in the same territory. The publishers met at the railroad station, discussed the daily text together and then discussed introductions to be used in their witnessing. A man joined the publishers and began to listen. He was given a witness as one of Jehovah's witnesses would have done at the door. When the brother finished, the stranger pulled out his wallet and said: "I would like to have those books." As it turned out, this man lived in the village where a week before not a single book had been placed. Despite the opposition in rural areas where the clergy still had a certain influence on the village folk, 166 percent more books and 60 percent more magazines were placed during these two months than during the same months of the year previous.

Besides such campaigns there were others featuring tracts and booklets. At the 1958 "Divine Will" international convention in New York an impressive resolution was adopted. Plans were made to distribute it world wide in December and seventy million copies were printed in fifty languages; seven million were printed in German. These tracts were handed to the householder personally, with just a few short words of introduction. When priests in Catholic areas realized what was being distributed they would warn the villagers. But after four weeks of zealous activity there was reason for being joyful and rejoicing because, since this was a good opportunity to introduce new ones to the field ministry, most of the congregations had been able to report an increase in publishers of from 10 to 50 percent and an 11.6-percent increase was reached throughout the entire country.

GIVEN "THE TONGUE OF THE TAUGHT ONES"

As the number of willing workers continued to pour into Jehovah's organization, he made provision through his 'faithful slave' class to give them all, young and old, the needed training. The result has been that his servants have come to have "the tongue of the taught ones." (Isa. 50:4) This has contributed to the increase. The world has also taken note of the effect this training has had on the Witnesses. A newspaper reported, for

example, that eleven-year-old Ingo Rücker had won a reading contest in Recklinghausen. "Only outsiders would be surprised, for basically there was no way of preventing his victory. Eleven-year-old Ingo Rücker had been gathering plus points for the contest for three years: In the ministry school of Jehovah's witnesses . . . He was the best reader at the Josef School, although it was a close contest right down to the finish line between him and a young girl who also attends the ministry school." A circuit overseer wrote after visiting the congregation in Lörrach: "Something special happened Tuesday evening. As the assignments for the sisters were being presented an elderly sister suddenly went to the stage. She not only carried on a fluent discussion, without any notes but just her Bible in the hand; she also observed all the rules of speaking. When we asked the sister her age, she told us that she had turned ninety just a few weeks before."

As an important provision in this progressive training the first class of the Kingdom Ministry School was started on November 13, 1960, to provide advanced training for overseers of the congregations. This has now been expanded to three schools, in Wiesbaden, Hamburg and Munich.

1948—AND TWENTY YEARS THEREAFTER

There were years of sizable increase in the number of proclaimers of the good news, but also some years with no increase. The 1948 service year ended with an 83-percent increase. The monthly average of hours was sixteen per publisher. The increase held on during the following years; in 1949 a 33-percent increase, in 1950 a 23-percent increase, and in 1951 a 26-percent increase.

Meanwhile the economic tension and difficulties continued and the number of unemployed climbed to more than two million at the middle of February 1950. At the end of September 1952 the number unemployed was still 1,249,000. From then on, unemployment began to decrease, slowly at first, then more rapidly.

Another change also became evident. The number of active congregation publishers continued to grow from year to year, but the number of full-time preachers of the good news did not keep pace. To the contrary, in 1955 there were 200 fewer pioneers than in 1950, whereas there were 21,641 more publishers, almost twice as many as in 1950. The low point in this trend was reached in 1956; whereas in 1950 4.4 percent of all publishers were in full-time service, it had now dropped to 1.6 percent.

In time Germany became a nation of plenty. There

was full employment and the widely acclaimed "economic miracle." This affected the thinking of some who were associated with Jehovah's witnesses. From April to July of 1963 there was a decrease in the number of publishers and in hours spent in the field ministry. In July there were 6,000 fewer publishers active and over 40,000 fewer hours were spent in the preaching work than in April.

The majority of the brothers, of course, persevered in the ministry and enjoyed the blessing of their work. From 1965 to 1967 there were 9,325 persons baptized, but still the average number of publishers in 1967 was only 400 more than in 1965, whereas the peak in publishers was 437 fewer! It was apparent that some publishers had slacked their hands in their desire for material things and had slowed up in zeal, having given room to desire for what the world could offer. Others even became inactive. Then, too, in the 1964 service year, for example, 569 persons were disfellowshipped, most for immorality. Only 95 persons asked to be reinstated.

The service year 1968 began to see a change. The hard fight being waged against materialism was keeping the losses from being as high as previously. Good increase was made on all fronts. We now had 466 special pioneers, the number of regular pioneers had risen to 2,651 and we reached a peak of 7,163 serving in the full-time preaching work sometime during the year. The service year ended with a 3-percent increase after three service years with no increase at all. Things were once again beginning to move ahead.

From July 4 to August 11, 1968, we had eleven district assemblies. The book *The Truth That Leads to Eternal Life* was released. Thanks to the help of the Brooklyn office, we were able to present each publisher with his own personal copy plus five additional copies for distribution. In an August campaign 139,471 books were placed, a new peak. The demand was great. Up until the end of March 1973 in our factory in Wiesbaden we have printed 2,900,115 copies in German and 1,715,338 in four additional languages. Because of its effect and its blue color the book was soon dubbed "the blue bomb" by many.

Interesting experiences in connection with the effectiveness of this book could already be heard at the next circuit assemblies. One sister related: "When we received our *Truth* books, little did I suspect what a valuable Bible study aid was being placed in our hands. I at once began to ask the people in my hometown during my house-to-house service if they would be interested in learning within a short time the principles of the Bible with the help of this book. How

astonished I was when a very religious lady, of whom I knew that she and her sister led the church choir, said: 'It has always been my desire to get acquainted with the Bible. I never had an opportunity to do so and I am happy that you are willing to help me.' I could hardly believe it. Now she has been studying regularly for two months and is making wonderful progress. . . . A quite prominent and well-to-do lady was likewise willing to study the Bible with me. Last week she told me: 'This book really speaks for itself. I have never read such an understandable book.' Now a regular chain reaction has set in. Full of zeal I went to my neighbor to help her too. A woman has started to study this month and no fewer than four persons are waiting until a new shipment of books gets here and we can make arrangements for a convenient time . . . I can tell you, in our town it is going the rounds that the fashionable thing to do nowadays is to study the Bible with Jehovah's witnesses."

It became easier to start Bible studies with this new book, as seen by the fact that in 1969 the number of Bible studies increased to 47,691. During the year 6,678 persons were baptized, the best figure since 1955. In May of 1970 we reached 86,222 publishers, which was not only the fifth peak of publishers in a row but also the first time that we had ever had more publishers in May than in the preceding month of April. In October of that year we reached another peak, this time 86,489 publishers. This meant an increase of 7,718 publishers in comparison to the publisher figure for 1968. This fast increase mirrored Jehovah's blessing upon his earthly servants. Certainly the *Truth* book has played not a small part in bringing about this increase.

CONVENTIONS SHARE PROMINENTLY IN GIVING THE WITNESS

Conventions have played an important part in making known Jehovah's name and in increasing the number of Kingdom publishers in Germany. From the first convention after the war, held in Nürnberg with 9,000 in attendance, and the 1948 Cassel assembly, down to the conventions of modern days with over 100,000 persons in attendance, many organizational changes have been made, problems have been solved and new ideas developed.

In Frankfurt/Main from August 24 to 26, 1951, delegates from twenty-four nations gathered for the "Clean Worship" assembly. But before 34,542 delegates could assemble on Friday morning many a nervous hour was spent solving problems. Of what nature? A large kitchen in the city had promised to cook our meals,

but as convention time drew ever nearer they became ever more unwilling to do so. What could be done? The Society bought 51 large gas, coal and steam kettles, each holding 300 liters, and built their own kitchen. Since necessary material was not available to convert all the kettles to gas, however, they all had to be converted to steam. Days of welding were necessary to hook up the pipes, which had been bought from junk dealers with the greatest of difficulties. Some of the kettle walls were paper thin and had to be patched. The next big question was where to get the necessary steam. We negotiated with the railroad company in Frankfurt and were able to obtain usage of a locomotive that was parked on an unused siding. This locomotive could not produce low-pressure steam, however, and so we had to find a way to reduce the steam pressure to one twenty-fourth of what it was. The problem was finally solved, the steam was turned on and within fifteen minutes the steam kettles were ready to be used. The press was amazed at what we had done. Its reports plus the zealous preaching activity of our brothers contributed to having 47,432 persons in attendance to hear Brother Knorr's public talk "Will Religion Meet the World Crisis?"

The big event of 1953 was undoubtedly the "New World Society" assembly in New York. How enthusiastic the 284 brothers who were able to attend from Germany were! The New York convention found its counterpart in Germany in the two assemblies held in Nürnberg for West Germany, and one week later in Berlin for the brothers there and those from East Germany. In Nürnberg thirty-eight tents were provided for mass accommodations and more than a thousand private tents. Attempts were also made to obtain private rooms, which created problems for the city's clergymen. The *Nürnberger Evangelischen Gemeindeblatt* printed an article entitled "Caution with the Convention of Jehovah's Witnesses." It read in part: "A special problem has arisen in that some Evangelical church members have in good faith provided free accommodations for visiting Jehovah's witnesses. Those who have done so have in most cases been asked by church officials to cancel their invitations." But this turned out to be a boomerang; because of this many persons became even more willing to offer us accommodations. The clergy truly did have a problem!

Two years later the large "Triumphant Kingdom" international convention was held in the same city on the same grounds at the Zeppelin Meadows. It was a very impressive convention; sixty-two nations were represented. An extraordinary stage dominated the tremen-

dous Zeppelin Meadows. The stone tribune was 300 meters long and a stairway of 75 steps across this long tribune led up to a hall of 144 pillars running along the entire length of 300 meters.

Besides the accommodations obtained in hotels and in private homes there was a giant tent city providing mass accommodations for 37,000 persons. Large tents, each capable of sleeping 600 persons, were set up. Sacks filled with straw served as mattresses.

On Friday morning a large baptism was held with 4,333 persons symbolizing their dedication by water immersion. Among these new brothers were some from East Germany, for more than 4,000 had come from there. On Friday evening those in attendance heard a Communist-controlled radio program threaten all of Jehovah's witnesses from the east, attending the Nürnberg or Berlin assemblies, with arrest upon their return. But thousands refused to let themselves be intimidated.

How many attended Brother Knorr's widely advertised talk? The magazine *Neue Illustrierte*, dated August 20, wrote: "The 'Zeppelin Meadows,' upon which Hitler once declared he would wipe out 'Jehovah's witnesses,' was packed out." And it was, for 107,423 persons listened attentively to the subject "World Conquest Soon—by God's Kingdom." More than twenty thousand inhabitants of Nürnberg had come. Just as the president started his concluding comments it began to rain—to pour—but the audience stayed in their seats, and by the time Brother Knorr had finished it had stopped raining. Then something happened that those present will never forget. A tremendous rainbow appeared in the heavens. What a stirring sight! In farewell Brother Knorr waved his handkerchief, and in answer the entire field was transferred into what appeared to be a field of waving white flowers. Many had tears in their eyes. Strengthened in faith and better equipped for their further service, the thousands in attendance began their trip home.

The next large international assembly was held in 1961 in Hamburg, Germany's largest port. Not a few headaches were involved. The main problem was the convention grounds, which was nothing more than a large plot of lawn (80,000 square meters) located in Hamburg's largest city park. The convention began to the accompaniment of falling rain, and the meadows soon turned into fields of mud. And it continued to rain, from the very first right up to the last day! It was inspiring to see tens of thousands streaming onto the convention grounds every day and listening to the program under a canopy of umbrellas. Indeed, to the astonishment of the newspaper reporters and cameramen

present, the convention was not seriously affected by the rain and mud. The newspaper *Hamburger Morgenpost* wrote: "Almost all of them look happy, even in mud and rain, this a person must grant them. They are colorfully dressed. There is an astonishingly large number of young people among them. . . ." A police official told a representative from the convention office: "Even though it is the largest convention ever held in Hamburg, we are not at all worried about everything going off smoothly. We know you could easily get along without us, but we think it is good training for our officers and we hope you have no objections to our being among you."

This was the last opportunity for our East German brothers to attend a convention, several thousand being in attendance. Several days later the "Berlin Wall" was built and the Iron Curtain was drawn even tighter.

The rains played havoc with the park's lawns, but after the convention was over, the entire area was covered with new topsoil by the brothers and the lawn was replanted. Now the park was even more beautiful than before, and this to the benefit of the officials and populace of Hamburg. The way their park meadow was replanted and the way our brothers persevered during the rain made a deep impression upon Hamburg's inhabitants.

In 1963 the "Everlasting Good News" convention went around the world, touching down in Germany in Munich, the capital of Bavaria. The Theresian Meadows served as our "Kingdom Hall."

The preparatory work, as well as the convention itself, made a deep impression on Munich, including its businessmen and officials. A policeman assigned to work at the convention grounds told a brother: "You know, I like being here. I feel at ease. I like your people's sincerity and their straightforwardness. It's just the opposite to the Eucharistical convention held here two years ago." Comparisons of this nature were often made by honest observers who were frank in their observations. Such impressions last. Three years later a Munich businessman told a brother that his fellow workers in a large Munich department store noticed that whenever large conventions were held in Munich there was always an increase in shopping. During our convention they were prepared for such an increase and were astonished when the convention had no effect upon this at all. They were thoroughly puzzled. So it was that this "Everlasting Good News" convention, like all the earlier conventions, helped make known Jehovah's name, his purpose and his people.

TO PEOPLE OF ALL NATIONS THE GOOD NEWS MUST BE PREACHED

Germany is only a part of the worldwide field in which the good news must be preached. (Mark 13:10) The Watchtower Bible School of Gilead has been very successful in training missionaries and sending them out to various parts of this worldwide field. The first Gilead graduate sent to Germany, Filip Hoffmann, arrived in 1949.

Four more followed in 1951. In looking back now they often amuse themselves as to how Brother Frost must have felt when they showed up in Bethel. He had asked Brother Knorr to send some of the graduates to Germany in order to help with the work. But when he saw those four, they must have looked like youngsters to him, all of them being in their early twenties. In the years that followed, a total of thirteen foreign missionaries finally received assignments to Germany. Eleven of these are still in the full-time ministry in various countries (one died in her assignment in 1972 after twenty years of faithful service) and nine of these eleven are still busy at work in Germany, either in Bethel or in the traveling ministry. Three of them came from Switzerland in 1956 when the translation department was transferred from Bern to Wiesbaden, and they are still serving in this capacity.

Alice Berner belongs to this group of long-time servants. Let us hear briefly what an interesting career she has had: "I started my full-time service in Switzerland in January 1924 as a pioneer. But after about six months I was called to Bethel in Zurich. We soon were transferred to the new Bethel home in Bern. There in the course of the years I was occupied in many different departments. In 1932 a new assignment brought me to Paris, from where I had an interrupted service, as sometimes I had to leave the country and do some pioneer service in Belgium because the authorities in France would not give me a permanent visa. In this way I remained about three years in Paris. In 1935 the Society took part in the International Exhibition in Brussels where I had the privilege of serving at the literature stand. From there I was called back to Bern, where I worked again for ten years until I received the great call in 1946 to attend the 8th class of Gilead. Afterward again back to Switzerland for another ten years of joyful service, whereupon three of us received a new assignment to Germany. I wish to thank Jehovah for all his goodness toward me, letting me spend a happy and rich life filled with wonderful opportunities in his service." Sister Berner is still an encouragement

to the members of the Bethel family as she daily carries on her work of translating.

The missionaries that were sent to Germany proved to be an incentive for many German brothers to want to attend Gilead School and go into missionary work. Until now 183 graduates of Gilead have been provided by Germany. Of these, twenty-nine returned to their home country as special pioneers, traveling ministers or members of the Bethel family, whereas the others have been sent to new homes scattered around the entire earth.

For those interested in attending Gilead School, a special arrangement was made to help them improve their knowledge of English. By the spring of 1973 there were sixteen English-speaking congregations in Germany, numbering 450 publishers and 130 full-time servants. Those preparing for Gilead are assigned to these congregations where they can participate in the meetings and go into the field ministry in English-speaking territory. Since the formation of the first English congregation in Wiesbaden in 1967 some 250 persons have been baptized.

During the past few years some ninety-five special pioneers from Germany have been sent into European or African countries to continue their special pioneer work there. Some were willing to serve in foreign fields, although having no knowledge of the foreign language they would need. They were willing, however, to put forth special efforts to learn a new language that they might serve in countries where their help was needed. Four special pioneers, for example, received a one-week crash course in French at the Wiesbaden Bethel before being sent to Tchad, Africa. They naturally had to continue studying the language there, but they were soon able to make themselves understood and could continue their ministry under the glaring African sun.

In recent years there have also been large numbers of persons from other lands that have moved into Germany. Because of the booming economy, the government decided to bring in foreign workers, and the good wages offered enticed many a "guest worker" to come. In 1962 there were already 700,000 persons from Italy, Yugoslavia, Greece, Turkey, Spain and Portugal, employed here, in most of which countries the preaching work had been carried on only under the greatest of difficulties. This was a new field of activity for us and it continued to expand. The statistics for September of 1972 showed 2,352,392 foreigners employed in Germany. Of these, for example, 474,934 are from Yugoslavia and 511,104 from Turkey.

Many brothers were willing to learn foreign lan-

guages so as to be able to help these people to hear and understand the Kingdom message. The hunger for truth was truly great among these guest workers and many interesting experiences were had. A circuit overseer reported obtaining some Spanish literature, and placing over a hundred booklets and six books in a comparatively short time. He said: "The majority of the Spaniards to whom I offered the booklets took all fifteen different ones I had available."

Foreign-language congregations were soon formed, the first one being a Greek congregation in Munich on May 1, 1962. By May 1973 there were 1,560 Greek-speaking publishers divided into two circuits. The first Spanish congregation was formed in Frankfurt in 1964, and the first Italian congregation in Cologne. By the summer of 1973 the Spanish circuit had 660 publishers and the Italian circuit reported 1,000 publishers plus 45 full-time servants. We also have Turkish and Yugoslavian groups. For many the "economic paradise" they were seeking in Germany has turned out to be a much more valuable "spiritual paradise."

After learning the truth many of our new brothers return to their native lands filled with the desire to take the truth to their relatives and neighbors. For example, a brother from Sicily was baptized in Cologne in October 1965. In December he went to visit his family and naturally spoke to them and to all his relatives and acquaintances about the truth. At the end of April 1966 he had to return to Germany to have his passport stamped. But he reported that he had found four persons so deeply interested in the truth that he must return home immediately to continue studying with them. His goal was to start a congregation book study there. No preaching had ever been done in that village. The nearest one of Jehovah's witnesses lived some one hundred kilometers away.

EXPANSION—AS VIEWED BY THE BETHEL FAMILY

The Watch Tower Society's branch office in Wiesbaden has been kept busy as a result of the work done by Jehovah's witnesses throughout Germany. Since it is from here that their literature supplies come, the brothers are keenly interested in it, and large numbers come to tour the Bethel home and factory. The brother who works at the reception desk can tell you how, especially on holidays, thousands of visitors are taken on tours through the Bethel home and factory. Once over 4,000 came. There were fifty-one buses standing out front! Brothers from foreign countries also enjoy stopping in to visit us. Some years ago a gentleman

took a tour of Bethel and was afterward encouraged to start a Bible study. Correspondence developed between a brother in Bethel and this certain gentleman, who later accepted the truth, was baptized, went into full-time service and today serves as a circuit overseer.

Those who actually live and work at Bethel have enjoyed many blessings over the years. They have seen the Society's facilities enlarged, new work undertaken, special activities prepared for—and it has been their privilege to be at the hub of all this activity. At times others too have been asked to help out.

In the winter of 1951/52, for example, construction was started on a new addition to enlarge the branch facilities. This kept the brothers busy all day and sometimes up into the night, in snow, rain and wind. About twenty brothers were called into Bethel to help out. Evenings, after their regular working hours, many members of the Bethel family also shared in the construction work.

There was real rejoicing then when a rotary press arrived from the Swiss branch office in Bern. But this was not just any rotary press! It was the first press used for printing books back in the Magdeburg branch office in 1928. After the Nazi ban it was taken to Prague, Czechoslovakia, from where it was taken a few years later to Bern so as not to fall into the hands of the Nazis. Now it was once again back in a German branch office and today, despite its age, it is still busy printing books or up to 7,000 magazines an hour.

Another cause for joy was the appearance of the German *Awake!* magazine in its 32-page edition on January 8, 1953. Starting with this issue, distribution



Watch Tower Society's Bethel home and printery in
Wiesbaden, in 1973

of this magazine began in Germany. It did much to increase the brothers' zeal for magazine work.

The Bethel home in Wiesbaden kept expanding. In 1956 there was a peak of 50,530 publishers and they distributed some 1.3 million pieces of literature. The next service year the peak was 56,883. Brother Knorr arrived in Wiesbaden at the end of November 1956 on a flying visit of less than twenty-four hours. The reason? He himself explains in his published report in the English *Watchtower* of May 1, 1957. "Here too the purpose of the visit was to work on the expansion problem. Our Bethel home and present factory are too small and we called in an architect, a brother. With him we worked all day in designing a larger factory and Bethel home. The Society was able to purchase some property from the city of Wiesbaden, and after considerable discussion the city authorities consented to our changing the location of a street, thus making it possible for us to put our new structure right up against our present one, relocating the street beyond our new building. . . . The building will be sufficiently large to take in some new presses, now being built, its high ceiling giving us plenty of headroom."

Instead of having the traditional "Richtfest" with its drinking (held after the framework of a building is completed), a tasty meal was prepared for the workers and the building officials and served in the dining room of the Bethel home. They were waited on by our brothers and seated at tables covered with white tablecloths. They heard a talk in explanation of the purpose of the building, Jehovah's witnesses' activity in general, and how the financial end of the building project had been handled. Members of the Bethel family presented a musical program. Most of the guests got an altogether different opinion of Jehovah's witnesses and their activity. The delicious food served and the way all were treated as equals was a matter of discussion among construction workers in Wiesbaden for years thereafter. At the conclusion each of them was given a book and a booklet as a gift. Some of the workers who due to prejudice had not attended the supper came the next day and asked if they might at least have the gift book. That they had missed the meal was their own fault; now it was up to them to take in spiritual food with the help of the gift publication.

In January 1959 the various departments began moving into the new building.

Meanwhile, as Günter Künz, the factory overseer, relates, "we continued to receive better equipment for producing books, magazines and other printed material. In 1958 we received the bindery machines that formerly had been used in Bern, Switzerland. It was possible to

bind up to 5,000 books per day. In the course of the years Brother Knorr gave permission to replace most of these machines, which had already been in use for about forty years." In that way by 1973 it was possible to increase the book production greatly.

The brothers in the production office once figured out that in the last months of 1966, when 61,622 copies of the *Babylon* book, 500,796 copies of "*Things in Which It Is Impossible for God to Lie*" and 98,885 *Yearbooks* were printed, if stacked on top of one another these would have made a tower reaching fifteen kilometers skyward. That was a thrilling accomplishment. Production often ran at top speed to provide the congregations with the necessary literature. In the spring of 1968, twenty-two additional workers were temporarily called into Bethel to help finish the book *Did Man Get Here by Evolution or by Creation?* The bookbinding worked in two shifts and 10,000 books were produced daily. They were at once sent to the congregations so that this new book might be used during the May campaign to let the people know the truth on this subject. The hard work paid off, as we placed 136,525 books, the highest figure since 1963.

In 1968 Brother Knorr visited Wiesbaden twice. His first visit was in June, and, to the joy of the family, he announced that a new rotary press and three new machines for the bookbinding were being purchased for our factory. Shortly thereafter two of these machines were installed and put into operation. During his November visit Brother Knorr made extensive arrangements to increase the amount of work we were doing in the factory. The brothers began to work in two shifts, some fifteen to twenty working at night. Brother Knorr had called to our attention the importance of keeping up spirituality, so a special congregation was formed for the benefit of the brothers on the night shift, who otherwise could not have attended the meetings. Their meetings were held during the day. Book production picked up and we were able to take over the production of books for the Dutch, Danish, Norwegian and Swedish brothers. With additional new machines some 20,000 books could be produced daily in two shifts. The year 1969 was to be another busy and productive year, with production running at top speed and reaching peaks never before attained.

"It Is Later than You Think" was the title of the special German *Awake!* dated April 8, 1969. Orders constantly poured in from the congregations, and more and more magazines had to be printed. In fact, our factory printed 10,241,250 copies. The brothers on both shifts were even willing to work overtime, for besides the magazines a large number of books had to be pro-

duced (by the end of the 1969 service year 3,343,304 books, six times as many as in 1966). Our machines ran practically around the clock. For several months we worked in two shifts, ate in two shifts and slept in two shifts. It was a very busy, but also very gratifying and happy time.

The brother at the pioneer desk was very happy when he discovered that 11,454 temporary pioneers had been active in April, besides 1,959 regular pioneers.

During the 1969 service year about forty million pieces of literature—magazines, books and booklets—were produced. Shipping some 2,000 tons of magazines and books, besides other pieces of literature, was, of course, expensive. To cut down on these expenses we began delivering literature with our own trucks on December 3, 1959. Albert Kamm, who has been in this department from the very beginning, relates: "People everywhere are interested in knowing what we have in our trucks: The police, filling-station attendants, customs officials, even persons we stop to ask directions of. They are always astonished when we tell them the truck is full of *Watchtower* and *Awake!* magazines. When you tell them in the course of conversation that we have five of these large trucks and two somewhat smaller ones, and that they are all full of magazines, then you can see the amazement on their faces. A person can often give a good witness. When we return two weeks later, many still cannot completely grasp the fact that *The Watchtower* is already back again."

Wiesbaden is centrally located and so our trucks have eleven routes in Germany. The long trips cover some 750 to 950 miles. Each truck travels about 70,000 to 80,000 kilometers yearly. Books printed in Wiesbaden are also delivered to Luxembourg, the Netherlands, Belgium, Switzerland and Austria.

While the factory was running at top speed, additional construction work was done during 1969. The attic section of the older part of the building was converted into thirteen new rooms. The work was done by brothers happy to spend their time, strength and abilities at Bethel on a temporary basis. Furniture for the rooms, such as beds, cabinets, and so forth, was built in our carpenter shop.

Despite this construction work the Bethel home was still too small. In May of 1970 Brother Knorr and Brother Larson, the factory overseer in Brooklyn, visited us for about a week. While checking through the home and factory Brother Knorr decided that it would be in the best interests of the work to enlarge. This meant a great deal of work for Richard Kelsey, who had started serving as the new branch overseer in the fall of 1969. A contract was made with a firm to do the main con-

struction work, whereas interior work was to be done by the brothers. In the carpenter shop Ferdinand Reiter readied everything for making furniture to furnish the new rooms. This was nothing new for him, for away back in 1947 he had already helped out in providing the naked skeleton of the present old building with windows and doors. Meanwhile, he has got somewhat older but, despite his eighty years (the next to the oldest member of the family), he is still quite robust and works every day, setting a good example. Young brothers even say, "It's hard to keep up with Ferdinand."

This expansion was truly necessary. In April 1971 a new peak of 89,706 publishers was reached, with 145,419 present at the Memorial. In June we had the best average in hours since 1954. Up until the end of the 1971 service year we had placed nineteen million Bibles, books, booklets and magazines. That meant, on an average, one Bible study help for each family in West Germany and West Berlin.

February 11, 1972, was a memorable day. Why? At 10:00 o'clock in the morning the first copies of the German edition of the *New World Translation of the Holy Scriptures* arrived from Brooklyn. How great our joy! Arrangements were at once made to have a Bible campaign during May and June. News releases were handed to the newspapers by the congregations in their territories. These articles helped to call everyone's attention to the *New World Translation*. Some headlines read "Rush to Obtain New Bible Translation," "96,000 Ministers to Carry on 'Bible Campaign,'" "Jehovah's Witnesses Bringing Every Family a Bible." Even religious newspapers and magazines reacted and helped, in their own way, to call the attention of their church members to this Bible. The *Evangelische Gemeindeblatt* for Württemberg, for example, wrote: "The first edition of the German translation has been printed in the unusual quantity of 1 million copies. The demand for Luther Bibles here in Germany runs at some 500,000 copies a year. Jehovah's witnesses certainly have not planned on taking care of their needs for Bibles for years to come. With their usual industriousness it is to be expected that they will use this new publication for an extensive campaign. . . . In addition to the Bible, which only costs 5 D-Marks, . . . the buyers are encouraged to have a Bible study and the sellers offer to conduct such a study in the home of the buyer." The *Katholische Sonntagsblatt* published the same article. The release of the *New World Translation* and its distribution was truly a highlight in the 1972 service year.

By the beginning of the 1973 service year there were 95,975 proclaimers of the good news in West Germany and West Berlin, and production of literature to supply

their needs reached new peaks. During the service year seventeen new books were printed and bound in the Wiesbaden factory; some of them were for Germany, and others were for the Scandinavian countries and the Netherlands. You can imagine the thrill that the Bethel family felt when the production was totaled up—more than 3,500,000 books in just one year!

And good results have been seen in the lives of those who received these publications. A twelve-year-old lad, for instance, was so moved by what he learned that he asked the Witness who was studying with his mother and him to take him along in the field ministry. The Witness explained, of course, that first he would have to get out of Babylon the Great, having his name removed from the list of church members. The very next day during school recess the boy, feeling the urgency of the matter, went to the city office to fill out the required form. The official said that the boy should come back another time, since he could not attend to the matter then. That afternoon when school was out he went back to the office. Again the official tried to put him off, saying that his mother must sign the form, so he would have to come some other time. The boy urgently requested the official to call his mother on the phone and ask her to come now. The official made the call, but simply suggested that she come at some convenient time with the boy to see about the matter. At that the lad protested loudly into the phone: "No, mother, come down right away!" She did, bringing along her younger son. The forms were filled out and signed. Then she said: "Well, since we are here, we may as well get out too."

In the Society's office the brothers watched with keen interest the reports that came in during the year. There were 150,313 present for the Memorial in West Germany and 7,911 in West Berlin. Month by month there was a marked increase in the number baptized. By July there were 5,209, to compare with 3,812 for the same time the previous year. At the end of the 1973 service year, this had reached the grand total of 6,472 more persons who had taken their stand on Jehovah's side. By that time, 98,551 persons in West Germany and West Berlin were sharing in publicly proclaiming God's kingdom as the hope of mankind.

PEACE ON EARTH —BUT ONLY BY GOD'S KINGDOM

Back in 1939 Adolf Hitler had chosen "Peace" as the motto for his annual Reich's party day. Memorial coins and special stamps were issued for this "Reich's Party Day of Peace." But the celebration was canceled be-

cause of the outbreak of war. Thirty years later, in August of 1969, on the Zeppelin Meadows in Nürnberg, that is to say, on the same grounds where the "Reich's Party Day of Peace" was to have been celebrated thirty years previously, the "Peace on Earth" International Assembly of Jehovah's Witnesses was held.

A grand total of 130,000 delegates was provided some kind of lodging at this assembly. To make this possible, a year ahead of time the Witnesses rented over 60,000 square meters of tent, so they could erect forty-eight large tents. About a year and a half ahead of time they had also asked the city of Nürnberg to rent them all the schools and athletic halls in the city to use as dormitories. During the early autumn of the previous year preparatory work was also undertaken for the cafeteria.

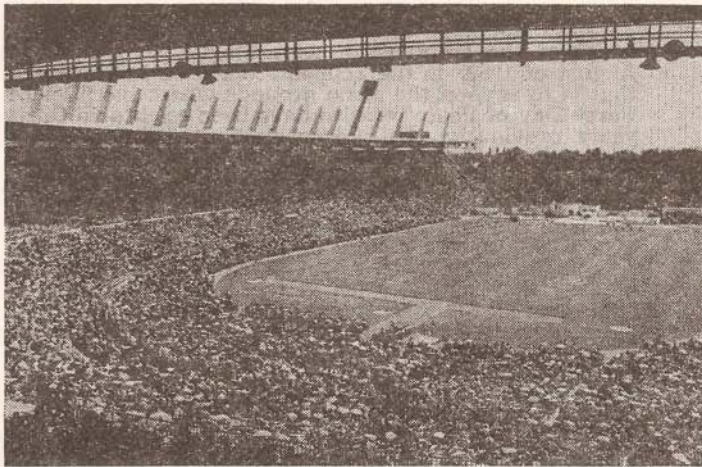
When the assembly got under way, there were delegates on hand from seventy-eight different countries. The convention program itself was presented, not only in German, but also in Greek, Croatian, Dutch, Slovenian and Turkish. Here people had met together from all parts of the globe and they were dwelling together in peace, enjoying the warm bonds of Christian brotherhood.

From the gigantic stone tribune, where Nazi Party leaders had once dreamed of a "thousand-year reign," Brother Knorr delivered to 150,645 listeners the public talk "The Approaching Peace of a Thousand Years." But he was not encouraging his audience to dream about what men might claim that they could do. He was pointing to the only means by which lasting peace will ever come to mankind, namely, the kingdom of God in the hands of his Son Jesus Christ. And he showed from the Scriptures that the incoming of that era of peace is near at hand!

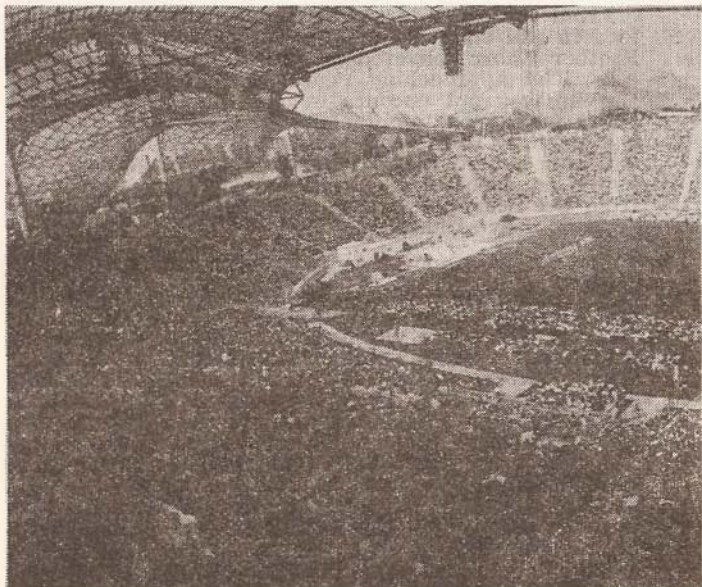
PREPARATION FOR DIVINE VICTORY

With firm conviction that the time is immediately ahead of us when God will be victorious over all his enemies, Jehovah's witnesses planned a series of international assemblies for 1973 featuring the theme "Divine Victory." Two of these assemblies were held in Germany, with delegates present from at least seventy-five lands. On the final day, when the discourse "Divine Victory—Its Meaning for Distressed Humanity" was delivered at the Rhine Stadium in Düsseldorf, there were 67,950 in the audience. For the same talk at the five-day assembly in Olympia Park in Munich, there were 78,792 on hand. A total attendance of 146,742!

It was in Munich fifty years earlier that Hitler had made a bid for power in his "Beer Hall putsch." Now

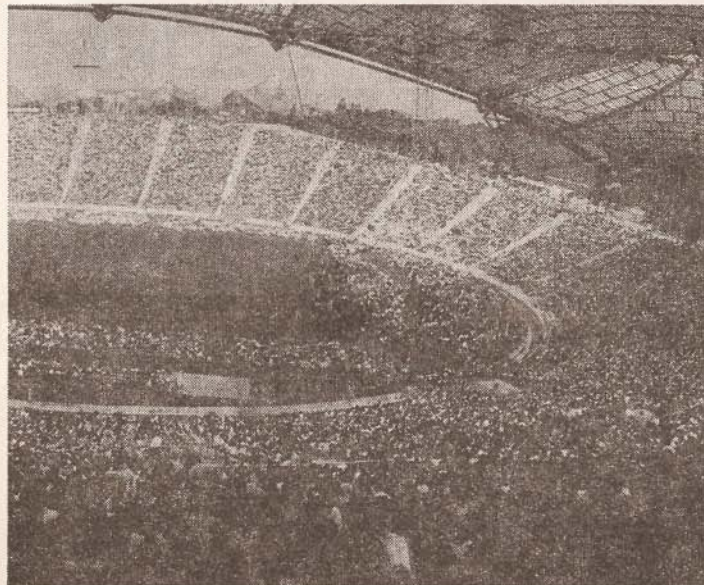


"Divine Victory" assembly in Düsseldorf (above) was attended by 67,950; the one in Munich (below), by 78,792



he and his Nazi regime are gone, but Jehovah's witnesses, in ever-increasing numbers, continue to point confidently to the triumph of God's kingdom.

It was also in Munich that athletes from many lands had competed in the Olympic Games in 1972. The event was called a "Peace Festival," but, as the world looks back, what many recall most vividly is the bloodshed that took place, reflecting the world's nationalistic strife. Calling this to mind, a reporter wrote in the *Münchner Anzeiger*: "As I stood on the empty tier of the stadium one day before the beginning of the 'Divine Victory' assembly and was impressed by the willingness of helpers working here (altogether there were 7,000) I automatically had to think of September 5, 1972. At that time violence and murder slipped into the grounds. In these days it is the faithful, who, according to their conviction, try to arouse that which is good and noble in their fellowman." Jehovah's witnesses were not there in Olympia Park to compete, each one trying to prove that he or his nation was



better than the others. Rather, they "walk in the name of Jehovah" the "God who gives peace." Love for him is what brought them from many nations to this assembly, and it is that same love that moves them unitedly to magnify God's name and to look forward to the day when it will be vindicated of all reproach.—Mic. 4:5; Rom. 15:33.

It was emphasized at these assemblies that it is vital for each one to 'keep close in mind the presence of the day of Jehovah,' the "day" when God will execute judgment on the wicked and reward his servants, the "day" of divine victory. (2 Pet. 3:11, 12) They were reminded that, in imitation of Jesus Christ, they must individually prove themselves victors over the world if they are to enjoy divine favor when that "day of Jehovah" arrives. (John 16:33) They must not allow themselves to be cast into the mold of the world, doing things in its way, nor may they allow personal indifference or fear of the world's reaction to cause them to hold back from doing the will of God.

Jehovah's witnesses did not leave the assembly feeling that this is a time to slow down in their preaching, since the Divine Victory is now so near. To the contrary, they were encouraged to make full use of the remaining time, and they were supplied with equipment with which to work. A program was outlined for intensive international distribution of a tract bearing the headline "Is Time Running Out for Mankind?" They were provided with a new book bearing the stirring title "God's Kingdom of a Thousand Years Has Approached." They also received the book *True Peace and Security—From What Source?*, which focuses attention on the great issue of universal sovereignty, an issue that confronts every intelligent creature. Already they are sharing this information with other people. Regardless of what conditions may develop in this troubled world before the end comes, Jehovah's witnesses have made it their resolve to press on in their God-given work, preaching the good news of His kingdom.

Over the years, Jehovah's witnesses in Germany, as elsewhere, have been put to the test. It has come as no surprise to them. They know that their Lord and Master Jesus Christ suffered persecution at the hands of wicked men, and they expect the same. (John 15:20) Jehovah's witnesses clearly understand the issue. They know that Satan the Devil has challenged the rightfulness of Jehovah's sovereignty. He has openly charged that those who serve Jehovah do so, not because of any love for God, but selfishly, with a view to personal gain. Satan has inferred that, when put under pressure, no one will prove to be a loyal supporter of Jehovah's sovereignty, and that adversary of God and of man

uses humans who yield themselves to him to try to prove his side of the issue.—Luke 22:31.

In contrast, Jehovah's witnesses appreciate that everything that they have and all their hopes for the future are because of Jehovah's undeserved kindness. Moved by genuine love for their Creator, they count it a privilege to prove their integrity to him, regardless of the personal cost. Because they refuse to compromise with an ungodly world, many have experienced the loss of employment and their homes. Some have endured the loss of their children and their marriage mates. Others have been beaten into unconsciousness with steel whips, starved to death or executed by firing squads.

But in all of this, who has come off the victor? Not the Devil. Nor the world that lies in his power. Instead, it is Jehovah's Christian witnesses, who have put their faith in the only true God and in his Son. As the apostle John wrote: "Every child of God is victor over the godless world. The victory that defeats the world is our faith, for who is victor over the world but he who believes that Jesus is the Son of God?" (1 John 5:4, 5, *The New English Bible*) True, some of them died at the hands of the enemies of God, but, having the hope of being joint heirs with Christ in his heavenly kingdom and living during the time of his presence, they were, "in a moment, in the twinkling of an eye," resurrected to immortal heavenly life—victorious over the world. (1 Cor. 15:51, 52) Others, with hope of earthly life in God's new order, were temporarily laid to rest, with the conviction that God, who cannot lie, will restore them to life under the righteous rule of his kingdom. Thousands more, with the help of God, have survived the cruel onslaughts of Satan and his visible agents. Many of these are still alive, still preaching the good news, still proving their loyalty to Jehovah. And it is their determination to continue in that faithful course no matter what tests they may face in the days ahead.

May all who read this report be encouraged thereby to faithful endurance. Keep in mind these inspired words of the apostle Paul: "Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit, which was given us." (Rom. 5:3-5) May your response to God's love move you to make the doing of God's will the most important thing in your life, having full confidence in the Divine Victory now so near at hand.

IS YOUR FAITH DEAD OR ALIVE?

James said, "Faith, if it does not have works, is dead in itself." (Jas. 2:17) Having now read the *Yearbook*, can you say that Jehovah's Christian witnesses world wide have faith that led them into action? Their faith is certainly not a lifeless thing. All true Christians must show that their faith is a live faith, because "faith without works is dead." (Jas. 2:26) One's faith must show up through work in some way. How? Look at the results with 193,990 persons being baptized last year. Jehovah's witnesses were doing what Christ Jesus directed his disciples to do, make more disciples! So their faith shown by works has been productive.

It is very interesting to note that in the last seven years 949,842 persons were baptized; and in the last 26 years, 2,084,398. These figures say something to us. At the close of the year 1966 there were 1,118,665 publishers who were sharing in the Kingdom service, and since then there have been another 949,842 persons baptized. So today, if we make allowance for those who have died, which normally runs to about one percent per year, still we should have nearly two million persons who could be preaching the good news.

The *Yearbook* report shows there was a peak in publishers of 1,758,429 out in the field in 1973. So that is approximately 250,000 short of two million. Think of James' words again: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works?" (Jas. 2:14) Remember, he is talking to those who have dedicated their lives to God and are baptized. He is addressing his words to "my brothers." Are we to assume that about 250,000 of our brothers and sisters are trying to show faith without any works? It is something to ponder over.

The Society's records show that 2,084,398 persons were baptized in the last 26 years. Add to that the publishers who were in the field service the previous year, 1947, namely, 207,552, and that gives you a total of 2,291,950 persons. Allowing for the death of about 225,000 persons, at the usual rate of one percent each year, are we to say that since 1947 there have been over three hundred thousand brothers and sisters who have gone out in the field service at some time or other since their dedication and baptism and are now trying to show Jehovah and others their faith without works?

James says: "Faith divorced from deeds is lifeless as a corpse."—Jas. 2:26, *NE*.

We would very much like to help those who are still living and who at one time were associated with Jehovah's witnesses as our brothers and sisters and rebuild and strengthen their faith so it will be a live faith, not a dead one. They are always welcome to come to the Kingdom Halls of Jehovah's Witnesses. The only way that their faith can be made a living faith is by taking in spiritual food and then recognizing the importance of the ministry, following in Christ Jesus' footsteps.

It is most encouraging, though, in these "last days" to see so many people fleeing from Babylon the Great, taking their stand on Jehovah's side, walking in integrity and proclaiming the good news. Those serving as congregation publishers certainly did a fine work, and it is also interesting to see that, on an average, 94,604 individuals spent their full time in the pioneer work each month, as compared with 92,026 the year before. It is a pleasure to report that from among the congregation publishers there were many that spent a month or two in the temporary pioneer service and they averaged around ninety hours of field service when they entered that field for a short period. Excellent!

Then, too, the field service report shows that, on an average, there were 1,105 missionaries, 12,521 special pioneers, 1,747 circuit overseers and 189 district overseers in the full-time service in various parts of the world. Due to the generosity of Jehovah's Christian witnesses everywhere and their contributions to the Society in all countries, we have been able to help these brothers and sisters to the extent of \$7,718,242.10, covering their housing, food and travel expenses. In addition to these full-time workers that were assisted, we have 2,733 members of the Bethel family working in 95 branch offices.

Of these 95 branches, 35 do local magazine printing. The printeries in the United States, Germany and Finland, and in a few other places where we have to have books, booklets and magazines made outside our own plants, all together produced 33,354,118 bound books, 10,533,838 booklets, 198,177,981 copies of *The Watchtower* and 202,520,820 of *Awake!* The Bethel families everywhere are pleased that they are able to serve you in this way, and they also go from house to house

and conduct Bible studies on weekends and during evening hours, as other congregation publishers do.

All the branches have sent in some very excellent reports and field experiences. During the year probably some of these stories can be printed in the *Watchtower* and *Awake!* magazines. One thing I would like to say, though, in closing, is that missionaries in all parts of the world expressed their deep appreciation and are thankful for your generous help in arranging for them to travel home during the year 1973 so as to attend one of the "Divine Victory" International Assemblies and visit with their relatives and friends. They love you for it. This generous gift of yours was in addition to the expenditures mentioned above.

And, furthermore, all the branch overseers have requested that the warm love and greetings from their branches and all the brothers in their countries be sent to all of you brothers too. One might try to convey this brotherly love in words similar to those of Paul, saying: 'But now the branch overseers have just now come to us from you and given us the good news about your faithfulness and love.' 'Moreover, may the Lord cause you to increase, yes, make you abound, in love to one another and to all.'—1 Thess. 3:6, 12.

How wonderful and true this is. In addition to the love conveyed by the branch overseers, over 25,000 of our brothers traveled from one country to another because of the international assemblies, bringing love and greetings. What joy it is for us today to look forward to the divine victory and to be able to show our faith in Jehovah God by our works.

Be assured of my warm love and best wishes too.

Your brother and fellow servant,

W. H. Knowlton, President

Watch Tower Bible and Tract Society
of Pennsylvania

THE GOVERNING BODY

This past year has been a most joyful one for the Governing Body of Jehovah's witnesses. Each member has had his daily assigned work and each serves in different departments of the Watchtower Bible and Tract Society's offices.

The regular weekly meetings of the Governing Body have been interrupted somewhat during the year because of the many "Divine Victory" International Assemblies. Many members served at several assemblies in the United States, Canada, Europe and the Far East. They had an enjoyable time with their brothers. However, when they did meet they had some very fine discussions on Scriptural matters and problems that have arisen during the year, and the results of their studies proved to be the basis for some very interesting *Watchtower* articles. In their daily work and through prayer they keep in mind God's people everywhere.

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

This year the Watch Tower Bible and Tract Society of Pennsylvania held its annual meeting at its usual place, namely, 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania.

The meeting began at 9:30 in the morning, being opened with prayer by G. M. Couch. The day's text was handled by C. W. Barber, and then some very interesting experiences were related by branch overseers, W. H. Logan of Taiwan and D. H. Burt of Peru. The work in both of these countries is moving along very well through missionary activity and by the splendid work of all the publishers in these lands.

At 10 o'clock the annual meeting of the Society was called to order by the president, and it was shown that 415 of the members, of the total membership of 427, were present either in person or by proxy. Then he informed those in attendance that Brother T. J. Sullivan, who has been a faithful and beloved brother and director of the Society for approximately forty years, had found it necessary to resign on September 5, 1973. This he did due to physical handicap, mainly his sight, failing health, and his age being eighty-five years. As Brother Sullivan wrote in his letter: "It seems beyond my physical capacity to meet the very heavy requirements of a director of the Watch Tower Bible and Tract Society of Pennsylvania. Under the circumstances therefore it seems entirely in accord with

Jehovah's will . . . that this resignation take place as soon as possible." Brother Sullivan also wrote that he considered this privilege of service as director "one of the most joyful services which I have experienced since being associated with the Watch Tower Society."

A few weeks earlier the board of directors had accepted his resignation, so now it was necessary to recommend another director in his place. W. K. Jackson's name was put in nomination. He was unanimously elected for a period of three years. Brother Grant Suiter was reelected by unanimous vote as a director for three years.

At the meeting some very interesting messages were read to the 2,357 in attendance, and these, along with the warm love and greetings sent from all parts of the world, were appreciated very much. The president of the Society then spoke on the subject "Exulting in Jehovah Despite Hardships of Har-Magedon." This was a very serious and thought-provoking talk. The readers of *The Watchtower* will certainly enjoy this material on Habakkuk chapter three when it is published. The president also gave a report on the outstanding features of the field service in the United States. It was the country's finest year for Jehovah's witnesses in gathering together the "other sheep," 55,775 being baptized!

On October 2 the members of the board of directors met for the purpose of electing officers for the ensuing year. All were in attendance with the exception of M. G. Henschel, who was in Hawaii, serving the international "Divine Victory" assembly. All the officers were reelected, namely, N. H. Knorr, president; F. W. Franz, vice-president; Grant Suiter, secretary and treasurer; and J. O. Groh, assistant secretary and treasurer. These will serve for the ensuing term of one year. The other members of the board of directors are W. K. Jackson and L. A. Swingle.

The financial report, prepared by the secretary and treasurer for the service year ending August 31, 1973, for the Watch Tower Bible and Tract Society of Pennsylvania, was read by N. H. Knorr. It was unanimously accepted as read. Other reports were made concerning the work world wide. Expressions were made of the gratifying results of the rotation of the elders in the congregations throughout the world. It is evident that Jehovah's blessing has been upon this arrangement. It was observed that the 1973 service year proved to be a most active year on the part of Jehovah's wit-

nesses everywhere, and in closing with prayer expression was made of our deep appreciation for Jehovah's rich blessing.

WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC.

Pursuant to the December 1, 1972, letter of notice to members and in accordance with the requirements of law and the charter of the corporation, on Saturday, January 6, 1973, 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. The meeting was presided over by the president, N. H. Knorr, and was opened by prayer by C. E. Sillaway. The membership of this New York corporation stood at seventy, and the full membership was present by proxy or in person. One of the matters of business was the election of four directors to fill the vacancies occasioned by the expiring term of G. M. Couch, F. W. Franz, J. O. Groh and Grant Suiter. All four members were unanimously reelected to serve as directors for the ensuing term of two years. Brief reports were made. Brother M. H. Larson outlined some of the changes taking place in Brooklyn by transferring some of the printing work from Brooklyn to the Watchtower Farm facility. J. C. Adams gave a report on the Kingdom Ministry School as it is conducted in Brooklyn. Brother Knorr outlined the magazine printing activities and how transfers were being made now from the Brooklyn branch to Brazil, Japan, Philippine Republic, South Africa, Nigeria, Ghana and Australia, where new facilities were established for the printing of magazines. However, it was pointed out that as far as bound-book production was concerned, this would chiefly be retained in the United States, Germany and Finland.

Immediately after the adjournment of the annual meeting, the board of directors met, and the following officers were elected: N. H. Knorr, president; F. W. Franz, vice-president; Grant Suiter, secretary and treasurer; J. O. Groh, assistant secretary and treasurer. All were unanimously reelected for the term of one year. Other members of the board of directors of the New York corporation are G. M. Couch, L. K. Greenlees and M. H. Larson. All the brothers expressed their joy in serving Jehovah God through their various privileges of service within the corporation and as members of the Bethel family in Brooklyn, New York.

*"Although the fig tree itself may not blossom, . . .
I will exult in Jehovah himself."*

—Hab. 3:17, 18.

With bad economic conditions in the earth can people exult in Jehovah himself? Those who understand Jehovah's purposes can do so because they realize that what they see transpiring in the earth today, such as unrest of nations, wars, pestilence, earthquakes and famines staring them in the face, means that a big change is due. A great tribulation is about to come upon the earth and it will culminate in Armageddon. That will mean the destruction of everything that is evil, to be followed by the abyssing of Satan himself and a victory for Jehovah God through his Son Christ Jesus, who will establish an everlasting government upon the earth.—Dan. 2:44.

Jehovah's witnesses have acquainted themselves with Bible prophecies and so expect the great tribulation and the battle of Armageddon. They do as Jesus Christ said: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) They are determined to be like Habakkuk, who said: "I will exult in Jehovah." This means that they will leap vigorously for joy, they will spring up like a hind, they will keep in high spirits, they will be rejoicing in Jehovah's triumph. Habakkuk goes on to say: "Jehovah the Sovereign Lord is my vital energy; and he will make my feet like those of the hinds, and upon my high places he will cause me to tread." (Hab. 3:19) During these very troublesome days throughout the world, we certainly want to stay close to Jehovah and His organization, taking in all the spiritual food so as to keep our spirits high. The only way we can do this is to take in the refreshing water of truth. (Ps. 42:1) In these troublesome times we must have confidence that "God is for us a refuge and strength, a help that

is readily to be found during distresses. That is why we shall not fear, though the earth undergo change and though the mountains totter into the heart of the vast sea."—Ps. 46:1, 2.

Certainly we should not be downhearted or despair or be impatient. We know Jehovah will perform his work even though famine may come in the land, as is pictured by the fig tree not blossoming. Even so, "without fail I will exult in Jehovah." This is no time to panic with fear. This is no time to yield to the attacking enemies and to renounce one's faith and cease to be one of Jehovah's Christian witnesses. This is the time to be like a hind, leaping for joy, happy because of knowing Jehovah's purposes and seeing his accomplishments. Together the remnant of the anointed and the great crowd of "other sheep" can truly take the attitude of Habakkuk. After Habakkuk describes the terrible situation that will exist in the earth during the climax of the great tribulation at Armageddon, he says: "Yet, as for me, I will exult in Jehovah himself; I will be joyful in the God of my salvation. Jehovah the Sovereign Lord is my vital energy; and he will make my feet like those of the hinds, and upon my high places he will cause me to tread." (Hab. 3:18, 19) We can join the prophet in saying this.

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 1973. 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.

**Aid Others to Search for Jehovah While
He May Be Found.—Isa. 55:6.**

Tuesday, January 1

Search for Jehovah, you people, while he may be found. Call to him while he proves to be near.—Isa. 55:6.

Guided by God's Word and spirit, the apostle Paul, in his talk on Mars Hill, traced events following creation in order to show how the one true God had established certain limits, both in time and place. What are they? Though the first promise and prophecy was given in Eden, it was when God made the oath-bound covenant with Abraham that we find the desired link, the first stepping-stone, in that Abraham listened to Jehovah's voice. (Gen. 22:18) This certainly shows that Abraham was not 'unknowingly giving godly devotion to an Unknown God.' Far otherwise! This likewise means that the nations could not successfully seek to bless themselves in ignorance according to their own ideas. Men can find God and get his blessing only in God's appointed way. We must search for him *while* he may be found and we must also search for him *where* he may be found. Are you, like Abraham, ready to listen responsively to Jehovah's voice? *W 7/15 8*

Wednesday, January 2

God anointed [Jesus] with holy spirit and power, and he went through the land doing good . . . because God was with him.—Acts 10:38.

Have you ever wondered what Jesus looked like? Concerning this the Bible is silent. It tells us nothing as to what the color of his hair or eyes was, nor does it give his height, weight or any other particulars on his appearance. Such matters are insignificant triv-

ialities. What kind of person he was, however, is most important, and concerning this we learn a great deal from what he did, what he said, how he said it and what others said about him. It is an acknowledged fact that Jesus Christ was the greatest, the most influential individual ever to tread this earth. All human history before his time focused on his coming and all history since pivots on his arrival. And what is also astounding is the very brief time in which he accomplished so much, in just three and a half years. Jesus was a hard worker. *W 1/1 14, 15*

Thursday, January 3

Jehovah's blessing is what makes one rich.—Prov. 10:22, Byington.

Life lived to the glory of God is progressive and rewarding. Thus, as long as Adam and Eve busied themselves in doing the will of God, their lives were rewarding. It was when they sought out selfish pursuits in opposition to the will of God that they became unhappy with life. Outside Eden and under imperfect conditions, life can also be meaningful and filled with accomplishments if men honestly engage themselves in doing God's will. Under Jehovah God's command, Noah built an ark by means of which the human race was saved from extinction. And what about Abraham? Or consider briefly Moses' life. He was used by God to challenge the Pharaoh of Egypt, resulting in release of the Israelite slaves. Moses witnessed the birth of God's nation of Israel and headed it for forty years. How rich his life was! *W 6/1 11, 12*

Friday, January 4

I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world, just as I am no part of the world.

—John 17:15, 16.

When Jehovah created man, He implanted a strong desire in him for association. Man by nature craves to be with others, yes, just to be in the presence of those who, like himself, need association. Solitary confinement is an inhuman punishment. We, however, must be selective as to our associates. It was not by chance that Paul injected the words, "Bad associations spoil useful habits," when arguing against the philosophy: "Eat and drink, for tomorrow we are to die." (1 Cor. 15:32, 33) Where would a Christian pick up such thinking except in association with those who believed it and practiced it? We must recognize that there are two distinct spheres of influence today—The Godly, theocratic, Christian sphere, and the one that is worldly, earthly and unchristian. That is why Jesus prayed the way he did concerning his followers. *W 2/1 11, 12*

Saturday, January 5

The world is passing away and so is its desire, but he that does the will of God remains forever.—1 John 2:17.

What we may think is so important right now may be absolutely nothing in God's new order. Yes, even a year from now, the thing we may fight for as a right (some style, some practice, some type of music) may be completely out of date. Then we ourselves would not want it. So why would we want to bring it now into the congregation? Styles and patterns of the world pass out quickly and are

forgotten. But God's congregation lasts forever, even as John shows. The world is changing. (1 Cor. 7:31) It is changing from bad to worse, but it will be completely replaced. It is going completely out of style. Where will modern styles then be? the shaggy hair? the unkempt clothing? Where will the things be that we now might insist as our right to do? If you are troubled over some question involving your rights, it is good to analyze just what your thinking and motives are and how they line up with Jehovah's way of thinking. *W 3/1 14, 16*

Sunday, January 6

He who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life.—Gal. 6:8.

If we sow to the flesh, we will have to reap the pains and sorrows that come with the momentary fleshly satisfaction, and, in the end, death. It is easy to deceive ourselves if we have built up a desire at heart to do what is wrong or lack the will to discipline ourselves in order to get the lasting benefits of a right course of action. Rationalizing is a common practice, and therefore Paul prefaces the above counsel with the words, "Do not be misled." Those who have become associated with Jehovah's witnesses and who have conformed their lives to what the Bible teaches can testify that they have been richly blessed even now. Because they do not live an unrestrained life, they avoid the bad consequences of such a course, which consequences often include an early death. More than this, life everlasting is in store for them as they faithfully continue in this course. *W 2/1 2a; 5*

Monday, January 7

In the last days . . . men will be . . . self-assuming, haughty, . . . disobedient to parents, . . . not open to any agreement, . . . headstrong.

—2 Tim. 3:1-4.

This is the spirit of the world. It is "the spirit that now operates in the sons of disobedience." (Eph. 2:2) We know that it is all around us and is putting pressure on everybody. We should not think that the apostle Paul had reference to persons who do not believe in God. No, he said that these disobedient ones would be "having a form of godly devotion but proving false to its power." (2 Tim. 3:5) It is in *Christendom* that the Bible says that these conditions would come about, and it has proved true. All persons having this bad spirit will eventually die. So, if anyone follows this bad pattern he is under God's disfavor, even if he has withdrawn from *Christendom's* religious systems and has become one of the Witnesses. All who have the independent, self-assuming, headstrong spirit or are even infected with that spirit to a minor degree are in great danger. W 3/1 2, 3

Tuesday, January 8

Look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him, and the land . . . will no longer cover over her killed ones.—Isa. 26:21.

From the beginning of Jehovah's dealing with mankind he has demonstrated his high regard for life. At the same time he made it clear to man that he too must respect life or else answer to God for his lack of regard. The first two men born became involved in this issue of shedding innocent blood when the of-

fering to Jehovah that Abel made was accepted, whereas Cain's was not looked upon with favor. Recognizing the threat to Abel's life that Cain's anger imposed, Jehovah warned Cain. But instead of humbling himself he followed the path that led to the violent murder of his brother. Similarly, failure to take Jehovah's law into account has brought upon the nations Jehovah's just judgment, and the innocent blood that has been shed over the centuries can no longer be covered over or left unavenged, even as is made certain by Isaiah's words. W 5/15 1, 2

Wednesday, January 9

Jesus . . . [was] a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst.

—Acts 2:22.

The Bible defines the true measure of life as qualitative rather than quantitative. Simply length of years is not life in its full sense. What if a man has lived to be a hundred, or two hundred years? If he has done nothing useful, or, if he has misused or abused his life to the harm of others, would it not have been better if he had not been born? (Mark 14:21) There are millions of people today who long for immortality, but do not know what to do with themselves on a rainy Sunday afternoon. On the other hand, there are others who love life and use it wisely to the full. Jesus Christ was a perfect example of this. He lived for only thirty-three and a half years, yet his life was obviously a productive one. So, to speak of life as long or short is deceiving. Doubtless it would be better to speak of it as interesting or dull, empty or productive. W 6/1 4

Thursday, January 10

Go and make disciples of all the nations, baptizing them.

—Matt. 28:19, Byington.

Jesus Christ spoke those words on a mountain in Galilee. They were heard by his disciples, including Matthew, who recorded them for our benefit. Numerous Bible scholars believe that the five hundred mentioned by Paul as seeing Jesus personally at one time after his resurrection had to be in Galilee because that is where Jesus had disciples in such large numbers. Nevertheless, it is certain that Jesus Christ was resurrected and that he commanded his followers to go and make disciples, baptizing them. Those words of Jesus came at a very opportune moment, at a time when his disciples were needing guidance on what they were to do. Jesus' command opened up before them a great educational and expansion work that would take place throughout the nations. How it must have thrilled them to receive such a command accompanied with the assurance that Jesus himself would back them up in this great worldwide activity! It is our privilege to share therein today. W 5/1 1, 2

Friday, January 11

Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting the presence of the day of Jehovah?—2 Pet. 3:11, 12.

The kingdom of the heavens will provide new heavens to guide and govern mankind. And the new earthly society of persons surviving into that new order will be founded and structured on righteousness, and so society will enjoy new systems as directed by the

heavenly government over it. Faced with such a prospect, how do we feel? Are our thoughts in line with those of the inspired apostle Peter? With that new order now so imminent, do you not incline to pause and ask yourself: 'Really, what sort of person am I as to "holy acts of conduct and deeds of godly devotion"? Am I myself truly the sort of person that God wants in his new order? Do I really want to live in an earth where "righteousness is to dwell," prevailing throughout all the earth?' These are soul-searching questions, but now is the time for them.—2 Pet. 3:13. W 6/15 5-7

Saturday, January 12

I will declare all your wonderful works. I will rejoice and exult in you. I will make melody to your name, O Most High.—Ps. 9:1, 2.

What a thrill it is to hear beautiful music and song, especially when the praises of Jehovah God are being sung! As Israelites of old celebrated festivals at Jehovah's sanctuary, they heard singers and musicians of the tribe of Levi. The words to many of the songs they sang have been preserved to this day, such as the above. How moving were those songs of praise to the Most High! All those praisers were well organized. That is, they were each assigned duties with a view to unifying their efforts, equipping them for cooperative action. An organization is a group of persons united for some purpose. Orderly, harmonious organization—like that of the Levites—befits Jehovah, for "God is a God, not of disorder, but of peace." (1 Cor. 14:33) Those who listened did so with gratitude as the Levites extolled Jehovah in song, because they were hearing music used for its highest purpose. W 7/1 1, 2

Sunday, January 13

Jehovah is very tender in affection and merciful.

—Jas. 5:11.

This appealing declaration recommends Jehovah to us, whoever we may be. Surely we wish to be dealt with in a tenderly affectionate and merciful manner and especially by One whom we worship as the Supreme God. Many persons throughout the earth definitely do worship Jehovah God and they receive much comfort and reassurance in their realization of Jehovah's mercy and tender affection. Throughout history, the loving qualities of Jehovah have been manifest to those who worship him, in the past as well as at the present time. In fact, in making his comment regarding Jehovah's tenderness in affection and mercifulness, James mentioned the fact that God's prophets of ancient times exercised patience and endured the suffering of evil while they were speaking in the name of Jehovah. It is fitting that we recognize and realize how Jehovah deals with men of integrity and exercises his mercy and tender affection in their behalf. W 2/15 1, 2

Monday, January 14

I am the way and the truth and the life. No one comes to the Father except through me.—John 14:6.

Jehovah God in his heavenly abode has provided a way of approach to himself. He has ONE way. Approach must be through the one right channel, faith in Jesus Christ and acceptance of his ransom sacrifice, even as Jesus himself said. There are no shortcuts. It is not a matter of living any way one wants to live, even if belonging to some religion. Neither can one use just any method, such as

yoga, astrology, asceticism or drugs, and qualify to approach God. A person must have an earnest desire to approach God in the right way, and pray from his heart to get accurate knowledge of God's Word. And no one is made to approach God against his own will. God accepts only willing, wholehearted devotion. Then, having come to know God's will, a person must follow the direction of God's Word. To stand before God requires clean hands and a pure heart. There is "one Lord," one high priest through whom we may approach God.—Ps. 24:3, 4; Eph. 4:5. W 3/15 1-4

Tuesday, January 15

Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it; for the appointed time is near.—Rev. 1:3.

This is indeed a message for our day. To be among these happy ones, we need to read aloud and hear the words of the prophecy of God in Revelation, and throughout the inspired sixty-six letters of God's Word, and we must act in harmony with what we read. Young and old, male and female among God's people are called upon to listen and to learn from God's Word. (Deut. 31:12) For this reason God's visible organization publishes Bibles, magazines, booklets, books and tracts that focus our attention on the Bible. It sponsors regular meetings each week for five hours of study. These include Bible reading, instruction in the Word of God from the public platform, participation in the discussions that teach us what God would have us do, and assistance in learning how to aid others to join with us in pure worship. Do you heed the counsel to read God's Word aloud? W 4/1 12-14

Wednesday, January 16

In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers.—Heb. 11:13.

If man were merely a product of evolution, answering to no one except the society of which he was a part as to how he conducted himself, then criticism of the Bible's standards and promises would have some weight. The Epicureans believed that one should live in such a way as to get the greatest amount of pleasure out of life, yet doing so with some moderation in order to avoid the suffering that comes from overindulgence. They did not concern themselves with the future except to keep on enjoying pleasure until death. But that is not how faithful Abraham felt about it, even as Paul shows. He did not lose faith and get involved in the corrupt practices around him. In God's memory he is very much alive and soon God will resurrect him to real life on a paradise earth under His kingdom. Abraham set a fine example for us.—Rom. 4:11. W 2/1 3, 4

Thursday, January 17

[God] made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men, for them to seek God.

—Acts 17:26, 27.

Yes, man should be content to dwell within his God-given boundary, "the entire surface of the earth." And how is it that God "decreed the appointed times and the set limits of the dwelling of men, for them to seek God"? Notice the word "decreed."

When God, the Sovereign Lord, issues a decree or anything similar, such as an edict, law or command, then a theocratic boundary, a fixed limit, or line of demarcation is immediately established. This must always be so, for the issuing of such lays down and imposes certain requirements and obligations that must be observed. Obedience requires that you stay within the bounds thereof. Disobedience means that you are overstepping or violating those bounds or limits, hence becoming out of bounds, as we say, and perhaps guilty of invading the rights of others. W 7/15 6, 7

Friday, January 18

Do you not know that . . . you do not belong to yourselves? For you were bought and paid for. Glorify God in your body.—1 Cor. 6:19, 20, Byington.

How do Christians stand on the matter of rights and duties? They have a God-given right as well as a duty to worship God and obey his commands, applying Bible principles in their lives. They should stand firm for this right. It is not a personal or a man-created right, but a right from God that they have a duty to perform before him. When they persist in exercising this right, God backs them up. But his Word does not stress personal rights. It does say a lot about duties. What is the position of Christians who have turned around from following this world's course and who exercise faith in the ransom sacrifice of Christ? Paul answers as above. Hence, there is very little ground for these people to talk about rights to God, because he owns them by the blood of his Son. They have a duty, namely, to glorify God. We are glorifying God when we carry out our duties. W 3/1 9, 10

Saturday, January 19

Andrew the brother of Simon Peter was one of the two that heard what John said and followed Jesus. First this one found his own brother, Simon, and said to him: "We have found the Messiah."
—John 1:40, 41.

Could there be any misunderstanding about the work that Christ Jesus said was to be done by his true followers until the conclusion of the system of things? (Matt. 28:19, 20) Hardly so. For the men who heard him speak were his disciples. They knew that a disciple is a learner or a taught one. They must therefore teach others to be followers of Christ such as they themselves were. The first disciples of Jesus were taught by John the Baptist, who prepared them to become disciples of Jesus. Andrew was one of those disciples of John the Baptist who was introduced to the teaching of Jesus by John personally. After Andrew spent some time listening to Jesus, he spread the word to his brother, Simon, who also became a disciple and an apostle of Jesus Christ. Are you likewise eager to tell others the things you have learned?
W 5/1 3, 4

Sunday, January 20

I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them.—John 17:26.

As a mature Christian living in the spiritual paradise of the first-century congregation, John deeply appreciated the love that Jehovah and Jesus Christ had shown. That is why his Gospel and his three letters positively glow with appreciative love. As a most intimate associate of Jesus and a friend of God, he faithfully

reports under inspiration Jesus' own statements on love. What a grand union! This love and friendship with God and Jesus is truly something to be cultivated. Yes, *cultivated*, for as long as we live in human imperfection, weeds are prone to take root in our personalities. These must be plucked out continually, so that there will be no obstacle to feeding the soil of good hearts with timely nourishment from God's Word. How better can this be done than by making active association in the congregation of God's people the big thing in our lives? W 8/1 6, 7

Monday, January 21

When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously.—1 Pet. 2:23.

That endurance in times like these is very necessary Jesus emphasized in his great prophecy that reported on the persecutions due to befall true Christians at this time: "By endurance on your part you will acquire your souls." (Luke 21:19) Along with this endurance and suffering, Christians were destined to engage in preaching the good news of the Kingdom in all the inhabited earth for a witness to all the nations before the end of this system of things comes. What is it that helps us to endure in these "last days"? Many years have passed since 1914, and during this period Jehovah God's servants have experienced numerous tests. Under such trying conditions one thing that has helped Christians very much is Christ's example of endurance under sufferings. We remember how Jesus Christ relied on his Father and kept praying to him. We too must petition Jehovah for the help to endure. W 1/15 3-5

Tuesday, January 22

Wine is a ridiculous, intoxicating liquor is boisterous, and everyone going astray by it is not wise.—Prov. 20:1.

It is one thing to say we are living with a view to life in God's new order, but it is another thing to be *actually living* in harmony with God's requirements every day. We cannot let the subtle Epicurean philosophy of this world deceive us and, before we know it, begin to live for the pleasures of today, for fear that tomorrow we might die. Or, having doubts about making it into the New Order, we may start to savor the pleasures of this world, not wanting to miss out on them altogether. We have to ask ourselves continually: For what are we living? The pleasures of this world or "the real life"? (1 Tim. 6:17-19) Millions drink to the point of drunkenness. But is this really living? Considering the stupor one has been in, the shameful conduct and speech one may have been guilty of, the terrible aches in sobering up and the harm to one's relationships with others, the logical answer would have to be a resounding, No! W 2/1 7, 8

Wednesday, January 23

All things, therefore, that you want men to do to you, you also must likewise do to them.
—Matt. 7:12.

The world, in its fever about rights, does not consider duties such as these. But just think how different things would be if each one felt the same way about duties as he does about rights. Today's situation would be reversed. Then a person would not have to worry at all about his rights. This would be because he and others were taking care of their duties. In fact, to fight over rights actually divides.

Attention to duties works for happiness and peace. It is not hard to envision how united a family would be where each one thought of his duties, the children toward the parents, the parents toward the children. There would be trust and consideration rather than suspicion and strife. In the business world, if workmen realized that their employer had the right to expect them to give a full day's work and if the employer had consideration for the welfare of the workmen, they would both be better off, would they not?
W 3/1 6-8

Thursday, January 24

Draw close to God, and he will draw close to you.
—Jas. 4:8.

James was not the first to mention the two-way principle on which God acts in meeting halfway, so to speak, those who desire to draw close to him. Centuries earlier, David was inspired to give this encouragement and warning to his son Solomon: "If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever." (1 Chron. 28:9) Yes, this two-way principle can operate in a reverse manner. By his spirit, Jehovah reveals himself and shows his strength in behalf of those who have the right heart attitude. God, who knows the heart, will give his holy spirit to those sincerely asking him. But he withdraws his spirit if one turns one's heart away from Him, as happened with Solomon. Yes, the emphasis is laid on the importance of getting to know God's commandments and keeping well within their theocratic bounds. With Solomon the two-way principle ended in the reverse manner. May that never happen to us! W 7/15 10-13a.

Friday, January 25

By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.—Heb. 11:4.

Righteous, God-fearing Abel was murdered by his jealous older brother Cain. No deaths of any of Adam and Eve's children being reported before that, "hell" came into existence with the death and burial of Abel. Abel was a man of faith, even as we read above. Jesus also spoke of Abel as being righteous. (Matt. 23:35) For that reason Jehovah remembers Abel in his death, and for this reason it was to Sheol, to "hell" or the *infernus* that Abel went at death and burial. He still lies in the common grave of dead mankind. His death was unlike that of the sentenced sinners, Adam and Eve. We can be sure that Jehovah will remember Abel at the divinely appointed time, just as he will remember the patriarch Job and all those of the "great crowd" who may die before the great tribulation. W 4/15 18, 19

Saturday, January 26

When he saw the crowds he went up into the mountain; and after he sat down his disciples came to him; and he . . . began teaching them.—Matt. 5:1, 2.

Matthew himself was very much impressed by the sermon Jesus gave on the hillside near Capernaum, the city where Matthew was when he was invited to become a follower of Jesus. That sermon is an outstanding example of Jesus' teaching men to observe God's commandments. The nine happinesses show what we should seek, what

we should know, and what we should do. Jesus included such subjects as adultery, divorce, loving one's enemies, how to pray, how to view spiritual things as compared to material things, how to deal with others, the importance of following the narrow way to life, why we must produce good fruit and the importance of building on the solid, spiritual foundation by doing what Jesus said. What a marvelous session of instruction it was and what an example of how the discipling work can be done by talking to crowds of people such as at a public lecture! W 5/1 7

Sunday, January 27

No one has love greater than this, that someone should surrender his soul in behalf of his friends.—John 15:13.

By his rebellion man lost friendship with God. Gone was his spiritual paradise, and, rightly, Jehovah drove him out of the Edenic paradise. But the glory of Jehovah's wisdom now came to be displayed in a wonderful way. Though his righteous eyes could not look with approval on the defects and crookedness of disobedient mankind, yet he made provision so that those who exercise faith in him may return to the intimacy of his friendship. How? Through the loving gift of his Son. It was a noble sacrifice on the part of the Father in sending this beloved Son to earth—to be reviled, spit upon, tortured and murdered under a charge of blasphemy against the very God whom he so loyally obeyed. On the part of the Son, it was a hard sacrifice to suffer these indignities, to be rejected and cast out by the very ones for whom he came to provide salvation, surrendering even his soul in death. What a fine example he set for us! W 8/1 4, 5

Monday, January 28

Here I have given to you all vegetation bearing seed . . . and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food.—Gen. 1:29.

The "breath of the force of life" was God's creation and was first implanted in sea animals, in winged flying creatures and in land animals. (Gen. 1:22, 23) This was long before man received this gift from God. In creating these creatures God filled their intricate circulatory systems with blood, carrying oxygen and food elements to every tissue of every part of the body. The life in the blood is of a higher order than that which animates vegetation. It is the life of a soul. Furthermore, man was given no restrictions as to the cutting down of plants, thus taking their life. On the contrary, these were given to both man and beast for food. But in Eden, and after man had sinned and was expelled from Eden, he was not given authority to take the life of animals with the same unrestricted freedom he had with plants. The life of a soul was held sacred by God. W 5/15 4

Tuesday, January 29

The end of everything is almost here.—1 Pet. 4:7, Byington.

While the then existing Jewish system of things was due to end a few years after Peter wrote this letter (as the Romans destroyed Jerusalem and its temple in the year 70 C.E. and so ended the Jewish priesthood and its sacrifices), the apostle's words have prime application and significance for our time when an entire world order is due to end. The apostle's many references in this letter to the time for the "revelation" of Jesus

Christ assure this. The apostle followed his own counsel to be "awaiting and keeping close in mind" God's time for ending the present world order and introducing his righteous new order. There is safety in keeping that time close in mind, not viewing it as far off, as allowing ample time for indulging oneself in selfish pursuits and still being able to swing back to righteousness in time for escaping the global destruction. We are alive now; we have no way of knowing whether we will be alive tomorrow.—Jas. 4:13-15. W 6/15 12, 13

Wednesday, January 30

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.

For life to be meaningful, it must have a purpose. Today's grand deception is that man can live by bread alone, that a purely materialistic philosophy will satisfy all life's needs. But even though they have an abundance, they are still searching for life's purpose. God's inspired Word gives us the reason that we should have in living if we hope to attain satisfaction. The apostle Paul also highlighted this very reason for living, saying that Christians should prove to themselves "the good and acceptable and perfect will of God." (Rom. 12:2) And the last book of the Bible emphasizes this point. Thus the Bible plainly underscores the reason for man's existence. To use life for any other reason is to miss its purpose. So it would be well to ask ourselves, What are we doing with our life? Are we engaged in the doing of God's will? W 6/1 8-10

Thursday, January 31

Sing to Jehovah a new song. . . . Say among the nations: "Jehovah himself has become king."—Ps. 96:1, 10.

Jehovah is being praised in song that is heard throughout the earth today. We can hear the "new song" sung in unison by prospective heirs of God's heavenly government. (Rev. 14:1-3) It is the stirring anthem of God's established kingdom that has functioned in heaven since 1914 C.E. with the glorified Jesus Christ as King. Have you responded

Encouraging Others to a Successful Endurance.

—Heb. 10:36.

Friday, February 1

He that has endured to the end is the one that will be saved.—Matt. 24:13.

The years following the rising up of nation against nation and kingdom against kingdom in the year 1914 have been difficult ones for the human race, but it should not have been expected that they would be otherwise. Bible prophecies about these times in which we live indicate that there would be "food shortages and earthquakes in one place after another" and that all these things would be but "a beginning of pangs of distress." (Matt. 24:7, 8) Revelation 12:12 foretold that it would be a time of woe on the earth because the Devil knows he has only "a short period of time." In addition, Jesus Christ foretold how true Christians in these days would be hated by all the nations, some even being betrayed and killed. It would be a time when there would be false prophets in the earth, when lawlessness would increase, when the love of people would grow cold. And after describing all these coming conditions, Jesus admonished us to endure to the end. *W 1/15 1, 2*

appreciatively to this "new song"? Are you praising Jehovah with his people? If so, do you really appreciate Jehovah's organization? For one thing, Jesus' anointed followers, who are part of Jehovah's organization, are "ambassadors substituting for Christ." (2 Cor. 5:20) Their companions with earthly hopes also serve the interests of the Kingdom. What an inestimable privilege to represent Jehovah, his exalted spirit king Jesus Christ and the mighty kingdom of God! *W 7/1 1-3a*

Saturday, February 2

There is nothing better for them than to rejoice and to do good during one's life.

—Eccl. 3:12.

Even though we come into possession of the sacred gift of life without asking for it, nevertheless, we are held responsible for it. We are called upon to live in a manner worthy of that sacred gift, which responsibility the vast majority of mankind have failed to fulfill. The desire to live is fundamental, spontaneous. Actually, we want more than just to exist. It is for a meaningful, purposeful way of life that men long. To live is not merely to breathe, but to act, to work and play, to make use of our organs and all our senses and faculties. We live, then, when we are true to ourselves, responsive to our convictions. We live when we are involved in the lives of others, when we are committed and concerned. Life is made worth while by achievement, by experience. Therefore, the man who has lived the most is he who has made good use of life and has enjoyed it to the full. *W 6/1 2, 3*

Sunday, February 3

To this cause you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely.—1 Pet. 2:21.

In preparation for his great work Jesus was led by the holy spirit into the wilderness of Judea, where he fasted for forty days. At the end of this period, when Jesus was in a weakened physical state, the Devil, still seeking to destroy this Son of God, approached him with a threefold temptation, hoping to break his integrity. He suggested that Jesus turn stones into bread to satisfy his hunger. This failed. He then tried to entice Jesus to prove he was the Son of God by jumping off the battlement of the temple. This too failed. Then the "ruler of this world," the Devil, offered Jesus all the human kingdoms if he would but fall down and do a single act of worship to Satan. This also failed. So right from the start of his special earthly ministry Jesus walked in his integrity, faithful and loyal to his heavenly Father, Jehovah. What an example he set for us to follow in his steps closely! *W 1/1 12, 13*

Monday, February 4

Do not be misled. . . . Drunkards . . . will [not] inherit God's kingdom.—1 Cor. 6:9, 10.

Drunkards have tasted the effects of excessive amounts of alcohol, and these are what they want regardless of the costs or hazards to health, employment and family. Inhibitions and frustrations vanish, to bring a strange freedom from care. Harsh reality gives way to a world of dreams. Cares vanish. Nagging is nullified; responsibility is shelved. One, in effect, goes on a

"trip," a vacation away from the burdensome cares of life. In a drunken condition the mind does not function right and one often does disgraceful things. There is an exaggerated concept of what one is able to do, whereas the truth is that one's reflexes and judgment are greatly impaired. Tens of thousands die each year because a drunk thought he was sober enough to drive his car home or got into a fight over some trivial matter. Millions die from cirrhosis of the liver and other alcohol-related ills. It is only reasonable that God would prohibit drunkenness. *W 2/1 8, 9*

Tuesday, February 5

There is a generation that is pure in its own eyes but that has not been washed from its own excrement.—Prov. 30:12.

Christians should not think, just because a certain practice is common in the world, that they may insist on such as being their right in the face of the Christian congregation and its mature thinking. Why should a Christian try to bring the world's spirit, or the things that represent it, such as extreme styles of dress, extreme music and so-called modern practices, into his life when he is part of the Christian congregation? In fact, why should he try to bring these things into the congregation of God? A person might say: "That's being modern. We want to do what's modern and keep up with the world." But think about it—the spirit of this world is deteriorating fast, is decaying; and we can expect things to get worse as time goes along. Each generation in the past thought that it was modern and ahead of the rest, but what happened to these generations and their ways? The Bible tells. *W 3/1 11, 12*

Wednesday, February 6

Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom . . . On seeing the crowds he felt pity for them, because they were . . . like sheep without a shepherd.
—Matt. 9:35, 36.

What a fine example Jesus set for us! Telling people who are gathered together about God's purpose is a step toward making disciples that was used by him. The Gospel accounts tell of many occasions when Jesus spoke to groups or crowds. He preached in cities or villages, wherever people were to be found. He spoke at the seashore. (Matt. 13:1) The synagogues were places where people customarily gathered to listen, so Jesus preached and taught in synagogues. He also took advantage of the larger assemblies of God's covenant people at festival times to do preaching and teaching. It was customary for crowds to gather at the temple in Jerusalem, and Jesus did not miss the opportunity to teach there. Thus he became known everywhere as the Master or Teacher.
—Matt. 21:23-23:39. W 5/1 7, 8

Thursday, February 7

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.

Those who approve, aid or back up those persons that directly shed blood come under a society responsibility as parties to the crime and must stand before the God of justice, who cannot and will not pass by such bloodguilt. Of a far more serious nature, however, is Christendom's bloodguilt because of taking the

lives of many of God's true servants. Babylon the Great, of which Christendom is a part, is described as being "drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." (Rev. 17:6) Just as surely as Christendom has failed to heed God's warnings, so his judgment will soon be entered upon her as it was upon her prototype, Jerusalem and Judah, in 607 B.C.E. and 70 C.E. All persons found to be in association with her at that time will be sharers in her guilt and must also share in her destruction. It is our privilege and duty to warn all such.
W 5/15 5, 6a

Friday, February 8

Be sane, and keep sober for prayers.—1 Pet. 4:7, Byington.

In view of the now fast approaching end, on what should we focus our attention? Peter tells us. Similarly, the apostle Paul urged: "Let us not sleep on as the rest do, but let us stay awake and keep our senses." (1 Thess. 5:6) Obviously this is no time for being senseless, frivolous or rash in judgment. It is a time for sober thought and conduct. We need to manifest the same soundness of mind as to our hope of life in God's new order. And why are we striving for it? What draws us to that hope? Is it primarily material and physical benefits? Should it be? No, even as noted at Psalm 85:10-13. The picture there draws its beauty primarily from spiritual blessings. The spiritual blessings are what should make us yearn for God's new order. It is because of these things that we should be willing to work and even die in order to gain life in God's new order. These spiritual things the present system can never give us.
W 6/15 14-16, 18

Saturday, February 9

Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead.
—Acts 17:31.

Paul on Mars Hill quickly reached the climax of his argument, at least as far as he was permitted to get. In a few words, he has reached right back to the start of creation, and then shows what God is telling men to do, and the reason for this by reaching into the future. Why the call to repentance? (Acts 17:27-30) Paul answers as above. Do you notice the theocratic boundaries, the set "day" and the appointed "man" who is guaranteed by God to render a righteous judgment, favorable to those sincerely seeking him? These set time bounds speak of greater things than the "set limits of the dwelling of men." (Acts 17:26) Desiring a favorable judgment, we today need to get a clear view of the line of demarcation between obedience and disobedience toward God, between right and wrong. We get this from God's Word. W 7/15 11

Sunday, February 10

"Abraham put faith in Jehovah, and it was counted to him as righteousness," and he came to be called "Jehovah's friend."—Jas. 2:23.

What will friendship with God mean to those who choose it? For man upon this earth, it will include the enjoyment of paradise restored and spread earth wide. The entire wealth of that paradise earth will be God's gift to man, to be enjoyed without fear of the divisions, hatreds, wars and commercial greed that afflict groaning mankind today. Does this mean, then, a material-

istic society for mankind? Not at all! For the most glorious feature of the restored paradise is its spirituality. The grand restoration prophecies found in Isaiah have their finest fulfillment in a spiritual sense. Indeed, it is because the remnant of the little flock of true Christians on earth today have been restored to their spiritual "land" of friendship with God that the way has been opened for "other sheep," also, to be brought into this spiritual paradise, and later an earth-wide literal paradise. W 8/1 1, 2

Monday, February 11

[God's] will is that all sorts of men should be saved and come to an accurate knowledge of truth.—1 Tim. 2:4.

It is not your background, but, rather, your attitude now and your response now to what has been provided by Jehovah and by him made available to literally all sorts of persons, including the lowly ones, that counts. That Jehovah does lovingly enable persons of all backgrounds to come into harmony with him through Jesus Christ is repeatedly shown. From Paul's words, what "sorts" of men are denied an opportunity to be saved and come to an accurate knowledge of truth? None! So all persons should take advantage of the divine offer. No person should think so highly of himself that he does not take advantage of Jehovah's provision, and, at the same time, no person should think so lowly of himself that he feels inadequate to receive and learn the truth and have the "corresponding ransom for all" eventually applied in his behalf so that he is saved from his inheritance of imperfection, sin and death. This too is important. W 2/15 5, 6

Tuesday, February 12

Each one is tried by being drawn out and enticed by his own desire.—Jas. 1:14.

God loves us; therefore he is not difficult to approach. Paul said: "He is not far off from each one of us." We do not need helps or "crutches" such as images or earthly priests or any formalistic rites or printed prayers, neither hypnotism or any form of drug. Adam did not approach God by means of images or drugs, neither did the "last Adam," Jesus Christ. (Acts 17:27) Satan and his associate demons, on the other hand, seek control of mankind. Satan is a mimic god. He too has ways by which he can be approached, certain things that open us up to demon control. Now, Jehovah protects his people from control of the demons unless they use a channel of approach to the demons. When a person gives in to wrong or foolish desire, however, he is easily turned aside to some channel that the demons arrange. He then comes under their control. Such a person may not necessarily be demon possessed, but he will be doing the things demons want him to do, the things against God. W 3/15 5-7

Wednesday, February 13

The overseer should therefore be . . . qualified to teach.

—1 Tim. 3:2.

To avoid the pitfalls into which Israel fell takes as much, if not more, discipline today than it did in the days when the nation of Israel was the favored people of God. And even as in the days of ancient Israel when there were those who took the lead in reading and applying and teaching the Word of God, so today Jehovah has a Christian congregation with "older men" to assist us in reading

and understanding God's Word. There is a governing body, and there are "older men" in the local congregations. They are charged with the responsibility of reading, teaching, exhorting and handling the Word of God aright. In fact, among the qualifications of an elder or "older man," the apostle Paul wrote that he must be "qualified to teach," be "a good teacher." (1 Tim. 3:2; *The New English Bible*) Additionally, Jehovah's visible organization encourages each one of us to study privately and to read privately, and to do so as a family and with friends. W 4/1 16, 15

Thursday, February 14

Come after me, and I will make you fishers of men.

—Matt. 4:19.

Philip, early in the ministry of Jesus, learned how to be a follower of Jesus Christ. As soon as Philip became a disciple he showed the right spirit of wanting to tell others the good news, and so interested Nathanael in becoming a disciple of Jesus Christ. There is no doubt about Jesus' having in mind from the beginning of his earthly ministry the disciple-making work to be carried on by his followers. That was the significance of the above words to Andrew and Peter who were fishing in the Sea of Galilee. James and John were other fishermen who left their boats to follow Jesus and heard him teaching and preaching, also witnessing the miracles he performed. (Matt. 4:21-23) So by their association with Jesus they learned how disciples are made. The early ones saw Jesus invite others to be his followers, as, for example, Matthew, who left tax collecting to be a follower, and they were able to benefit by the teaching methods Jesus used.—Matt. 9:9. W 5/1 5, 6

Friday, February 15

I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes.

—Matt. 11:25.

Helping us to appreciate Jehovah's organization is the fact that it alone, in all the earth, is directed by God's spirit or active force. (Zech. 4:6) Only this organization functions for God's purpose and praise. To it alone God's Word is not a sealed book. Many persons of the world are very intelligent, capable of understanding complex matters. They can read the Bible, but they cannot understand its deep meaning. Yet we can comprehend such spiritual things. (1 Cor. 2:10) Jesus Christ praised his heavenly Father for 'hiding such things from the wise and intellectual ones but revealing them to babes.' True Christians very much appreciate associating with the only organization on earth that understands the "deep things of God." Direction by God's spirit enables Jehovah's servants to have divine light in a world of spiritual darkness. W 7/1 4, 5a

Saturday, February 16

Become imitators of me, even as I am of Christ.

—1 Cor. 11:1.

The Christian ministry is marked with varied achievements, as was true of the service of faithful men of earlier times. Jesus' life is a perfect example of this. His life had meaning. It also had purpose, for he came "to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) It was marked with achievement in that he redeemed mankind, opening the way for deliverance from

sin and its wage death. What he did was rewarding, for it won for him immortality in the heavens. And those who have chosen to follow in Jesus' footsteps have likewise found the doing of God's will rewarding. Paul became an apostle to the Gentiles, forming many Christian congregations. His letters form a major part of the Christian Greek Scriptures. What accomplishments these! Little wonder that he recommends the Christian life to us. Those who have heeded his counsel to imitate him have found the Christian ministry of preaching and disciplining most rewarding. W 6/1 13, 14

Sunday, February 17

Pay attention to yourselves that your hearts never become weighed down . . . and suddenly that day be instantly upon you as a snare.

—Luke 21:34, 35.

There can be no doubt that we are deep into the time of the end of this ungodly system. Christians can affirm that the Bible is correct in telling us that it would be even more difficult during this time to stay in the narrow way that leads to life. The modern-day attractions of the world are strong and the Devil has not lost his cunning in deceiving and drawing away the unwary. There is an ever-present danger of slipping back into old patterns of thinking and conduct or of letting new desires develop that are displeasing to Jehovah. The heart is deceitful, the flesh is weak, self-discipline is not easy. How fitting is Jesus' warning in his prophecy on the end of this system! To make sure we are not misled or caught as if in a snare, we have to ask ourselves searching questions to test out our deeper motives, our secret desires, our hidden affections. W 2/1 6, 7

Monday, February 18

Thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over.
—Rom. 6:17.

Jehovah loves all those who approach him in faith. He desires service and obedience from the heart. Accordingly it is the objective of the Christian congregation to make clear what Jehovah's will is, and to help all the congregation's members to understand why—to aid all to know Jehovah more fully. Therefore, it is very profitable for us to pay attention to the counsel that responsible ones in the congregation give on problems that arise. To illustrate: Perhaps you like long, poorly groomed hair and wear your hair that way, and one of the brothers has suggested that it would be appropriate to have your hair cut and wear it more neatly. You could ask, 'Do I wear the style because I think it makes my appearance better, or is it because of the people with whom I associate? Are these people associates in the congregation, or in the outside world?' W 3/1 15-17

Tuesday, February 19

This day salvation has come to this house . . . For the Son of man came to seek and to save what was lost.
—Luke 19:9, 10.

The great Teacher knew how to talk to people in their homes and thus gave many the opportunity to become his disciples. In a person's home there is a measure of privacy and one can talk with no outside interference. The disciples of Jesus observed how Jesus took advantage of occasions to enter the houses of people and there teach them. At Bethany, Martha received

Jesus into the house, which made it convenient for Martha, Mary and Lazarus to learn from Jesus. He gave them to understand that the spiritual things were more important than the material ones. (Luke 10:38-42) They became full believers, full of faith. Such faith has its reward, and Jesus there performed the great miracle of raising Lazarus from the dead. (John 11:19-27) Zacchaeus was another who received Jesus' instruction at his home. By teaching there Jesus was able to build up faith that would lead people of that house to salvation. W 5/1 9-11

Wednesday, February 20

Your brother's blood is crying out to me from the ground. And now you are cursed in banishment from the ground, which has opened its mouth to receive your brother's blood at your hand.—Gen. 4:10, 11.

Evidence of Cain's attitude was his callous and lying response to Jehovah's inquiry as to Abel's whereabouts: "I do not know. Am I my brother's guardian?" No expression of repentance or remorse was this! Nor could Cain's pretended innocence absolve him from liability. God's judgment was rendered immediately. Notice that God particularly called attention to Abel's blood as being spilled out upon the ground. Why? Because life is in the blood and Abel's blood was spilled without a justifiable cause. Cain took life from Abel, life that belonged to God, and the blood that stained the ground at the scene of his murder bore mute but eloquent testimony to the life that had been poured out, crying out to God for vengeance. By his complaint to Jehovah Cain must have realized that his taking the life of Abel jeopardized his own life.—Gen. 4:14. W 5/15 2, 3

Thursday, February 21

There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.
—2 Pet. 3:13.

Preparing for life in the approaching new order calls for our keeping a right focus as to the promised blessings and placing highest value always on the spiritual ones, even as Peter does. If we do this, then, when the storm of Armageddon finally passes, we will come out from wherever Jehovah God has seen fit to preserve us and we will rejoice in the morning of a new day, the dawn of his new order. When we gaze around, possibly all that will meet our eyes may be rubble and ruin—but, if so, it should look beautiful to us. Why? Because we can then say from the depths of our hearts, 'Thank God, finally the old order with all its corruption, cruelty and rebellion against God is gone for all time! Now righteousness will dwell in the earth.' We can show that this is the way we feel even now by not letting material things crowd out spiritual matters in our lives or become of greater attraction. W 6/15 19

Friday, February 22

Straighten up the hands that hang down and the enfeebled knees.—Heb. 12:12.

It is sad to see someone begin to serve Jehovah and then slow down, because it can mean the loss of an opportunity for everlasting life for such a person. Likewise serious is the position of those who yield to temptation, commit serious violations of God's laws, and, as a result, must be put out of the congregation. Because we have love for one another, we should be found

always encouraging others in our family and in the congregation. It is evident that many need to be helped to be conscious of their spiritual need because, after being enlightened and beginning to serve Jehovah, some allow themselves to become spiritually weak; they lack appreciation for Jehovah's righteousness and fall into inactivity as far as spiritual things are concerned. (Matt. 5:3) Those who thus become inactive in the ministry should wake up and become reactivated. This, then, opens up a great field of work for us who are strong, a work that Paul counsels us to do. W 1/15 8, 7

Saturday, February 23

We are obligated to give God thanks always for you, brothers, as it is fitting, 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.

What a joy it is to see hundreds of thousands of newly baptized Christians, along with many others, growing up in the faith! As Paul said concerning the newly formed congregation at Thessalonica, so we say today of these many new believers. Even in its infancy, that congregation was able to weather many hard trials. And why? Because of the intense love all had toward one another, and also because of their 'growing exceedingly in faith' through regular study and association together. Thus, they were "counted worthy of the kingdom of God." (Vss. 4, 5) Do you want to be "counted worthy" today of a place in the realm of God's kingdom? Then watch, as those Thessalonians did, that your faith keeps "growing exceedingly." As you study God's Word, it should become more and more a part of you, so that you act on it. W 8/1 11, 12

Sunday, February 24

Many more believed on account of what he said.

—John 4:41.

In the Judean countryside many were being baptized, not by Jesus but by his disciples. So many, in fact, that the disciples of John the Baptist asked him what was the meaning of this. In answer, among other things, John explained: "That one must go on increasing, but I must go on decreasing." (John 3:22-4:2) Soon after John the Baptist was imprisoned, Jesus left Judea and went into Galilee. On the way he and his disciples passed through the territory of the Samaritans, where Jesus did a little "informal witnessing" to a woman at a well outside the city of Sychar. He was "tired out from the journey"; nevertheless, he seized the opportunity to identify himself, for the Samaritans were also looking for the Messiah. As a result of that conversation with that woman other people came out of the city to meet Jesus. They, in turn, begged him strongly to remain, with the result that many believed. Yes, "informal witnessing" at times proves very fruitful. Do you engage therein? W 1/1 21, 22

Monday, February 25

Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man.—Gen. 9:6.

When Noah came out of the ark, Jehovah gave him a new law. In doing so, Jehovah spoke of the soul as the blood. That is because the soul or life is in the blood. Not that the soul is something immaterial, invisible and intangible residing inside of man. Beasts, fish and birds are called souls. But after the Flood, Jehovah made a change in his dealing with mankind as regards the

shedding of blood. Jehovah gave man the sacred responsibility of acting immediately as Jehovah's executioner of willful murderers. This commandment was stated in connection with an authorization to eat the flesh of animals, but Jehovah warned Noah specifically regarding the sanctity of blood and the life carried in the blood. Capital punishment was enjoined upon mankind as a divine requirement, and it became quite clear as time progressed that failure to carry out this requirement would again bring serious bloodguilt. W 5/15 5

Tuesday, February 26

I make request, not concerning these only, but also concerning those putting faith in me through their word; in order that they may all be one.

—John 17:20, 21.

In an upper room in Jerusalem a faith-strengthening meeting occurred as Jesus spoke with his loyal apostles who had assembled for the last meaningful Passover. He began the celebration of the evening meal, to commemorate his death. On that occasion Jesus gave the new commandment identifying true Christians, namely, that they have love among themselves. (John 13:34, 35) This was followed by what John records at chapters 14 to 17 of his Gospel account, showing among other things how those who love Christ observe his commandments, how they could bear much fruit as vine branches, that they were no part of the world and would be persecuted, that holy spirit would come as a helper, and much more. Jesus' prayer on that occasion indicated to them that there would be others who would put faith in Jesus because of their word, and that all should be united together. W 5/1 16

Wednesday, February 27

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.

While life becomes something immediately beautiful and precious for oneself and others when spent in the service of God—and that may appear to be reward enough—still to live so fully with only death in view would not be truly satisfying. Jesus highlighted man's need for everlasting life, when he said: "For what benefit will it be to a man if he gains the whole world but forfeits his soul?" (Matt. 16:26) Material accomplishment with death in view is no accomplishment at all. To be of service to God, man must live; the dead do not honor God. (Ps. 115:17) The whole quest of the Christian ministry is this: to reconcile man to God in order that he may live eternally to the glory of God. But is this possible? Yes, and this is the good news that Christ declared. It is reaching out for this gift that makes our lives as Jehovah's witnesses so exciting, so meaningful, so satisfying, even now. W 6/1 17

Getting a Firm Hold on the Real Life.

—1 Tim. 6:19.

Friday, March 1

Be aglow with the spirit. Slave for Jehovah.—Rom. 12:11.

What a pleasure it is to be instrumental as God's fellow workers to aid people to become reconciled to God! What happiness Witnesses enjoy because of their willingness to spend and to be spent for others! (Acts 20:35) Many youths believe that to retire is to begin the real life. But "life" for how long? Inactivity soon breeds discontent. It is boring. More than that, to

Thursday, February 28

You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise.—Heb. 10:36.

These Hebrews who had become Christians had endured bitter, fanatical opposition from fellow Jews at Jerusalem and Judea. In spite of such pressure conditions, they had to keep integrity. When it appeared that a number of them had begun to cool down in their devotion, the apostle Paul wrote a letter to encourage them. (Heb. 13:22) By observing what he said, we can learn how to help ourselves and encourage others also to gain endurance. One good way to encourage a person is to remind that one of how Jehovah has sustained him in the face of great tests. This is what Paul did at Hebrews 10:32-36. Yes, they had passed through some severe tests and had lost some of their possessions, but they were still alive, having clothing, food and other necessities. So they could be thankful to Jehovah and keep on serving him. Above all, they had the prospect of gaining everlasting life by endurance. W 1/15 9, 10

find oneself in the doldrums of boredom is to live in the shadow of fatigue and ill health. One moves about half-alive. On the other hand, when such youths see their fathers or mothers in their old age out in the Christian ministry calling back on interested persons, holding Bible studies or hurrying to Christian meetings, little do they realize the tonic effect of such physical activity. It gives them a sense of well-being. W 6/1 14, 15

Saturday, March 2

Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.
—Matt. 4:4.

Of all God's earthly creation, only man was made in the image and likeness of God. He had the capacity for spirituality. He could reason as to why he had been created; he could learn of his relationship to God. And as he progressed in knowledge of God, the fine attributes God gave him would deepen in him. Moreover, man's capacity to take in knowledge of God, to progress mentally and spiritually, was unlimited. God, from His boundless, fathomless storehouse would continue to supply man with these essential things throughout eternity. According to his created constitution, man, in order to keep living, had to have a constant supply of spiritual energy from Jehovah. He needed spiritual connections with Jehovah God. Even perfect man, with all material necessities, would die without spiritual food. If man took in spiritual food, God would supply the material things, just as he did for Adam and Eve.—Gen. 1:29; Matt. 6:33. W 8/15 4-6

Sunday, March 3

Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance.—Luke 5:31, 32.

By performing a miracle Jesus silenced those who objected to his saying to a man "your sins are forgiven." Now, was that not a kind way of rebuking those scribes? A great witness to God's power and kingdom was thus given. Yes, one of the things that greatly impresses us as we read the inspired accounts

of Jesus' ministry, is how often Jesus had the exact, the most fitting answer to silence his opponents. For example, after selecting the tax collector Matthew Levi to be one of his followers, this man spread a big reception feast and invited Jesus and his disciples as well as many tax collectors and sinners. Well, the Pharisees and their scribes reproached Jesus for eating with these people who, in their eyes, were looked down upon as sinful and corrupt men, persons to be shunned. So what was Jesus' perfect answer to silence these Pharisaical ridiculers? The above. W 1/1 28, 29

Monday, March 4

Do not come to be among heavy drinkers of wine.
—Prov. 23:20.

Not all alcoholics are drunks. Alcoholism is a morbid craving for alcohol. A good test is to ask oneself, Am I *living* for this pleasure and longing day by day for the nice relaxed feeling I get as a result of drinking alcoholic beverages? While drinking is a personal matter as long as one does not become drunk, yet there is the possibility that alcohol will become a crutch on which to lean, something one cannot do without. Moreover, there is the stumbling of others by indiscreet use of alcohol. When friends stop by for an evening, do you insist they share a drink with you, even though they may prefer not to do so? This can be mistaken hospitality and may be, deep down, an attempt to have others join you in a weakness. None should ever be urged or cajoled into drinking if they do not wish to do so. Get-togethers need not depend upon drinks not to be boring. If one is not living with a view to getting pleasure from alcohol, one will have many blessings. W 2/1 10

Tuesday, March 5

Christ did not please himself.
—Rom. 15:3.

If you have been counseled to change your grooming, perhaps you might think that such counsel is mistaken, or perhaps out-of-date, and that there is no need to change just because others in the congregation are disturbed. Then, would you accept the pattern that Christ himself set? He did not demand his rights. It would have been more convenient for him to take a different course. But, then, what help would he have been to us? Paul said that it is well not to "do anything over which your brother stumbles." (Rom. 14:19-22) So it is better to give in and have the satisfaction of knowing within yourself that you are pleasing God even though you may not fully agree with others' opinions. After all, if you wore some style that pleases you, who sees it most? You do not see yourself, do you? No, it is others who see you from all angles. If your brothers feel your appearance gives the wrong impression to people, or reflects badly on the message you bear, why not change, and be happy? W 3/1 19-22

Wednesday, March 6

You at one time walked . . . according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience.—Eph. 2:2.

Trying to imitate or be associates of worldly-minded persons is highly dangerous. Following their ways or trying to please them is one avenue that can eventually lead to control by the demons. Regardless of how fine such persons may appear to be, they are not guided by God's spirit, but according to "the spirit

that now operates in the sons of disobedience." That is why we should take seriously the warning: "Bad associations spoil useful habits." (1 Cor. 15:33) Once the demons get a hold on a person he can rapidly go into complete degradation and an untimely death. That is what the demons like to see, especially delighting in ruining one who has once served Jehovah God. What, then, about the use of drugs? Evidence of marihuana's detrimental effects on one's mind, morals, life and body has been given by doctors and has been published in a medical journal. W 3/15 8-10, 17

Thursday, March 7

Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them.—Matt. 5:3.

Thus declared Jesus, "who gave himself a corresponding ransom for all," when he ministered upon the earth prior to his death in sacrifice. (1 Tim. 2:6) Those who are conscious of their spiritual need are not shown to be rejected because of being poor in spirit, but, rather, they are pronounced as being happy, being loved by Jehovah, cherished by him. Why? Because they are conscious of the need that they have and they accept Jehovah's provisions to meet their spiritual need. They are not high-spirited, haughty. Were this the case, they would be deceiving themselves into thinking that they are above Jehovah's provisions. No, but being lowly as to the spirit and realizing that they, like others of mankind, have a need that can be filled only by Jehovah's provisions, they take a proper view of themselves in this matter. They are not turned aside by some wrong idea that they have due to their particular background. W 2/15 7

Friday, March 8

"You should declare abroad the excellencies" of the one that called you out of darkness into his wonderful light.
—1 Pet. 2:9.

As the ancient Levites were organized to praise God, so others have been organized to praise him also. If you could peer into the spirit realm, you would behold a marvelous organization—holy angels by the millions. What purpose do they serve? They carry out Jehovah's will, and to do so they must be well organized. (Ps. 103:20, 21) In the first century C.E. God called honest-hearted persons "out of darkness into his wonderful light." They became part of the Christian congregation, which was also organized to praise God and 'declare abroad his excellencies.' In time, however, apostasy occurred. Then as the conclusion of a system of things drew near, Jehovah acted to identify the wheat-like ones. Like the first-century Christians, they proved to be persons that can readily be identified because of their zeal in 'declaring abroad Jehovah's excellencies,' lauding him with all their heart. W 7/1 3, 4

Saturday, March 9

The heart is more treacherous than anything else and is desperate. Who can know it? I, Jehovah, am searching the heart.—Jer. 17:9, 10.

Some may feel that, once the old order is gone and Satan and his demons are abyssed, then the matter of being obedient will be relatively simple. Is this being sound in mind, and does it prepare us for life in the New Order? True, the passing of the old order with all its temptations and pressures toward evil will be a grand relief. So also will be the freedom from the

war we now must wage against the "wicked spirit forces" invisibly dominating the present order. (Eph. 6:10-13) Yet are those two great sources of opposition to righteousness the only ones with which we have to contend? Is there not another major source? Yes; and unlike those external sources this one is internal, within us. It is our inherited sinful nature. And soundness of mind will cause us to realize that this is the force that probably is the most dangerous, the decisive one, even as indicated by Jehovah's words to Jeremiah. W 6/15 21, 22

Sunday, March 10

If the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord?—Heb. 2:2, 3.

These Hebrews were very familiar with history and knew how Jehovah had employed angels in dealing with their forefathers. That was something wonderful. If any one of us were spoken to personally by an angel of God it could hardly be forgotten as long as we might live. But in the first century something special had been done for the Christians. Something far grander had occurred. God had spoken by means of his Son, who had a position much superior to that of angels. With an appreciation of these truths a Christian sees how important it is to pay attention to what this Son of God says. Therefore, if we are not inclined to pay more than the usual attention to the things heard by us, we are bound to drift away and lose out on everlasting life. W 1/15 13, 14

Monday, March 11

You must love Jehovah your God with your whole . . . mind.—Matt. 22:37.

In the matter of approaching Jehovah and winning the reward of everlasting life, Jesus brought also the mind into focus. It is obvious, therefore, that to approach God requires the full use of a healthy mind, keeping our power of perception and our power of reason clear and keen. Thus it requires a sound mind. Further, Paul stresses that all Christians must be sound in mind. (Titus 2:2-6) Therefore we cannot do anything that would put the soundness of our Christian mind in jeopardy. Since marijuana's effects are not so violent as the "hard drugs," its use is more widespread among worldly people. Even Jehovah's people, particularly those who are in school, may be tempted to use it. This raises the question: Would a Christian be giving evidence of a sound mind, a healthy mind, by using marijuana, or even just contemplating its use? The concrete facts show that it can result in a ruination of mental health and soundness of mind. W 3/15 13-18

Tuesday, March 12

Congregate the people, . . . in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law.—Deut. 31:12.

Even as the nation of Israel left off serving Jehovah, neglecting the study of his Word and listening to it read, due to pressures from surrounding nations and peoples, so we are faced with similar circumstances. We face false worship today throughout the earth and in similar ways. There are

false teachings with which to contend. There is idolizing of the state or of institutions. There is the philosophy that pleasure is the chief good in life. It is easy to leave off studying the Word and commands of God and to cease governing our lives by his laws. We need to be continually reminding ourselves of the need to come together to study God's Word, faithfully adhering to its commands and seeking to please Jehovah. Yes, both on the congregation and on the family level is it helpful to read aloud and consider the meaning of the Word of God. W 4/1 16, 17

Wednesday, March 13

Your eye should not feel sorry: soul will be for soul.
—Deut. 19:21.

Jehovah thus emphasized his high regard for the life of a human soul in prescribing punishment for violation of his law. Jehovah further warned his people as they were preparing to enter the Promised Land against polluting it by murder. (Num. 35:33) So far-reaching was Jehovah's provision for keeping the land free of pollution because of blood-guilt of its inhabitants that he even provided for instances where the murderer was not known. The loss of an innocent life should not be allowed to cause the ground to continue polluted. (Deut. 21:1-9) The one authorized under the law of Israel to avenge the blood of one who had been killed was called the "avenger of blood" and was the nearest male relative of the one slain. Since the nearest of kin would be personally involved with the one slain, it is understandable that he would have a keen interest in fulfilling this responsibility, even rising up in the heat of anger to avenge the life of his kinsman. W 5/15 6, 7

Thursday, March 14

I have come that they might have life and might have it in abundance.—John 10:10.

Under perfect conditions eternal life will be most desirable. Jesus called this promised future the 'abundant' life. Paul referred to it as the "real life." (1 Tim. 6:19) And it is not difficult to see why. Eternity offers ample time to think creatively and to work constructively. The unfinished business of God, that of turning this earth into a paradise, will first occupy man's attention under the new system of things. People's minds will never stop learning about Jehovah and acquiring facts, figures and opinions about life in general. The storage capacity of the brain is inexhaustible, and the more it stores, the more useful it becomes. Think of the joy that will flow from using the mind to its far reaches! In Jehovah's new system there will be time and potential to think an idea through in concrete terms to its very completion. This will result in human happiness throughout all eternity to the glory of God, for this is His stated purpose. W 6/1 18

Friday, March 15

*I planted, Apollos watered, but God kept making it grow.
—1 Cor. 3:6.*

We have accounts of Jesus' ministry and how the disciples successfully carried out disciple-making work in the first century of our era. Today we are practical also and have used all productive possibilities for spreading the good news to make disciples, including such modern means as the printed page, radio broadcasting, telephone, recordings, and so forth. However, one of our most effective ways of making disciples is

by going from house to house, locating interested people and arranging to study the Bible with them in the privacy of their own homes. Additionally, we can speak to people while traveling, at places of business, during lunchtime, in parks, or wherever opportunities present themselves. With so many different ways open to share in giving the witness all of us can find ways to participate in it. In some instances the work of making disciples is a cooperative effort of more than one person, just as it was in the case of Paul and Apollos. W 5/1 18

Saturday, March 16

*By faith Abel offered a sacrifice greater than Cain's, and through faith his goodness was attested, for his offerings had God's approval.—Heb. 11:4,
The New English Bible.*

Abel's faith had a good foundation. He no doubt had been told of Jehovah's bountiful provisions enjoyed in the Garden of Eden. He surely knew how Jehovah had spoken to Adam like a father speaking to his son. He was familiar with the Edenic promise and prophecy of God concerning the bruising of the serpent's head, and had a sure hope of its fulfillment, though not knowing exactly when or how. Besides faith and hope, he had that other quality that is preeminent. He cultivated true love for Jehovah, coupled with a strong sense of loyalty and appreciation, strong enough to overcome the bad influence and example of his parents and elder brother. He did not need to seek God, except in the sense of always seeking to retain His favor by right conduct in the spirit of true obedience from the heart. What was possible for Abel is possible for us today. W 7/15 20, 21

Sunday, March 17

*He delivered us from the authority of the darkness and transferred us into the kingdom of the Son of his love.
—Col. 1:13.*

Ever since the day of Pentecost Jesus has been exercising a Kingdom rule over his dedicated, spirit-begotten followers on earth. This is a real kingdom that rules over true Christians. Far from being a materialistic kingdom, this kingdom sets the highest importance on spiritual values. Since his becoming the reigning king, Jesus is gathering his true followers, anointed Christians, and has restored among them the spiritual paradise such as existed among the first-century Christians. All the evidence indicates that this gathering has been proceeding since 1919. Moreover, the friendship of Jehovah and his Son has expanded, and particularly from the year 1935, to include a "great crowd." (Rev. 7:9, 10, 13-17) These, too, enjoy the privileges of the spiritual paradise with the prospect of soon passing through the great tribulation and sharing in the restoration of the earth-wide paradise. W 8/1 8, 9

Monday, March 18

*To carry on righteousness and judgment is more preferable to Jehovah than sacrifice.
—Prov. 21:3.*

King Solomon, the main producer of Proverbs, certainly had a grasp of life in its many aspects. He had time and opportunity to observe life, and he did much meditation and investigation. And not to be overlooked is the fact that Jehovah God, who created all things by his wisdom, gave Solomon wisdom so that he could have understanding of these things. Now, Solomon did not merely men-

tion these creations of God in his speech; he also understood them and their growth, habits and ways, as well as their place in God's creative works. Solomon understood the wise and unwise courses that man could take, with their consequences. Furthermore, God purposed that Solomon speak and write for our benefit, and by His spirit he guided Solomon's words so that they are much more than the wisdom of a mere man. What Jehovah requires of us to come into good relationship with him and to have a hope of everlasting life, Solomon tells in the above verse. W 8/15 8, 10-12

Tuesday, March 19

The enemy himself has reproached, O Jehovah, and . . . treated your name with disrespect.—Ps. 74:18.

The unflattering theories about the origin of man are a blasphemous reproach to the Almighty Creator, even as the psalmist declared. Such views have had a demoralizing effect on mankind. The Bible, however, gives us life's true meaning. It never degrades man, but dignifies him by letting us know the exciting truth about man, namely, that he is a unique, distinct creation, made in the image and likeness of Jehovah God. (Gen. 1:26-28) This fact should move us to cherish life, our own life as well as the lives of others. Our outlook is not cramped, with nothing but death in view, as evolutionists teach, but, according to the Bible, is expansive, with everlasting life in store for us. (John 3:16) The prospect of one's becoming a perfect son or daughter of Jehovah God on a paradise earth is indeed beautiful. Such knowledge inspires a reverence for life and a desire to keep on living and to give glory to Jehovah God's name. W 6/1 6, 7

Wednesday, March 20

Bad associations spoil useful habits.—1 Cor. 15:33.

One would have to live as a hermit, isolated from human society altogether, if one would avoid all contact with worldly people. However, beyond the association that is absolutely necessary at our secular jobs, at school, while one is in the ministry, or at other times, there should not be any desire to expose ourselves to the bad thinking and often perverted conduct of worldly people. To the mind this is logical and sound advice, but the danger arises when situations present themselves wherein worldly associations appear desirable to the heart. For instance, a brother may have a secular business and feel it necessary to associate freely with worldlings, entertaining them, and so forth. He may rationalize that such association is essential to conducting his business, which, in turn, is used to support himself and family. Young people have a great temptation to associate with worldly youths of their own age. They often are pressured into joining sports teams and clubs. *W 2/1 12-14*

Thursday, March 21

Do not rejoice over this, that the spirits are made subject to you, but rejoice because your names have been inscribed in the heavens.

—*Luke 10:20.*

As the end drew closer, and the enemy became more desperate, Jesus had to be even more cautious. Still, far from compromising he boldly entered the temple and taught the people. Here also 'the harvest was great, but the workers were few.' So that, in the limited time he had, an effective witness might be given in this territory, he sent

out seventy others. This would certainly prepare the people so they could quickly decide whether they were for or against the Messiah when he visited their city. When the seventy returned they joyfully reported that even the demons were made subject to them. Why did Jesus reply the way he did? Because actually the power over the demons only demonstrated God's power over them, but having one's name written in heaven depended on one's faithfulness. So one should strive to be faithful, whether casting out demons or doing something less spectacular. *W 1/1 55-57*

Friday, March 22

Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith.—Heb. 13:7.

If you like to wear long, poorly groomed hair, ask yourself: 'With whom does my style classify me in the eyes of people in general? Would someone on whom I call identify me as a minister of Jehovah's witnesses?' Why would you feel strange among outsiders if you did not wear long hair? Do you fear what they might say? Do you feel that they expect you, as one of Jehovah's witnesses, to dress as they do? Or do you think they would respect you more if, as a minister, you dressed as they do? If others in the congregation wear the style, is it the mature ones, such as the elders, those zealous in their ministry who do so? In thinking about this, keep in mind the apostle's admonition. If the responsible brothers in the congregation recommend that you change your style, or if others feel it is not befitting a minister, should you not be willing to change? *W 3/1 17-19*

Saturday, March 23

One of them, when he saw he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet thanking him.—Luke 17:15, 16.

There must be the right motive for desiring the perfect health that God's new order offers. We need to be like the man who turned around and went back to Jesus. How did he differ from the others? The difference was that God's kindness through Jesus Christ reached his heart. In his healing he saw evidence of what a great God Jehovah is, and he was filled with desire to praise him. He had the right attitude; he had spiritual appreciation. We, too, should realize the need, when considering each of the many blessings the New Order offers, to think about what they tell us of our God Jehovah. Then they will build up in us increased appreciation for him and develop strong desire—not just for perfect health and endless life in themselves—but to have these blessings so as to be able to serve our grand Creator and to be able to show love for our neighbors as well. *W 6/15 7, 8a*

Sunday, March 24

They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat.

—*Rev. 7:16.*

The Word of God and the purposes of Jehovah as set out therein are not only for those of a certain race or nationality or people. As Revelation 7:9 shows, persons of all racial origins are acceptable to God and are loved by him, and he generously provides for them all. Yes, the broad scope of Jehovah's provisions reaches to you no matter from what 'nation or tribe or people

or tongue' you have come. Whatever the literal or figurative hunger or thirst you may feel from the cruel and pitiless circumstances of the world, you find in this prophetic promise an assurance of no spiritual hunger and thirst and no heat of his anger if you humbly attribute salvation to Jehovah. Do you do this, attribute salvation to God? If not, why not? Is it really sound reasoning not to? If your hungering and thirsting is for righteousness, you can be provided for, even as Jesus stated.—*Matt. 5:6. W 2/15 8, 9*

Monday, March 25

No temptation has taken you except what is common to men. But 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.

Besides enduring suffering, there is also the need to resist temptations. Paul's description of mankind's bad conduct in the "last days" indicates what a strong influence for wrongdoing would be present in the earth. (2 Tim. 3:1-5) Therefore, Christians must be continually very careful and constantly rely upon Jehovah to help them in time of temptation. At 1 Corinthians chapter 10 Paul outlined some of the temptations to which the early servants of Jehovah were subjected, such as idolatry or fornication, and then said the above. Jehovah helps us to endure temptation and withstand suffering by giving us spiritual guidance and encouragement. Also, Jehovah has given his people a tremendous worldwide increase in fellow witnesses, and this also encourages us to endure faithfully. *W 1/15 6, 7*

Tuesday, March 26

I do not want you to become sharers with the demons.

—1 Cor. 10:20.

Whom do drugs help us to approach? Who is it that is in favor of degradation of men, of filth, both physical and moral, of insanity and an early death? It is the powers of darkness that drug users are approaching and with whom they are cooperating. Yes, drug abuse leads to the deadly danger of spiritism, demon practices, demon worship, and can even result in obsession by demons. Far from godly spirituality and closeness to God, it brings closeness to the demons. Either we are doing what the demons desire of us or we are obsessed and possessed by them, if we use the hallucinatory drugs. Notice this, that, in many cases, there is a leading of the person to astrology or to occult pagan religions that practice a form of spiritism and communication with the demons. There is a direct connection, as can be seen by the fact that one man even got to thinking he was a god. Now, which were they getting to be like—Jehovah God and his Son Jesus Christ, or the demon gods? W 3/15 25, 26

Wednesday, March 27

The work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite.

—Isa. 32:17.

Yes, peace can come only by the righteousness of Jehovah God. Note what Jehovah's prophet Isaiah wrote about this peace seven centuries before our Common Era. First he says that a true peace can never come to earth "until upon us the spirit [of Jehovah] is poured out from on high," and then he goes

on to say the above. What nations of the world have ever aimed that high? Therefore, they have never reaped the peace spoken of by the prophet of God. But God's people, his witnesses, have shown a genuine concern for the righteousness of God. For Jehovah is the God of peace; peace is a fruit of his spirit. Rightly, his witnesses have reaped the peace of God that excels all thought, which has guarded their hearts and mental powers by means of Jesus. It is to this peace that all who love righteousness and wish to live eternally must now give due consideration.—Phil. 4:7. W 6/1 3a

Thursday, March 28

Look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame.—Heb. 12:2.

Among other things, to be approved as true disciples of Jesus we may never slow down or quit just because an assignment embraces some rather disagreeable aspects, or because we have been doing the same thing for an extended period of time. Rather, if we are following Christ's example closely, we too will stick to this Kingdom-preaching and teaching work, until Jehovah says it is finished, being "faithful even to death" if need be, as the Model Jesus was. (Rev. 2:10) The apostle Paul encourages us to show the same industriousness down to the end, not becoming sluggish, but being imitators of the faith and patience shown by Christ. Yes, "look intently at . . . Jesus" as a model who stuck to his preaching assignment through thick and thin. Do this, Paul says, in order "that you may not get tired and give out in your souls."—Heb. 6:11, 12; 12:3. W 1/1 9a

Friday, March 29

He ought to dwell in his city of refuge until the high priest's death, and after . . . the manslayer may return to the land of his possession.—Num. 35:28.

Yes, the manslayer had to remain within the boundaries of the city, its suburbs and its grazing grounds, which extended a thousand cubits outside the city. So, once a manslayer had entered the city as an accepted inhabitant of the city, having proved his innocence of intentional killing by undergoing a proper trial, then he could not go outside the city even temporarily for any reason without risking his life. This would impress upon the manslayer the seriousness of what he had done, even though innocently, and continually impress upon him the mercy of Jehovah in allowing him this asylum. It was further stated that no ransom could be taken so as to allow such a one to return before the death of the high priest. (Num. 35:32) Otherwise, it would make a mockery of the provision Jehovah had made and would suggest that life could be purchased from Jehovah. W 5/15 11

Saturday, March 30

After being baptized Jesus immediately came up from the water.—Matt. 3:16.

With the blessing of Jehovah God upon our disciple-making and baptizing activity, the work has now spread to 208 lands and the number of those sharing in the work has increased to more than 1,750,000. There was no doubt what Jesus meant when commanding his disciples to "baptize" disciples. John the Baptist was the first man authorized by God to perform water baptism. Some of the apostles were formerly his disciples and so had been baptized by him. John

baptized Jesus. Did John do this by sprinkling water on him? The account shows that Jesus was baptized in the Jordan River and that after he was baptized he "came up from the water." In the Bible, baptism and immersion mean the same thing, for the Greek word *baptisma*, from which we get the English word "baptism," indicates a dipping, namely, submersion and emergence. So what occurs at baptism is that a person is temporarily "buried" out of sight and then lifted out of the water.—Rom. 6:3, 4. W 5/1 19; 1a

Sunday, March 31

The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is.—Prov. 9:10.

When Solomon at Ecclesiastes 2:17-19 speaks about hating life, he did not mean that he hated life itself, but life as it is lived under the present system of things. Jesus Christ, who was the Greater Solomon, showed that this system of things is under the control of Satan the Devil. After his faithful course, in which he conquered the world by maintaining faithfulness to God, he said that the ruler of this world had no hold on him. (John 14:30) Soon this system of things with its ruler will be destroyed. How can we live so as to avoid control by the ruler of the world and be pleasing to God, to live on earth under a righteous new order when the ruler of this world is removed from his invisible controlling position of this system of things? Solomon gives us the answer. To fear Jehovah is to put him first in our lives, to learn his ways and principles and to obey him above all others. W 8/15 14-16

Be Vessels for God's Honorable Use.

—2 Tim. 2:21.

Monday, April 1

If I speak in the tongues of men and of angels . . .
—1 Cor. 13:1.

God's Word, the earliest part of which dates back in its present form as far as 1513 B.C.E., throws much light on the growth and spread of languages. It reveals that language originated with God. Even before man was created, there was language. God is reported in the creation account as speaking to his first-born Son in the heavenly realms. Appropriately, this Son of God came to be called the "Word" and served as spokesman for his Father, in communicating not only with other spirit creations but also with man. Centuries later Paul recognized the ability of angels to communicate, as shown by his words above. The Bible shows that angels communicated with man on various occasions. It was an angel who relayed Jehovah's words of blessing and promise to Abraham, that through his seed all families of the earth would be blessed; while on another occasion Jehovah's angel announced the good news of Jesus' birth to shepherds near Bethlehem. W 9/1 2, 3

Tuesday, April 2

She is free to be married to whom she wants, only in the Lord.—1 Cor. 7:39.

A sister in a congregation may wish to get married and yet there may not be many brothers in her circle of Christian friends who are marriageable. A man she has known for some months at her place of secular employment may express an interest in her. If she is attracted to him, immediately the mind and heart begin to rationalize.

He may be nice, clean-cut and tolerant as to religion. He may even be said to be nicer than some Christian brothers. Or reference is made to an isolated case where a sister married an unbeliever who became a Christian. But the stronger possibility is that the unbeliever will cause the Christian to compromise and lose out on life. One's obeying the Bible command to marry "only in the Lord" may require self-control and patience, but we can always be assured that Jehovah knows what is good for his people. Not only does he want to safeguard us from many pains that follow from an unwise course but he also wants us to be happy. W 2/1 13

Wednesday, April 3

You must not cut your side-locks short around, and you must not destroy the extremity of your beard.—Lev. 19:27.

Suppose that you, as a man, lived in Israelite times, under the Law, and did not like a beard. Perhaps you liked the way the Egyptians looked, clean shaven. What would you do? Would you exercise your personal right to shave? No, for you would not have such a right. You would have to wear a beard, because that is what the Law commanded all males. Was this Law given because of style? No, it was to keep the Israelites from imitating the practice of some of the pagan nations around them. Israelites were to keep their beards trimmed, neat, well groomed, however. An untended beard or a shaved-off one betokened mourning because of some calamity. If you feel like insisting on a certain style of hair or dress, ask yourself, 'Am I doing it to imitate worldly persons?' W 3/1 23, 24, 26

Thursday, April 4

By wisdom a household will be built up, and by discernment it will prove firmly established.—Prov. 24:3.

Those who want to "get a firm hold on the real life" appreciate the importance and gravity of the warning: "Bad associations spoil useful habits." (1 Tim. 6:19; 1 Cor. 15:33) They know they must keep clear from dishonorable persons. In the matter of drug use, the greatest danger is to young persons. Therefore, the spotlight focuses on parents. They must see that their children do not get contaminated by the associations among which they are thrown in school, and otherwise. Parents need to have the right view of the drug problem and to know how to safeguard their children, even as Solomon stated. Drug users and promoters present many arguments to justify themselves. They claim they have something new. They say: 'You don't know what you're talking about; you haven't tried them.' But one does not have to try drugs to know what one is talking about, for we have had centuries of information on the subject. W 3/15 1-4a

Friday, April 5

Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also.—Col. 3:13.

Paul here acknowledged that there would be causes for complaint. But unlike mankind in general, we have become reconciled to God. He has freely forgiven us. We received a good conscience and a peaceful start from Jehovah with our dedication and baptism. If the right-

eous God can be so ready to forgive and forget, why should not we be more so toward one another? The key is the peace with Jehovah that we enjoy through Christ, giving us control over our inclinations and emotions so that we too can forgive and forget. Then we do not have a festering memory in our heart that generates coolness toward a brother that we think was out of line. If we keep our peace with God intact, then we will not let ourselves be provoked. We will neither retaliate in kind nor silently erect a barrier in our mind between ourselves and our brother. W 6/1 19, 20a

Saturday, April 6

As for your eyes, straight ahead they should look.
—Prov. 4:25.

Being sound in mind we will not count on some mighty event to work some magical transformation in us that will assure our success in God's new order. And we will realize that, in the final analysis, it is going to depend upon *what we are as persons*, what our personal qualities are. So, in all seriousness and in full possession of our senses, we must be honest with ourselves, not minimizing or glossing over wrong habits or attitudes that betray serious spiritual weakness. A man might have 'roving eyes.' He may not be a fornicator or adulterer in the literal sense, but his interest in the opposite sex is excessive; his eyes rove from this one to that one. If such a one does indeed have some awesome experience of surviving the great tribulation, his eyes may look 'straight ahead' for a time. But if he has not really set his heart against lustful inclinations, his eyes may soon begin roving again, yes, even though he is in the New Order. W 6/15 10, 11a

Sunday, April 7

Memorial Date

After 6 p.m., S.T.

But this man offered one sacrifice for sins perpetually and sat down at the right hand of God.—Heb. 10:12.

In ancient Israel the manslayer had to flee to one of the six cities especially designated. (Num. 35:9-34) Thus the antitypical city of refuge must be Jehovah's provision to protect us from execution for violating God's covenant concerning the sanctity of blood. Entrance into that city is made by our coming and remaining under the benefits of the active service of God's High Priest, Jesus Christ. Jesus' perfect human life, which he sacrificed on earth, was equivalent to that which Adam enjoyed in Eden. Jesus surrendered this sinless life in death and after his resurrection and ascension to the right hand of God in heaven he was able to present the value of the ransom sacrifice for the sake of Adam's descendants. Thus Jesus became mankind's Redeemer, our closest relative. The administration of the benefits of this ransom sacrifice therefore cleanses us of guilt and provides for our reconciliation to God. W 5/15 8a

Monday, April 8

*We should not neglect the house of our God.
—Neh. 10:39.*

How can you show that you really appreciate Jehovah's organization? Among other things, you can regularly study the Bible and the Christian publications that God provides through his organization. Do not neglect them. Jehovah's Word and true Christian publications inculcate God's righteous laws and principles. So read and study them regularly. Cherish the spiritual guidance

they furnish. Another way to show you appreciate Jehovah's organization and your privilege of praising God with his people is by attending Christian meetings regularly. It pleased David greatly to be among Jehovah's worshippers at God's sanctuary. (Ps. 27:4) If we truly appreciate Jehovah's earthly organization, we will long to be at Christian assemblies. By not neglecting God's house but by appreciatively supporting it and attending festivals there, the Israelites were helped to apply God's instruction in life. We benefit similarly by attending Christian meetings and assemblies today. W 7/1 13-15a

Tuesday, April 9

Later they heard the voice of Jehovah God walking . . . and the man and his wife went into hiding from the face of Jehovah.—Gen. 3:8.

The first mention of searching in the Bible is not a searching on the part of men in seeking God, but the reverse. We read at Genesis 3:9: "God kept calling to the man and saying to him: 'Where are you?'" Had something gone wrong? Yes, a wrong action had occurred, as a result of which, when Adam and Eve heard the voice of God, they went hiding themselves. When we try to hide from the face of someone, it is often due to a troubled conscience, causing fear and shame. Adam felt that way. (Gen. 3:10) Feeling afraid and wanting to hide is one thing, but feeling repentant and seeking to restore a good relationship is quite another thing. At no time was there any indication of the latter on the part of Adam or his wife. Of course, they bitterly regretted the result of their action, but there was no expression of regret over the action itself. May we never have such a mental attitude! W 7/15 14

Wednesday, April 10

Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons.—1 Tim. 4:15.

Like Jesus, we must become intensely loyal in upholding Jehovah's sovereignty in word and deed, treasuring our inestimable privilege of being Jehovah's Christian witnesses. In our ministry, we urge others to read *The Watchtower*. We tell them they need it, and they do! So do we! It is essential to building spiritual appreciation, based on God's Word, so that we may have and maintain friendship with God and Christ. We must also do as Paul admonished Timothy. Through its elders, the Christian congregation today is keenly interested in your advancement and in helping you to cultivate the joy that belongs to your faith. Regular association and study bring such reward. Yes, we should be deeply appreciative of all the fine spiritual food that the "faithful and discreet slave" class has been providing through *The Watchtower*, now for ninety-five years.—Matt. 24:45-47. W 8/1 13, 14

Thursday, April 11

If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God.—Prov. 2:4, 5.

Thus Solomon speaks of seeking Jehovah's wisdom. This is very simple and plain. It means that, to get life, you must study the Bible. True, everyone is busy. But note that we must want wisdom as a treasure, as a treasure hunter is willing to sacrifice time and energy and to dig for it. So, ask yourself, 'What am I doing

with my life? Am I occupying my time altogether with things that do not fill my need for spiritual connections with God?' If so, and if you 'cannot find time' for Bible study, then you are, in effect, saying that you do not want life. No one can schedule your time for you; you have to take time somehow to do it. Others can then help you. As you begin to get this wisdom from the Bible, you find the Bible very simple and straightforward. The truth of God's Word is also logical. W 8/15 16-18

Friday, April 12

Tongues as if of fire became visible to them and . . . they all became filled with holy spirit and started to speak with different tongues.

—Acts 2:3, 4.

It was at Pentecost of the year 33 C.E. that Jehovah again demonstrated his awesome ability in connection with language as the early Christians in Jerusalem were suddenly gifted by the holy spirit with the ability to speak in many languages previously unknown to them. But this time Jehovah added to the knowledge of language that these disciples of Jesus already had, rather than blotting out of memory their native language, as he had done at Babel. The purpose of this gift of additional languages was different also—not to turn men aside from a wrong purpose, but to promote the spread of true worship and a knowledge of the Creator among people of many languages. (Acts 2:1-11) After the time of Pentecost, although those taking up pure worship did not all speak the same tongue, they were united by the common bond of their knowledge of God's purposes. W 9/1 10

Saturday, April 13

They continued reading aloud from . . . the law of the true God, it being expounded, and there being a putting of meaning into it; and they continued giving understanding in the reading.—Neh. 8:8.

By reading in this manner, following the example of Ezra, as well as of Jesus and his apostles, we can see the tremendous assistance we can receive in getting the meaning and understanding of God's Word. Of course, we should always be alert to have the correct understanding of God's Word. We want to avoid twisting the Scriptures, as this would lead us to wrong conclusions and might stumble others. (2 Pet. 3:16) Jehovah through his Son and the operation of the holy spirit has poured out upon his faithful servants on earth a superabundance of blessings and he has opened the minds and hearts of his "faithful and discreet slave" class to understand the true meaning of his Word. In turn, that faithful slave class passes on the precious truths to persons everywhere who will avail themselves of the treasures of heavenly truth.—Matt. 24:45-47. W 4/1 20

Sunday, April 14

Go therefore and make disciples of people of all the nations.—Matt. 28:19.

Soon after Jesus' baptism he selected certain disciples who later traveled along and were closely associated with him during his ministry. In Galilee he preached and performed miracles before going up to Jerusalem for the Passover in the year 30 C.E. So in the first six months of his preaching and disciple-making Jesus had moved around quite a bit—from the lower Jordan valley to the vicinity of the

Sea of Galilee and then back south to Jerusalem. And you recall how at the conclusion of his earthly ministry, the resurrected Jesus told his disciples the above. In doing so he was not sending them out on a mission with which they were unacquainted. No; rather, they had observed him closely for about three years as he had made disciples, and so they were well trained to carry on the work Jesus himself had started. Today a like training program is being carried on. Are you benefiting from it? W 1/1 16, 17

Monday, April 15

Although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food.—Heb. 5:12.

In telling those Hebrew Christians that they had become dull of hearing (vs. 11), Paul did not mean that their ears had failed to function, but, rather, their spiritual hearing and alertness were weak. They had shown some indifference toward God's Word and purposes, being careless about their spiritual needs. Perhaps they did not realize the danger of their position. Someone had to alert them. So Paul described their current need as requiring someone to teach them from the beginning the elementary things. That is exactly the formula for helping those who become inactive and fall asleep spiritually, namely, to teach them the truth over again. If they become dull in their hearing of spiritual things, how can they take in the solid food of God's Word? They are like babes that need someone to care for them. W 1/15 11, 12

Tuesday, April 16

What fellowship do righteousness and lawlessness have? —2 Cor. 6:14.

With young people there is a desire to be accepted and often, to be accepted, one must show that one will do daring and even unscriptural things. It is easy to succumb to worldly fads in grooming and dress. There is also the lure of television or movies that feature violence, high-light sadism or glorify sex. There are authors, too, of books on philosophy, higher criticism, and so forth, with whom we do not wish to associate. If we read these books, it is tantamount to sitting down before them and letting them fill our minds with their ideas on life. Faithful Christians believe the words of Paul. Heeding this advice, they do not allow themselves to be lured into close association with unbelievers and are spared many sorrows. They take delight in associating with their Christian brothers and in building enduring, trustful friendships with them. Here association builds up and helps one on to one's goal of "the real life" in God's new order. W 2/1 14, 15

Wednesday, April 17

Wherever you enter into a house say first, "May this house have peace." And if a friend of peace is there, your peace will rest upon him.—Luke 10:5, 6.

Often the disciples themselves were able to ask questions and receive valuable information while in the houses. Examples of this are found at Matthew 17:25-27, where the disciples got to know why taxes should be paid. Also, at Mark 7:17-23, where they asked for the explanation of an illustration Jesus had used, and at Mark 10:10-12, where

they learned more about marriage and divorce. When Jesus sent out his disciples to preach he told them to find lodging for themselves in the local homes. While in the house the disciples would be able to speak to the people. They were to stay only where people would listen to their words about the Kingdom. Evidently some householders would listen and become disciples and others would not. So by both the example of Jesus and personal experience the disciples learned how others could be discipled in the privacy of their homes. W 5/1 12, 13

Thursday, April 18

I will appoint peace as your overseers and righteousness as your task assigners.—Isa. 60:17.

Jehovah has given abundant peace to his organization because of its concern for righteousness. This peace is manifest by the state of calmness, tranquillity and harmonious relations that exists among Jehovah's people. This climate of peace was foretold by Isaiah. When Jehovah gives a clarified insight on a point of doctrine or a new course to be followed, then in an orderly fashion instructions are sent out to the various branches of the organization. The whole organization then swings smoothly into an adjusted course in closer harmony with the revealed will of Jehovah. The adjustment is accomplished peacefully, without various elements contending with one another. Thus the organization moves forward and gets Jehovah's work done. From the Bible and from our personal experience it is appreciated that this peace is not a theory, but a reality, an outworking of the divine will, a fruit of Jehovah God's spirit. W 6/1 4-6a

Friday, April 19

Your face, O Jehovah, I shall seek to find.—Ps. 27:8.

While prayers at customary times are appropriate, is this being "vigilant with a view to prayers"? (1 Pet. 4:7) Rather, we want to be seeking Jehovah's face throughout the day, praying not only with our lips but with our hearts. We want to be sensitive to our need for his help and turn to him for guidance and strength whenever we sense any weakening whatsoever in our faith or any tendency toward drifting from Jehovah's righteous principles. Our need for prayer is urgent now. It will not cease simply because we enter into the coming new order. When we talk to Jehovah God we can show we are not routine but, rather, are opening up our hearts to him, telling him of our problems, our efforts to improve and perhaps our disappointment with ourselves, seeking his help and undeserved kindness, asking him to show us compassion. Vigilance and sensitivity to the need for prayer now will certainly do much to equip us for life then. Heartfelt prayer is evidence of deep faith. *W 6/15 13-15a*

Saturday, April 20

Christ set us free. Therefore stand just, and do not let yourselves be confined again in a yoke of slavery.—Gal. 5:1.

Thus wrote Paul after describing the freedom of the sons of God, who are also sons of His free heavenly organization, the Jerusalem above, their mother. (Gal. 4:26) This mother organization, having the freedom of perfect relationship with God, is, nevertheless, represented as the wife of Jehovah God. So, as such, her freedom is relative. She is subject to the headship

of her great heavenly Husband. And as sons, Paul and his fellow Christians had also a relative freedom, for they were subject to their heavenly "Father" and "mother." As children, they were bound to be obedient to the discipline of their father and the law of their mother. (Prov. 1:8) We are free today because we know the truth and the truth sets us free. The freedom we have, however, is for good, not bad. We can practice to the full the fruits of the spirit, for "against such things there is no law."—Gal. 5:23. *W 3/1 1, 2a*

Sunday, April 21

The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones.—Prov. 15:3.

Practically every parent tells his child that it is wrong to lie, to steal and to commit other such crimes. And yet children by the millions turn to these delinquent activities. Obviously, then, a child needs to have a more important reason for obeying than simply that his parents or other humans want him to obey. He needs to be taught in the name of God, whose commands these really are, not to lie, steal, commit fornication or engage in other wrong practices. This instruction from God's Word will impress on the child the seriousness of wrongdoing. He will then realize that it is not simply your word that is involved, but it is the word of the Creator himself, the One who gives life and who has the power to take it away forever from willful lawbreakers. Also, the child must know what Proverbs 15:3 says. Thus the child will recognize that he cannot engage in wrongdoing without being seen by God.—Ps. 11:4; Heb. 4:13. *W 9/15 13, 15*

Monday, April 22

Your eye should not feel sorry for him, and you must clear away the guilt of innocent blood out of Israel, that you may have good.—Deut. 19:13.

If the avenger of blood were to overtake a killer, then no bloodguilt would result from his execution of the murderer because, in fact, he would be making atonement for the innocent blood that would otherwise cause the land to be polluted. If the murderer was known, then atonement for the blood of the slain man must be swift and certain. No ransom could be paid for his soul. In ancient and medieval times the churches of Christendom became sanctuaries for those who had deliberately violated God's law. This was not tolerated under the law in ancient Israel. One example of failure of even the sacred altar of burnt offering to provide sanctuary is that of Joab. When he would not let go of the horns of the altar, Solomon ordered that he be executed there in the courtyard of the tent of Jehovah for his part in the rebellion of Adonijah and for his killing Abner and Amasa.—1 Ki. 2:28-34. *W 5/15 8, 7*

Tuesday, April 23

Now the works of the flesh are manifest, and they are . . . spiritism.—Gal. 5:19, 20.

In following their approach to the demons by the use of drugs, young persons do not stop there. No. They follow through and display the works of demons: hostility, a disposition toward violence, sexual perversion and attempted suicide. That this is so can be seen from the word of the highest authority, that of Jehovah God himself. At Galatians 5:19-21 we read of the works of the flesh, and which one of these things does the

use of drugs not lead to? These degrading things are not the fruits of the spirit. They are not spiritual. Spiritism itself is not spiritual, but is classified as a work of the flesh. To illustrate: A person who has sex relations with a beast is a human performing the act, but it is not a human act. It is the act of a beast, perverted, degraded for a human to do. Similarly, spiritism, while claiming to be spiritual and promoted by spirit creatures, wicked demons, is perverted, debased, a work of the flesh, not of the spirit. *W 3/15 27-29*

Wednesday, April 24

You should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty.—Eph. 4:23, 24.

If your background has resulted in your now having handicaps, whatever they may be, you should remember that if you are now faithful to Jehovah God you will be able to make changes and be of a sort that is suitable to your Christian profession. Is that not encouraging and also appealing to a person who wants to improve himself? The sincerity of a person in having a good desire is shown, in part, by the efforts he makes, applying his mind and heart and making endeavors to accomplish this goal. Although it is an effort on his own part, it is not made in his own strength, not in disregard of the provision that Jehovah through Jesus Christ makes to supply the spiritual need of which he is conscious. Yes, you need to work hard and exert yourself. With Jehovah's blessing you can do so successfully. Now, is not that encouraging? *W 2/15 11, 12*

Thursday, April 25

Every breathing thing—let it praise Jah. Praise Jah, you people!—Ps. 150:6.

The Christian ministry provides both wholesome study of God's Word and participation in the work of God. Doing God's will fills us with constructive thoughts and activities. It will prevent us from becoming inactive, unfruitful, feeling worthless. (2 Pet. 1: 5-8) And what an achievement and blessing that is! So treasure life as a gift from God by doing God's will now. Implant this reverence for life in others by showing them life's only Source, its true meaning and rewarding purpose. Help people to become disciples, learners, of Jehovah God and Jesus Christ by teaching them all that God has commanded them to do. As we point others to the only reason for life, we will be keeping life's purpose fresh in ourselves. For life, like love, cannot thrive inside its own threshold but is renewed as it offers itself to others. And its greatest and most rewarding service is to glorify Jehovah God. Its ultimate wish therefore is expressed by the inspired psalmist. W 6/1 16, 19

Friday, April 26

Keep holding the pattern of healthful words that you heard from me with the faith and love that are in connection with Christ Jesus.
—2 Tim. 1:13.

If it were not for speaking the pure language and calling on Jehovah's name, there would be no way to escape Jehovah's denunciation upon the nations. (Zeph. 3:8, 9) Have you been learning the pure language necessary for survival? Just as each language has a distinct pattern of words and grammar, so the truth, as it comes in the Bible and as God has revealed

its understanding to us in these last days, has a pattern that we can come to learn, an inner harmony. It is based on the theme of God's kingdom. Once a person learns this "pattern of healthful words," as Paul described it, by coming to an accurate knowledge of the Scriptures, then he can speak without hesitation to others, not accenting or coloring it with unsound doctrinal twistings. That Christendom has not learned this pure language is clear from the confusing mixture of religious and philosophical dialects she speaks. W 9/1 15, 16

Saturday, April 27

Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah.
—Ps. 19:14.

As we take in spiritual nourishment with others at Christian meetings, we come to be deeply grateful for God's friendship toward us. We come to be aglow with the spirit, and how wonderfully this is reflected in our service to God! Our very enthusiasm for the grand truths that God is providing through his channel impresses the hearts of honest people. They start to wonder what it is we have that they do not have. Of course, it is God's spirit that comes with appreciation of Bible truth, and our faith along with love. The "fatty things," and the "sweet things," the wholesome nourishment from God's Word that we enjoy in association with others, build in us this joy and enthusiasm that have such a great persuasive power in recommending the truth to others. (Neh. 8:10) Let us set aside regular time for personal and family study, including preparing for congregational meetings, having the attitude that David had. W 8/1 14, 15

Sunday, April 28

God also laid this command upon the man: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it."—Gen. 2:16, 17.

Both Adam and Eve overstepped certain theocratic boundaries, literally and morally. They were also guilty of invading the rights of others. When God first put Adam in Eden, he did not just invite Adam to eat freely from every tree except one. Rather, he laid a command upon him. When Satan, through the serpent, questioned Eve about this command, neither of them spoke of it as a command, but simply as something that God had said. However, a command always creates one or more boundaries. In this case, the tree of knowledge of good and bad was literally out of bounds for Adam and Eve. They were not to eat its fruit or even to touch it. But it was not out of reach physically; hence, there was raised the all-important moral boundary. God's command imposed a test of their obedience, even as God's commands for us impose a test of obedience. W 7/15 15

Monday, April 29

They did not get the fulfillment of the promises, but they saw them afar off and welcomed them.—Heb. 11:13.

What would you undergo to receive the inheritance, the reward of everlasting life? The apostle Paul describes the way faithful men of old, centuries ahead of the inheritance, such as Abraham and Moses, viewed it. (Heb. 11:8-10, 17, 23-26) These men, and many others like them, were zealous, not for an earthly inheritance in this system of things, but for an inheritance in God's new order, even as Paul shows.

All those who are Jehovah's servants know that there is the wonderful inheritance, the reward, ahead, and all desire to enter into it. In fact, we do not have to look far ahead—we are now on the threshold. But is there a danger that one might look down upon the inheritance, despise it and lose out? There is. It requires constant attention to keep the love of the inheritance in the proper place, because it must be not only in our minds but also in our hearts. We want to be like Jacob, not like Esau. —Gen. 25:29-34. W 8/15 6, 8, 9a

Tuesday, April 30

Train up a boy according to the way for him.—Prov. 22:6.

Children can see that men build houses and women bake cakes. These things have makers. Why, then, children may understandably reason, do not beautiful flowers or bright stars have a maker? Children need to be taught the reasonable explanations in the Bible. "Every house is constructed by someone, but he that constructed all things is God." (Heb. 3:4) They need to be shown that the Bible does not unreasonably teach that no one made us, but says: "Know that Jehovah is God. It is he that has made us, and not we ourselves." (Ps. 100:3) Children should be taught that God provides green grass for the beasts, and vegetation for mankind. What God's Word says about "the moon and the stars that you [God] have prepared" should also be explained to young ones. (Ps. 8:3) These Scriptural truths will satisfy a child's sense of reason, and will help him to develop respect for our Grand Creator. This kind of teaching is necessary if parents are to heed the wise counsel given by the writer of Proverbs. W 9/15 10

Loyal to God in the Time of the End.

—Ps. 97:10.

Wednesday, May 1

According to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures.
—Acts 17:2.

There is no injustice done to the Word of God when his servants use properly selected texts from various parts of the Bible to prove doctrinal points. While it is true that opposers of God's Word at times charge that the Witnesses deviously use scattered texts in the Bible to prove their points, we well know from a study of the Bible that Jesus and his apostles used selected texts to prove certain basic truths. For example, Jesus, when being tempted in the wilderness at the end of his forty days of fasting, referred to various passages of God's Word to rebut the arguments of the Devil. (Matt. 4:3-10; Deut. 8:3; 6:13, 16; 5:9) The apostle Paul also employed this technique when teaching in the synagogue, even as Acts 17:2, 3 shows. W 4/1 7a

Thursday, May 2

With someone loyal you will act in loyalty.—2 Sam. 22:26.

In big issues it may not be difficult for a person to be loyal to God, but how about seemingly small things? The word "loyalty" conveys the thought of faithful adherence and devotion to a ruler or a leader. It also carries the thought of devotion to something as well as truthfulness to any person or persons to whom one owes fidelity. In the Hebrew part of the Bible the Hebrew word for "loyalty" has reference to kindness. Yet it contains more than the thought of tender regard or kindness stemming from love, though it includes this, so that

the Hebrew word is often translated as "loving-kindness," or "loyal love." It is kindness that lovingly attaches itself to an object until its purpose in connection with that object is fulfilled, kindness such as God expresses toward his servants and they express toward him. Thus it can be seen that loyalty can be two-way. What has been written about Jehovah's loyalty has proved true, as he has never failed to fulfill a promise to loyal servants. W 10/1 3, 4

Friday, May 3

Then starting out they went through the territory from village to village, declaring the good news.—Luke 9:6.

Jesus used all kinds of places and methods to accomplish disciple-making work, taking into account the customs of the people and where they would be assembled and hear things. Wherever he had an opportunity, publicly or privately, Jesus spoke the truth to the people and let his light shine, with the result that some became disciples. The extensive record of disciple-making work done by Jesus and how he taught his disciples to observe his commandments assures us that the apostles understood what Jesus meant when he told them to "make disciples." He made it possible for them to imitate him by taking the lead in the work. Acts of Apostles contains an outstanding report of the disciple-making activities of many of Jesus' followers. They spread the good news by all practical means throughout the Roman Empire. Now in modern times a similar work must be done and we too know how to do it. Are you having a full share therein? W 5/1 17, 18

Saturday, May 4

They cast lots to bring in one out of every ten to dwell in Jerusalem the holy city.
—Neh. 11:1.

What if in God's new order you were instructed—as were some in Nehemiah's day—to move to another area and make that your home? Would you respond? What if you were requested to move into a more populated area, a community where some special work of the Kingdom government was being carried out that called for group effort and cooperation? Or what if opportunity were given you to volunteer to make such a move? What would you do? Would you let personal preference govern you, and would you feel that your happiness was inseparably tied in with some geographical area, or setting of your own choosing? To a certain degree, we can show our right disposition now by our willingness to respond to opportunities or suggestions of at least a similar nature. Even in such small things as requests to cooperate in filling certain seats at an assembly, do we respond willingly? Are we choosy as to the kind of territory we want to witness in? W 6/15 19, 20a

Sunday, May 5

That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away.—Heb. 2:1.

Yes, if we are not inclined to pay more than the usual attention to the things heard by us, we are bound to drift away and lose out on everlasting life. It is very interesting to see that Paul used this expression "never drift away." The process of drifting is generally a slow one, and this is what can happen to Christians when they stop paying "more than the usual

attention to the things heard," when they become 'dull in their hearing.' As the loss of appreciation for spiritual things grows, the individual gradually develops bad habits, perhaps failing to study, then missing Christian meetings. Becoming irregular in telling the good news to others is not something that happens like a speedboat rushing across a lake, but it is a slow process, as when a canoe, inch by inch, drifts away from a safe anchorage. It is really what the apostle Paul calls it, 'neglecting salvation.' W 1/15 14, 15

Monday, May 6

The works of the flesh are manifest, and they are fornication, uncleanness, loose conduct.—Gal. 5:19.

"To toy with" means to amuse oneself, as with a plaything; to while away time in sport or play. Toying with sexual immorality is playing with it without actually committing fornication or adultery, but it is unclean, immoral. And if it is done deliberately and with disdain for righteous principles, it is loose conduct. The sex organs are not playthings, but are given by God for procreation, for use by married people with their mates. The Bible condemns uncleanness and loose conduct; such actions can lead to disfellowshipping. A person is merely fooling himself if he thinks such conduct is acceptable as long as intercourse is avoided. Dating one of the opposite sex is not mere recreation but should have marriage in view. If a person does not have marriage in view or is too young to marry, then he ought to examine his motives as to why he wishes to have dates with one of the opposite sex. In what direction is he proceeding, for what is he beginning to live? W 2/1 16

Tuesday, May 7

Does not nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her?

—1 Cor. 11:14, 15.

There are no specific rules set out in the Bible as to how long one's hair should be. But Paul does set forth good guidelines that enable the sincere, dedicated Christian, and the congregation, to know when a style or custom is appropriate, proper. It is therefore not a matter of having to be told exactly what to do and what not to do, as by rules. If we are Christians and our hearts love that which is right, we know by nature, particularly by our trained conscience, whether a thing adds to or detracts from the glory of the good news we preach. We know whether we are building up or tearing down the reputation or image of the congregation in the eyes of others. True Christians love one another, and those in responsible positions are under obligation to do what is best for their brothers, whether it be in the example they set, or in the counsel they give. W 3/1 27, 29, 30

Wednesday, May 8

They tried to give him wine drugged with myrrh, but he would not take it.

—Mark 15:23.

Why did Jesus refuse a drug? Well, of all persons, Jesus Christ, through whom God created all things, certainly knew what effects drugs have on the nervous system and the mind. (Col. 1:16) Jesus was here on trial as to his integrity, his faithfulness and blamelessness toward God. He was undergoing a severe test, and he did not want his mental powers to be dulled for an instant, just for the sake of

dulling the pain. He wanted to be alert to God's will. It was God's spirit that Christ desired, not a false feeling of 'great perception and expansion of mind.' He knew that drugs, rather than help him, would shut off nearness to his Father Jehovah in this time that he most needed God's help. No drug-induced state of mind would help him to approach nearer to Jehovah God. He realized that, rather, he could, under the stupefying effect of a drug, play into the hands of the demons and lose everything for himself and the human race. W 3/15 7a

Thursday, May 9

He is able also to save completely those who are approaching God through him, because he is always alive to plead for them.—Heb. 7:25.

How long must the former bloodguilty ones stay inside the city of refuge? Until they no longer need the services of the High Priest. As long as any bloodguilt continues, the services of the High Priest are necessary in order to maintain a right standing with God. Those who have been anointed by God's spirit to be spiritual sons, joint heirs with Christ, must keep within the antitypical city of refuge till they faithfully finish their earthly course in death, thereby forever sacrificing their human nature. Since Christ's sacrifice applies only to those having human nature, the High Priest "dies" to them in the sense that he no more needs to act in their behalf with the merit of his human sacrifice, for in the case of the "little flock" of "joint heirs with Christ" in the resurrection they are changed from human to spirit and reside henceforth in heaven as possessing a "divine nature." W 5/15 14a

Friday, May 10

O you lovers of Jehovah, hate what is bad. He is guarding the souls of his loyal ones.

—Ps. 97:10.

The temptations to indulge fleshly desires are very great because we are surrounded with worldly people who have given themselves over to loose conduct and sexual uncleanness. In a sense they are engaging in sex worship as were the Moabites and Midianites. Their literature, stage shows, motion pictures and television programs feature every depraved lust of the flesh that can be imagined by a corrupt mind. We must resist that bad influence. To succumb to it and be led into doing what is bad in God's eyes can be fatal for us, as it was for those 24,000 Israelites who perished for their disloyalty. When you, therefore, are confronted with temptations that may appear as small things but which can actually lead to doing what is bad in God's eyes, you will want to remember this test of loyalty that occurred on the plains of Moab. Choose the course of the loyal ones, and keep in mind the words of the psalmist. W 10/1 24, 25

Saturday, May 11

Let us pursue the things making for peace and the things that are upbuilding to one another.—Rom. 14:19.

Personal peace does not come automatically simply because a person has come within Jehovah's peaceful organization. Each one must do his part, even as Paul counsels. If we are to enjoy the peace of Jehovah's organization, peace must be a working reality on our part. It must not be just a broad organizational quality. Words alone will not suffice; deeds and truth are needed. In our relations with

others in the congregation, do we pursue the things that make for peace? We can tell by asking ourselves whether our conduct or the use of our tongue is causing strained relations with anyone, any quarrels, or whether we are harboring resentment. How about the situation in our family? Are there any tensions there, any bickering and faultfinding? Is there harshness? Likely we all have weaknesses in such areas. But our determination should be one of peace, and, no doubt, we can all improve along these lines. W 6/1 7, 8a

Sunday, May 12

Lord, whom shall we go away to? You have sayings of everlasting life.—John 6:68.

If we truly appreciate Jehovah's earthly organization, we will remain loyal to it, knowing that the organization is his. If we were to leave it, where else could we go? There is no other organization that is doing God's will, educating people for everlasting life. When many abandoned Jesus, he asked his apostles: "You do not want to go also, do you?" Peter replied in the above words. Early Christians endured intense persecution and yet remained loyal to God and to his organization, the Christian congregation. Persecuted Christians in Rome sought refuge in that city's catacombs. Family burial chambers there provided places for small group meetings. Early Christians recognized their spiritual need and the necessity of gathering for encouragement and instruction, even if this required going underground in a literal way. If we have Christian appreciation, we, too, will stay with God's organization, despite difficulties and persecution today. W 7/1 16a

Monday, May 13

Whatever the man would call it, each living soul, that was its name.—Gen. 2:19.

Just as Jehovah endowed his spirit sons with the gift of language, so he did for his human son Adam. Jehovah gave him the ability, not only to speak and understand speech, but also to form new words, thus adding to the language, as he did in naming the animals. The very fact that Jehovah instructed Adam in the work he should do so as to fill the earth, cultivate it and have dominion over the animals, as well as warning Adam against disobedience to His law, showed that God had provided Adam with the necessary vocabulary and knowledge of language to permit him to comprehend these instructions. However, spoken language is a gift that man shares with the angels, but not with lower forms of creation. Language is truly a key to knowledge and human cooperation, and forms the basis for the vast majority of all communications. Without words a person would be very limited in the instructions and thoughts he could share with other persons. W 9/1 4, 5

Tuesday, May 14

The holy place will certainly be brought into its right condition.—Dan. 8:14.

Our spiritual appreciation of Jehovah's goodness deepens the longer we associate with his organization. Through God's channel we receive ever clearer enlightenment on the Kingdom and its relation to the Christian congregation on earth. True, it is thrilling to see Bible prophecies being fulfilled in world events to the point where the "ten horns" of the U.N. "beast," depicted in Revelation chapter 17, are poised ready to topple Bab-

ylonian religion at any hour. But even more thrilling in fulfillment are the related prophecies showing that Jehovah has brought the "holy place," as represented by the Christian congregation, "into its right condition" in preparation for surviving the great time of distress. (Dan. 12:1) How we welcome Jehovah's arrangement for elders to shepherd the flock of his love! And how eager we should be, also, to have our own hearts in right condition for surviving with the theocratic organization!—Isa. 60:17. W 8/1 16

Wednesday, May 15

Throw all your anxiety upon [God], because he cares for you.—1 Pet. 5:7.

A parent should wisely seize opportunities to build love and appreciation in their young ones for Jehovah God. Perhaps when child and parent are together beneath a star-filled sky, the father can impress upon his son the wisdom and power of Jehovah in making and marshaling these beautiful heavenly bodies in their orbits. Or when viewing the beauty of flowers, a gorgeous sunset, or the varieties in plant and animal life, a parent may be able to teach young ones that these marvelous and good things are evidences of the love of our heavenly Father for mankind. How strengthening it is for children to know that such a God exists, and that he cares for them! This will help them to avoid being overly troubled by the fears, doubts and insecurity of today's world. It will protect them from mental and emotional upsets, and give them a sense of security. Thus they will not react with violence and hate, but will be inclined to treat all with Godlike love. W 9/15 11, 12

Thursday, May 16

Jehovah is a lover of justice, and he will not leave his loyal ones. To time indefinite they will certainly be guarded.

—Ps. 37:28.

Why give up eternal benefits for fleeting moments of illicit pleasure? A very outstanding benefit we can anticipate today is being part of the "great crowd" of loyal worshipers who will be preserved through the great tribulation. Another prominent benefit is living indefinitely in the new era that the kingdom of God will usher in. Is not living in peace and security under righteous rulers a far greater benefit than a few fleeting moments of illicit pleasure? Is not life itself of greater value than such pleasures? These and many other notable benefits come to the loyal ones. After having come to the very threshold of the new era, it would be tragic for us to lose out because of entertaining wrong fleshly desires and becoming disloyal to the true God. How much wiser to maintain a clean conscience by following an upright path of loyalty to God in this time of the end! W 10/1 21-23a

Friday, May 17

My Father has kept working until now, and I keep working.

—John 5:17.

In the spring of 31 C.E. Jesus traveled down to Jerusalem for the Passover. Near the sheepgate of the city at a pool called Bethzatha he came upon a pathetic scene. Many sick people, some blind, others lame or with withered members, were seeking to be cured. Picking out a man who had been sick for thirty-eight years, Jesus said to him: "Get up, pick up your cot and walk." This the man did, completely cured! (John 5:1-9) But the Jews who observed

this, instead of glorifying God over what had taken place, raised a howl against Jesus because he did this good work of healing on the sabbath. How ably Jesus answered them! Ah, yes, in imitation of the Supreme Worker, who never ceases laboring in our behalf, who sends sunshine and rain even on the sabbath, so too this Master Worker Jesus never ceased working what was good for the benefit of others even on the sabbath. What a fine example Jesus thus set for us to be ever busy in God's work!—John 5:10-17. W 1/1 30, 31

Saturday, May 18

"Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." Then he quit preventing him.—Matt. 3:15.

Evidently John was thinking of baptizing for repentance when he objected to immersing Jesus in the Jordan, but Jesus indicated that in his case it was something different. What, then, did baptism signify in Jesus' case? Hebrews 10:5, 6 refers to Jesus when coming "into the world," that is, to take up his ministry and offer his own "prepared" body in obedience to Jehovah's will, as saying in accord with Psalm 40:6-8 (Septuagint): "You prepared a body for me. . . . Look! I am come . . . to do your will, O God." Since Jesus was a member of a nation dedicated to Jehovah God and in covenant relationship with Him, he was not symbolizing a dedication but was making a presentation of himself to do Jehovah's will. God's acceptance of his presentation was evidenced by the anointing with holy spirit and the voice from heaven saying: "You are my Son, the beloved; I have approved you."—Mark 1:11. W 5/1 3, 4a

Sunday, May 19

There are varieties of operations, and yet it is the same God who performs all the operations in all persons.

—1 Cor. 12:6.

Have you ever considered the fact that as a distinct individual you have qualities that no one else has? There are things you can do in such a way and to such an extent that no one else can exactly duplicate them. So you do not need to be overwhelmed by what others can do. Instead, each one will do well to consider his own qualities, and to use these to Jehovah's praise in his worship. Each has natural gifts and these can be developed for better use. Also, there are gifts that Christians receive through the operation of the spirit of God, but even in this respect not everyone has the same gift. A lowly person can develop his natural gifts and even acquire some new ones. He can also receive the assistance and blessings of Jehovah's spirit upon his mind and heart and endeavors, all in his personal, joyful worship and service of the "same God who performs all the operations in all persons." W 2/15 13

Monday, May 20

In case you build a new house, you must also make a parapet for your roof, that you may not place bloodguilt upon your house because someone falling might fall from it.

—Deut. 22:8.

God's law did not allow for inexcusable negligence as a claim for mercy. When a man built a new house he was required to make a parapet for its roof; otherwise, anyone falling from the roof would bring bloodguilt. If a man owned a bull that was in the habit of goring, and the owner was served warning, and if he

failed to keep his bull under guard and it killed someone, the owner of the bull was bloodguilty and could be put to death. (Ex. 21:28-32) If a thief was caught breaking in at night and was killed in the struggle to apprehend him, there was no bloodguilt. But if it happened in the daytime, when he could be plainly seen, the one fatally striking him was bloodguilty. (Ex. 22:2, 3) Truly, Jehovah's law was in perfect balance, exacting just retribution from the wicked but extending mercy to an unintentional violator of God's law. W 5/15 13

Tuesday, May 21

I saw the dead . . . standing before the throne, and scrolls were opened.—Rev. 20:12.

In being sound in mind we do well to meditate on some of the things we do know about the coming new order. We know that obedience to God's sovereignty, expressed through his Kingdom government, will be required. At Revelation 20:11, 12, we are informed that during the thousand-year reign of God's Son 'scrolls will be opened.' All those living, including those resurrected from the dead, will be judged "according to their deeds" as being in harmony with or out of harmony with those scrolls. Scrolls, as dealt with in Bible prophecy, almost invariably refer to some revelation of God's will, a revelation set out in written form. Thus it appears that during the millennial reign of Christ Jesus there will be further revelations of God's will and purpose and that these will be in published form so that all may be informed. Then it will be up to each one to demonstrate his worthiness of life everlasting by harmonizing his deeds with those scrolls. W 6/15 20

Wednesday, May 22

The fruit of righteousness has its seed sown under peaceful conditions for those who are making peace.—Jas. 3:18.

Peace cannot be taken for granted. It is an evidence of divine wisdom exercised by people devoted to God. (Jas. 3:17) Real peacefulness is far more than mere pleasantness when things go our way or fit our emotions or preferences. Under such conditions our peace is not put to the test. But what do we do when we are put under some sort of pressure? Do we preserve our peaceful composure when under strain? Continual contact with others, imperfect as we are, sometimes produces pressures to break the peace. Such challenges test us to prove whether we are really seeking peace. For instance, so many things today, usually petty matters, cause people to quarrel. When you see yourself becoming involved in a possible quarrel, what do you do to head it off? If we control our emotions and maintain peace successfully under these small pressures, we are really laying a foundation for maintaining peace under major pressures. W 6/1 9-11a

Thursday, May 23

If you turn to doing good, will there not be an exaltation? But if you do not turn to doing good, there is sin crouching at the entrance, and for you is its craving; and will you, for your part, get the mastery over it?—Gen. 4:7.

Each of Adam's two sons brought an offering to Jehovah, but, as events showed, each with a different motive. Cain's offering was perhaps only a formality, not to be outdone by his younger brother, Abel, who brought a choice offering of "some firstlings of his flock, even their fatty

pieces." By some means not disclosed, Jehovah showed favor toward Abel and his offering, but not upon Cain and his offering. Hence, Cain became "hot with great anger." Jehovah's warning reveals that Cain had already been acting in a bad way, evidently seeking an "exaltation" in a selfish, headstrong spirit. He was perilously close to crossing the border of self-control. He did cross it, and became the first murderer. When we look at Abel, what a contrast! God in some way showed favor toward him. Abel was fully aware of this. W 7/15 19, 20

Friday, May 24

My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples.—John 15:8.

It is in the association of the Christian congregation, as well as in the family circle, that one and all can cultivate spiritual lives. There is joy and satisfaction, indeed, to be found in association in God's earth-wide family. From this association, along with prayerful reliance on God, come peace of mind and heart in a troubled world. By watching every contact of association now, we maintain our position in today's spiritual paradise, with prospect of eternal friendship with Jehovah in the expanded paradise to come. Jesus himself did a productive work of preaching while on earth. But he said that the one exercising faith in him would do even greater works. By Christlike love for one another and the bearing of much fruit, we are identified as Jesus' modern-day disciples. What fruitful expression concerning God's kingdom is being made in the spiritual paradise enjoyed by God's people on earth today! W 8/1 19, 22, 23

Saturday, May 25

Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from . . . Jehovah.

—2 Chron. 19:2.

It stands to reason that God would not fight for his enemies. Yes, but is Christendom the enemy of God? Why, look at her hundreds of thousands of churches. Look at the thousand or more religious sects of which she is composed. Look at her hundreds of thousands of clergymen that serve in her churches and offer solemn prayers to God in the name of Jesus. Surely, then, there must be some mistake in classifying Christendom among God's enemies. But there is no mistake in this. God is not only against those who are outspokenly his enemies but also against those who are friends of His enemies. When an ancient king of Jerusalem came back from lending military aid to a wicked king, Jehovah God reproved him. And much later on, by means of the Christian disciple James, God said that "friendship with the world is enmity with God."—Jas. 4:4. W 10/15 11, 12

Sunday, May 26

This is what the love of God means, that we observe his commandments.—1 John 5:3.

Bible study will reveal God to a child, not only as the Grand Creator, but as a real Person who truly loves mankind. He will learn how God showed his love by sending his Son to the earth to provide a basis for recovering mankind from sin and death, thus opening the way for humans to enjoy everlasting life in a paradise under a new system of things. Also, the child will learn from Bible

study that in his new system God will end all sickness and even death. At that time all people will be friendly and peaceable. Even the animals will be at peace, and a young child will be able to play with them without being hurt. As a child comes to know about these marvelous provisions of Jehovah, his love for God will grow very strong. As a result, he will not want to do anything to displease his wonderful heavenly Father. The child's love and appreciation for Jehovah will thus serve as the strongest deterrent against doing anything that God says is wrong. W 9/15 16

Monday, May 27

Let us go down and there confuse their language that they may not listen to one another's language.—Gen. 11:7.

For over eighteen centuries all mankind spoke the language originally given Adam by God. Yet now we find close to 3,000 languages spoken. How did this occur? It was on a plain in Shinar that men decided to make a name for themselves by building a city with a tower reaching toward the heavens. Apparently it was to be a center of false worship, as their efforts were contrary to God's previous instructions to Noah and his three sons to spread out and fill the earth. How did God confuse their understanding of the original Hebrew, causing them to divide up into different groups? Apparently it was by blotting out the memory of their previous language and substituting in its place new vocabularies and grammars. It is recognized that there are families of languages. There is no evidence that they all go back to the original language of Adam, but, rather, they stem from the variety of languages that originated at the time of Babel. W 9/1 6, 7

Tuesday, May 28

Let fornication and uncleanness of every sort and greediness not even be mentioned among you, just as it befits holy people.—Eph. 5:3.

Toying with sexual immorality often begins by wrong association. It is common among worldlings. Temptation while one is in their midst is all around. Their conversation, the movies, books, pornographic literature, obscene jokes, tight or revealing clothes, all contribute to creating and nursing wrong desire in the heart. Flirting with someone else's mate may appear to be innocent, but often this leads to serious consequences. Here are some questions for each one to consider in weighing out his motives: Though not married, do you hold hands because you get a thrilling feeling? Do you dance because you enjoy having the body of one of the opposite sex in close contact with your body? Do you kiss good-night because you find it stimulating, even though you are not married? Toying with sexual immorality often starts in such ways. Such is not heeding the counsel of Paul. W 2/1 17, 18

Wednesday, May 29

Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.

—Matt. 6:9, 10.

As at no previous time in human history, the time has come for the governmental issue, Who will rule the earth? to be settled once and for all time. The only one who can settle that issue rightly and bring in a lasting peace is Jehovah God, the earth's own Creator and Owner. Who has more right than He has to say who shall rule this earth-

ly home of all mankind? In his unchangeable written Word, the Bible, he has declared his purpose to have His say at his due time. That time is at hand! The time has come for him to answer the prayer that has been offered to him for generations past. It is the prayer that was taught by his own Son who came from heaven nineteen hundred years ago. It is the prayer that Jesus Christ taught his true disciples to pray. In obedience his faithful followers till now have prayed that prayer. That prayer is a prayer for divine rulership. W 10/15 16, 17

Thursday, May 30

When Phinehas stood up and intervened, then the scourge was halted. And it came to be counted to him as righteousness.—Ps. 106:30, 31.

It is the fine example of loyal Phinehas that we should want to follow today, not that of those who succumbed to fleshly desires. What happened to those disloyal ones serves as a warning example for us. It is an example of how the entertaining of wrong desires, even when seemingly small and insignificant, can lead to disaster. As those Israelites, like Phinehas, who remained loyal to Jehovah were blessed with the privilege of entering the Promised Land, so Christians today who maintain loyalty to Jehovah can expect to receive the grand blessings God has in store for those loving him. They will enter the magnificent new era promised to come under the reign of Jesus Christ. He will rule "in justice and in righteousness, from henceforth, even forever." (Isa. 9:7, *An American Translation*) What an incentive never to give in to fleshly temptations and engage in acts of disloyalty to God! W 10/1 22, 23

Friday, May 31

If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift . . . first make peace with your brother, and then . . . offer up your gift.
—Matt. 5:23, 24.

If we want to be at peace with God, we must be at peace with one another. Yes, whether our worship of God is acceptable or not hinges on this very point of being at peace with our brother. However, the pursuit of peace is not always easy; in fact, it might be very awkward at

times. Often it is a question of who should make the first move and how. Jesus said: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you," you should make the first conciliatory move. According to Romans 15:1-3, the spiritually strong ones should take the initiative. When Peter and Thomas showed themselves weak, who was it that made the first move to close that breach of the peace? It was Christ. What a fine example he set for us all!—John 21:15-17; Luke 22:24-27. W 6/1 15, 16a

Steadfast While Looking at the Inheritance.

—Heb. 11:8.

Saturday, June 1

Repent, you people, for the kingdom of the heavens has drawn near.—Matt. 4:17.

Jesus did not go around the land condemning everything that he saw. No, but he also had a positive message that led to freedom from condemnation. But did this positive message bear witness concerning the world that its works were wicked? Yes, for the very word of introduction of this message, "Repent," indicated that the works of the hearers of the Kingdom message were wicked. They needed to repent from such wicked works and turn around and prepare for the coming of the Kingdom. Why so? Because that divine government was not going to let its subjects practice wicked works. In fact, those who practiced wicked works were not going to be admitted into governmental offices in that kingdom. That kingdom was to be a righteous government, and the fact that the God of the heavens saw the need to set up such a kingdom condemned all the kingdoms of this world as being wicked. W 11/1 14-16

Sunday, June 2

Jesus was no longer able to enter openly into a city, but he continued outside in lonely places. Yet they kept coming to him from all sides.
—Mark 1:45.

Once a leper entreated Jesus: "If you just want to, you can make me clean." Moved with pity, Jesus touched him and said: "I want to. Be made clean." The man was then told not to advertise the matter, but to go show himself to the priest and to make the offering required by the Law. But the man did not keep quiet, and the news soon spread until it became impossible for Jesus even to enter a city openly. We can imagine what a drain this was on Jesus. Even a perfect man needs to rest, but it seems that those people, in their eagerness to be cured of their infirmities, did not give Jesus even this little consideration to which he was entitled. But the more interesting thing is that he never complained because of this lack of consideration, and this demonstrated another of his truly great qualities, his great patience. W 1/1 26, 27

Monday, June 3

For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong.—Heb. 5:13, 14.

A babe cannot care for itself. It cannot make decisions on right or wrong. Christians certainly cannot afford to be like that, because to make the wrong decisions may mean losing Jehovah's favor and life itself. If they are to endure they must take in solid food, using their perceptive powers and the Scriptures, and have a basis for determining what is right and what is wrong. In the case of the Hebrews, Paul urged them to add to their knowledge of the truth and to press on to maturity. Those Christians were not classed by Paul with the ones who had fallen away beyond recovery, but, rather, he said: "In your case, beloved ones, we are convinced of better things and things accompanied with salvation, although we are speaking in this way."—Heb. 6:9. W 1/15 12

Tuesday, June 4

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.

The fruits of the spirit are all that is necessary for complete happiness; doing badness only brings bondage again to sin and death. In order to keep practicing that which is good and beneficial, we have to render obedience to the One who set us free, Jesus Christ. Also, God has pro-

vided an arrangement on earth to which he has made his people subject. This is the congregational organization. In it he has set certain ones to shepherd and guide his congregational flock. Men are placed in positions to help the congregation to carry out the work entrusted to it, namely, the preaching of the Kingdom good news. Also, these men look out for the individual welfare of the congregation members, helping them to apply the principles of the Bible in their lives. To these we must also be obedient. W 3/1 2, 3a

Wednesday, June 5

Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.
—2 Tim. 2:15.

God's Word is alive and powerful. Like a sword, it can divide the soul and spirit. (Heb. 4:12) It gets down to our reasons for what we do. It differentiates between what we may seem to be as a living soul, and what we really are in our heart, in our attitude and in our spirit. Since God's Word is likened to a sword, we want to be sure we use it skillfully. We want to be cautious that we do not use such a cutting instrument in a wrong way, but, as Paul counseled, that we use it "aright." When we undertake a reading and a study of God's Word we want to do it in such a way that we get the true meaning and a clear understanding of what it says. Often the context or material surrounding a verse that we may read will help us to understand and apply it in the proper way. Thus Paul here was telling Timothy how to give instructions to Christians, those who were part of God's congregation. W 4/1 1-3a

Thursday, June 6

Do not be fearful. I am the First and the Last, and the living one; and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Hades.

—Rev. 1:17, 18.

In having the "keys of death and of hell" (*Dy*), is it the purpose of the resurrected Jesus to keep those in death and in hell locked up forever? Or does he have to have money paid to him first by relatives or friends of the dead ones before he will use the keys and let those in death and hell out? How selfish and commercialistic that would be for him to take advantage of his having the "keys of death and of hell"! When on earth as a man, Jesus never charged for raising from the dead any of the dead persons whom he brought back to life. Not to keep the dead locked up forever, but to release them lovingly and freely, is the purpose of the resurrected Jesus respecting the use of the "keys of death and of hell." God himself, who resurrected his Son Jesus Christ from "hell," entrusted those "keys" to him for that very purpose. W 4/15 32-34

Friday, June 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 apostles who associated so closely with Jesus were able to learn from him on many occasions when he gathered them together at a certain place. The instruction session recorded at Matthew chapter 10 might be called a service meeting at which Jesus presided. Matthew 13:36 tells of a meeting to explain some

illustrations. Mark 9:1-13 gives an example of a small group gathered for special instruction on the future, as Peter, James and John saw the transfiguration vision and afterward received some words of explanation about Elijah. A meeting was held on the Mount of Olives, where Jesus answered their question about the 'sign of his presence and the conclusion of the system of things.' Today, followers of Jesus are benefiting from the same information while sharing in carrying out his command to preach the good news of the Kingdom in all the inhabited earth.—Matt. 24:3-14. W 5/1 15

Saturday, June 8

That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience).—1 Pet. 3:21.

Before the unintentional manslayer could remain in the city of refuge and receive its benefits, he must prove that he had a clean conscience toward God in regard to the intentional spilling of blood. Today this clean conscience toward God can be obtained only by a sincere request to God expressed in dedication of oneself to God through Christ and then baptism. This means that the person coming to God must recognize the sins that he has committed in violation of God's law and must change his course of action in regard to the doing of God's will. Thus, a full and unreserved dedication of himself to God must be made and then a presenting of himself for total immersion in water must take place in symbol of his dedication. In the above the apostle Peter spoke of the saving power of baptism and its relation to the Christian conscience. W 5/15 10, 11a

Sunday, June 9

Clothe yourselves with love, for it is a perfect bond of union. Also, let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful.—Col. 3:14, 15.

Our desire to be at peace with Jehovah should be what motivates us to start building our peace with one another. Without the foundation of a peaceful relationship with Jehovah to work from, what will our efforts accomplish? Nothing. So if we find that we have trouble in getting along with others, that we always have complaints about this one or that one, that our life is punctuated with little collisions and barriers due to reserve, then the place to start looking for solutions is in our relationship with Jehovah. The offending rafter may be in our own eye, and the straw in our brother's. (Matt. 7:1-5) All of us have our individual personalities, which are tainted with imperfection. But despite our differences and peculiarities we have come to love Jehovah and his righteousness, and *that* is the big thing! W 6/1 18, 19a

Monday, June 10

Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death.

—Jas. 1:14, 15.

Consider the origin of unrighteousness, of disobedience to divine rule. True, in Eden, Eve was subjected to outside influence and she, in turn, exercised influence on her husband. But what of the one who initiated rebellion? What external influence operated on that spirit son of God to make

him go bad? Certainly God neither tempted nor pressured him to do so, nor did anyone else. Yet that spirit son became a rebel against his heavenly Father. The source of his rebellion was—not external—but internal, from within his own heart, even as James shows. So with us, no matter what adverse external forces there are, the decisive factor for faithfulness is *within us*, what we have in our hearts. This will still be true in the New Order when persons are judged "according to their deeds." —Rev. 20:11, 12. W 6/15 23

Tuesday, June 11

They did not know that Joseph was listening, because there was an interpreter between them.—Gen. 42:23.

As time passed, dialects, even new languages began to develop due to a variety of factors. The dialects and variations within the language families that we have today can be attributed to the ability that Jehovah gave man in connection with language. Just as Adam had the ability to add words to his vocabulary, so man has been able to add to his own vocabulary and even learn new languages. Abraham, for example, apparently had no difficulty conversing with the Hamitic people of Canaan, and no use of interpreters is mentioned. (Gen. 23:7-15) Possibly he knew Akkadian, which was widely used in the area to which he moved. Later, the Biblical account indicates, Joseph learned Egyptian while in Egypt, very likely while a slave for Potiphar, and so he was able to converse freely with Pharaoh. But to avoid prematurely betraying his identity when first talking to his Hebrew brothers he resorted to an interpreter. W 9/1 8, 9

Wednesday, June 12

Inherit the kingdom prepared for you from the founding of the world.—Matt. 25:34.

Jesus spoke these words about those who would show loving-kindness to his spiritual brothers, the heavenly heirs. He stated that this would mean everlasting life for them. This inheritance is that of those sharing in the earthly realm to be ruled over by Christ's kingdom during his thousand-year reign. The Greek word the Bible uses for "inherit" is *kle-ro-no-me'o*. In the above-mentioned usage it does not refer to something that one receives as a right merely because of relationship, as a son's receiving an inheritance from his father. Rather, it means something that is given as a *reward*, a gift bestowed because of things done in faith toward God's provision through Christ. All those who have approached God on the basis of Christ's sacrifice and who are living dedicated lives are in line for such an inheritance. What a fine prospect to which to look forward! It is an inheritance with which no earthly inheritance from parents can compare. *W 8/15 3-5a*

Thursday, June 13

"I will rock all the nations, and the desirable things of all the nations must come in; and I will fill this house with glory," Jehovah of armies has said.—Hag. 2:7.

Divine blessing has brought about spiritual strengthening of Jehovah's earthly organization and has also resulted in productivity in the Kingdom-preaching work. Today it is being carried on in 208 lands. To Jehovah alone must this increase be attributed. God has blessed his faithful servants, and his holy spirit has backed them up in their work of de-

claring his purposes and making disciples. Many more thousands have continued to flock into Jehovah's organization right down to the present time, and it is grand to see them come in fulfillment of Haggai's prophecy. Are you among these? Do you show the kind of zeal that those servants of God did in years past? Do you show the same perseverance? Remember, there are in God's organization today persons who have been sharing in the field service for over fifty years! Genuine love for God impelled them to press on. *W 7/1 32, 33*

Friday, June 14

You are opening your hand and satisfying the desire of every living thing.—Ps. 145:16.

Be prepared to reason with your child. You might, for example, draw attention to the truly marvelous process of reproduction in which one fertilized cell divides and multiplies according to a prearranged plan to become a human baby, and then ask: "Don't you think that the One who designed this marvelous reproductive process knows best how humans should use their God-given powers of reproduction?" Or you could ask: "Do you think that our loving Creator would make a law to rob us of the enjoyment of life? Or do you think his laws were made to enhance our happiness, in line with what the psalmist wrote?" Such questions can start your youngster really to think on the matter. Then draw his attention to the bitter fruits of sexual immorality. In this way he is helped to see the reasonableness and correctness of God's law. As a result, he may come to accept God's views, and you will thus have put God's mind in him! *W 9/15 16a*

Saturday, June 15

Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.—1 Pet. 5:8.

With mankind sinking to an ever lower level of morals, the pressure upon true Christians to view immoral actions as acceptable increases. Some may even have participated in immoral living before becoming Christians. Their becoming true Christians, however, does not mean that they cease to experience desires of the fallen flesh. They do, and those desires are a weak spot for them. Unless they constantly keep up a moral defense of self-control they can become vulnerable to attack at this weak spot. Satan, the god of this corrupt world of mankind, works on this weak spot through the corrupting influence of his world. He employs the same tactic today that he caused the Moabites and Midianites to use when they tried to corrupt the Israelites. So today Satan tries to entice Christians through the lusts of the flesh to violate the laws of God and thereby bring God's adverse judgment upon them. *W 10/1 2, 3a*

Sunday, June 16

There will be . . . on the earth anguish of nations, not knowing the way out . . . while men become faint out of fear and expectation of the things coming upon the inhabited earth.—Luke 21:25, 26.

Why is it that the United Nations, since its formation, has not prevented all the wars and revolutions, territorial aggressions, and other political turmoils till the present time? Why is it that we have such frightening buildup of the great world powers for nuclear warfare? Why the monetary crisis? Why troubles con-

tinually between labor and capital, even between government employees and government? Why all the fanatical nationalism? Why all the racial strife and prejudices? Why the increasing of crime? Why the breakdown of morals? Why the epidemic of social diseases? Why the ruining of the earth by pollution? Why the growing shortage of food for earth's increasing population? Why the conditions foretold by Jesus in his great prophecy? What is the real cause of all these distressing effects? Revelation 12:1-12 gives us Jehovah God's answer. *W 10/15 26*

Monday, June 17

If the world hates you, you know that it has hated me before it hated you.—John 15:18.

How was Jesus justified in saying that he had won the victory over the world? (John 16:33) On Friday, Nisan 14, 33 C.E., he was nailed to a stake between two notorious evildoers. That situation branded him as hated by both the Romans and the Jews. Even hours before his execution there at Calvary outside the city of Jerusalem, he admitted that he was a hated man. It is bad enough to be hated by someone unjustly, but Jesus was hated by the world, even as he stated. Thus Jesus gave his apostles to understand that the world hated him, and likewise the world would hate them. What would they have to do about this? Well, when the whole world hates a person, a person has the whole world with which to contend and so a person has to gain the victory over the whole world. A person hated world wide must either defeat the world or else be defeated by it. How otherwise would a person prove that he is in the right, that he is true, that he is faithful? *W 11/1 4-6*

Tuesday, June 18

Not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven.
—Col. 1:23.

At the time of writing his letter to the Colossians, Paul, as an informed, widely traveled missionary, thus testified to the worldwide preaching of the good news. This, of course, did not mean that every individual on earth under heaven was being personally reached. It meant that the preaching of the good news was being pushed to all quarters of the earth and that all human creatures, without regard for language, color, race or nationality, were being given the opportunity to hear the Kingdom message. There were no limits. In his earlier letter to the congregation in Rome, Paul expressed his intention to carry the good news to Spain. This preaching of "this good news of the kingdom" by the then small band of disciples of Christ during the first century in Asia, Europe, and Africa was in fulfillment of Bible prophecy. But it did not complete the fulfillment of the prophecy.—Matt. 24:14. W 11/15 11, 12

Wednesday, June 19

All those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God.
—Gal. 6:16.

To the Christianized Hebrews of the first century C.E., it was revealed that Habakkuk's prophecy must have its fulfillment in favor of the faithful followers of Jesus. (Heb. 10:36-39) These true disciples of him were anointed with holy spirit of Jehovah God in the year 33 C.E. and thereafter, and so these form a spiritual Israel of God, re-

ferred to by Paul also at Romans 2:28, 29. In the days when Paul wrote those words, Christendom did not exist, and so Paul was not calling Christendom the "Israel of God." The faithful Christians of the first century whom Paul called "the Israel of God" came under persecution by the Roman Empire. Correspondingly, the surviving remnant of that spiritual Israel of God that was living in the time of World Wars I and II came under persecution by the warring nations of Christendom. Why? Because they tried to "walk orderly by this rule of conduct." W 12/15 12, 14

Thursday, June 20

Calling ten slaves of his he gave them ten minas and told them, "Do business till I come."—Luke 19:13.

The ten slaves of Jesus' parable pictured the disciples of the Lord Jesus. After his resurrection from the dead, what did he leave in trust with his disciples before he ascended into heaven ten days before the festival day of Pentecost of 33 C.E.? At his death on the stake at Calvary, Jesus had been stripped of absolutely every material thing on earth of any value. At his resurrection even his burial bandages were left behind. What, then, did Jesus possess to entrust to his disciples before ascending to the heavenly "distant land"? It was something that, like the ten silver minas, had a value that could serve as a base or an asset for making a valuable increase for the prospective King, the Messiah. It was something intangible and yet it was there, it existed. What? The field of interest that Jesus had cultivated respecting God's Messianic kingdom by his public ministry of about three and a half years in Israel. W 12/1 19

Friday, June 21

The minding of the flesh means death, but the minding of the spirit means life.
—Rom. 8:6.

For what are we living? If we want life in God's new order, we must live for it now! The point is, Where are our minds? Where are the interests of our hearts? What are we pursuing? We must be realistic. Paul, at 1 Timothy 6:19, orders that we should "safely treasure up for ourselves a fine foundation for the future, in order that we may get a firm hold on the real life." Yes, the real life! That is what we want to get a firm hold on! This means living for God's new order and not for the satisfaction of fleshly desires. Moses set a fine example in living with God's new order in view. Do we, like Moses, reject the "temporary enjoyment of sin," but, rather, look to the reward in God's new order? (Heb. 11:25, 26) Even though we have to discipline our bodies and bring our fleshly desires into subjection? Yes, even though we have to exert ourselves vigorously to keep minding the things of the spirit? W 2/1 2, 4, 5a

Saturday, June 22

If anyone ministers, let him minister as dependent on the strength that God supplies; so that in all things God may be glorified.—1 Pet. 4:11.

For the good result of the strength that God supplies to be realized, it is necessary that one be ready to take instructions, and in this way one can be even more usable to God than the one who feels he needs no instruction. A practical example of this in our day is found in those ministers who voluntarily serve at Bethel. Many such volunteers for Bethel service at first

feel that they may never be able to perform their assigned tasks. But being humble and teachable, they get good training from the start and, as a result, they enjoy success. Similarly, in the congregations: new or timid ones should accept the help that is available, and try sincerely to cooperate with the congregation organization. In doing so they will learn the best and basic ways to do the witness work, and will actually participate therein themselves. What fine progress the lowly ones thus make! W 2/15 18, 19

Sunday, June 23

See that you do not beg off from him who is speaking.
—Heb. 12:25.

We may be tempted at times to act rebelliously. We see all around us disobedience to every form of authority. We hear that kind of talk. We see injustices, and we may begin to feel that these disobedient persons are justified. We may begin to take up their "cause" and may even begin to think we see reasons to take up the fight in the Christian congregation. It may be that youths and others in the world feel they have reasons for rebelling against conditions. True, there are injustices. Let worldly persons do what they like. But we should not be fighting the world's battles. And we certainly have no reason to rebel or be in the least disobedient to God's arrangement. What is our position as compared with those who have the attitude of the world in general? Ours is the course of obedience, while theirs is one of disobedience. This is the key point that marks the difference. So, with what seriousness we should take the matter of 'not begging off'! W 3/1 7, 6a

Monday, June 24

These six cities will serve as a refuge, for anyone to flee there that fatally strikes a soul unintentionally.—Num. 35:15.

If the killing had been wholly accidental with no malice or intent, the taking of life would have been unintentional, without seeking the injury of the slain one. If the avenger of blood were to overtake this unintentional manslayer and kill him in the heat of anger, then, since the manslayer was innocent of premeditated murder, his own next of kin might indignantly rise up against the executioner of his kinsman and another innocent life would be taken, because the first avenger of blood did have the legal right to fall upon the unintentional slayer. This could easily give rise to a blood feud with one innocent life after another being lost, and the land would have been bathed in blood. To prevent this, and as an act of mercy, Jehovah required that cities be placed as an asylum in Israel where the unwitting manslayer could find a refuge from the avenger of blood, truly a merciful provision. W 5/15 8, 9

Tuesday, June 25

If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin.—John 15:22.

Did the world hate Jesus for preaching the good news of the kingdom of the heavens? The evidence shows that the world did hate him on that account. A message that advertised a kingdom that would not cooperate with their systems of rulership and really work through them was something that the political elements of this world did not relish. They hated the Anointed One whom God purposed

to put in power in the heavenly kingdom. Did Jesus deserve the world's hatred for preaching God's kingdom? Was he preaching thereby something that would be for the hurt of all mankind? No, but something for their everlasting good. Personal pride and selfishness were the things that induced the world to hate Jesus for proclaiming the Kingdom message that was really good news, Gospel, the Evangel. That the world's hatred of him was for no valid reason, Jesus plainly told his faithful apostles. W 11/1 17, 18

Wednesday, June 26

The truth . . . is bearing fruit and increasing in all the world just as it is doing also among you.—Col. 1:5, 6.

The spiritual effect of this spreading of the Kingdom hope now should be the same as that in the days of the apostles during the first century C.E. This is the effect that it had with reference to the congregation at Colossae. The apostle Paul here likens the "good news" that was truthfully told to them to seed planted in the ground. This picture corresponds with the parabolic illustration that Jesus Christ gave about the productive abilities of four types of soil, as recorded at Matthew 13:3-8, 18-23. According to what the apostle Paul had heard from his visitor, Ephraim, the members of the Christian congregation in Colossae had hearts that were like the "fine soil" described by Jesus. Hence, the "word of the kingdom" that was sown upon their hearts bore fruit and produced in varying amounts, like a hundredfold, sixtyfold and thirtyfold. Is the truth you have heard producing like fine results? It should be. W 11/15 13, 14, 17

Thursday, June 27

He called in ten of his slaves.—Luke 19:13, An American Translation.

These ten slaves did not find their complete fulfillment in the apostles and disciples of the first century of our Common Era. Appropriately, the number of slaves was set at ten, inasmuch as ten is used in Bible illustrations to stand for allness or completeness, particularly with respect to earthly things. Thus, the ten slaves would nicely picture all the spirit-begotten, anointed slaves of Jesus Christ who are prospective heirs with him in the heavenly kingdom and who have been produced all down through these past nineteen centuries until Christ's coming into kingly power at the close of the Gentile Times in the year 1914 and till now. This must be the case, because the apostles and other disciples of the first century have not survived in the flesh down till Christ's invisible return. Consequently, the final culminating features of Jesus' parable must find their counterparts with the remnant alive on earth during this twentieth century. W 12/1 22, 23

Friday, June 28

In anger you went threshing the nations. And you went forth for the salvation of your people.—Hab. 3:12, 13.

Let the nations of the earth take warning. The very ones whom they have now for decades made the objects of their hatred are the ones whom God will save at Har-Magedon, whereas the nations themselves suffer for hating those whom God loves. We may therefore have confidence that He will come to our aid at Har-Magedon. We are the ones that will be under attack by all the worldly nations. As

the book of Revelation, chapters seventeen through nineteen, shows, this will be after the surprising destruction of Babylon the Great, Jehovah's worshipers, who have come out from bondage in that Babylonish empire, will be preserved clear through the destruction of Christendom and all the rest of Babylon the Great. The irreligious nations will then concentrate on trying to wipe out the pure worship of Jehovah God. In order not to let them succeed, Jehovah will have to go forth 'for the salvation of his faithful witnesses.' W 12/15 6-8a

Saturday, June 29

Paul said: "John baptized with the baptism in symbol of repentance . . ." On hearing this, they got baptized in the name of the Lord Jesus.—Acts 19:4, 5.

John's baptism was not to continue indefinitely. (John 3:30) What was due to take its place was the Christian baptism that Jesus mentioned at Matthew 28:19, 20. So when would that be? John's baptism was only for those in the Law covenant relationship with Jehovah, and that covenant was in effect only until 33 C.E. That John's baptism was no longer valid after that was made clear by Paul's experience at Ephesus. Apollos preached there but he knew only of John's baptism. When Paul arrived at Ephesus he discovered twelve disciples who were immersed with John's baptism, rather than in the name of the Father and the Son and the holy spirit. Therefore they did not receive holy spirit. When Paul explained matters, they got baptized in the name of Jesus, following which they were able to receive holy spirit through Paul's laying of his hands upon them. W 5/1 5, 6a

Sunday, June 30

Esau . . . in exchange for one meal gave away his rights as firstborn.—Heb. 12:16.

Why was Esau motivated to do what he did? Paul tells us and so does the record: "Esau despised the birthright." (Gen. 25:34) In what followed, some charge Rebekah and Jacob with trickery. But is that so? Who at this point really occupied the position of firstborn by every right? Who cared for the inheritance? Why did Esau withhold from

Isaac knowledge of the fact that Jacob had bought the birthright, but, instead, tried to get the blessing for himself? Isaac, it is true, blessed Jacob, mistakenly thinking he was blessing Esau. But later he recognized that the action of Jacob and Rebekah was right. He saw the hand of Jehovah in the matter, again blessing Jacob, this time knowingly, with a prophecy concerning the "seed." Additionally, God himself blessed Jacob with the promise. *W 8/15 14, 17a*

Increasing the Wealth of Earth's New King.

—Luke 19:16.

Monday, July 1

This is the gospel which has been proclaimed in the whole creation under heaven.—Col. 1:23, The New English Bible.

From Jerusalem as a base of operations, the field was extended to the circumcised Samaritans, and then, at God's appointed time, to all the uncircumcised Gentiles. At the council of the Christian governing body in Jerusalem, the disciple James commented on the widening of the field of cultivation to embrace the Gentile world. (Acts 15:14, 15) After that Paul went on his second missionary tour and penetrated into Europe. He spoke of himself as "an apostle to the nations." (Rom. 11:13) On the return journey of his third missionary tour, Paul explained to the elders at Ephesus how he did business with the symbolic silver mina that the Lord Jesus had entrusted to him. (Acts 20:20, 21) So, then, did the apostles and other disciples back there in the first century increase the "minas" that Jesus had committed to them as his Christian slaves? Yes, they did. We have here the written testimony of Paul in his letter to the Colossians. *W 12/1 9, 11a*

Tuesday, July 2

People will lay their hands upon you and persecute you, . . . for the sake of my name.—Luke 21:12.

In the light of the facts it is plain that Habakkuk's prophetic prayer does not have a fulfillment upon the Zionist movement nor upon the natural Israelites. (Hab. 3:1-19) Who, then, made up that remnant of spiritual Israelites anointed with Jehovah God's holy spirit? The facts of history identify them. They were the ones Jesus referred to in his prophecy. Those spirit-anointed Christians upon whom those prophetic words had their fulfillment since 1914 were the faithful Bible students known as Jehovah's Christian witnesses. Their Christlike neutral position toward national politics, revolutions and international wars is well known world wide, and has focused upon them the hatred and persecution by Christendom and also nations no part of Christendom. Nevertheless, they are loved by Jehovah their God. As it were, they are in his 'loving embrace,' a fact that is suggested in the prophet's name, Habakkuk. *W 12/15 12, 15*

Wednesday, July 3

Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time.—Rev. 12:12.

Jehovah God set up his kingdom in the heavens, in what is called the "heavenly Jerusalem." That is why the birth of the Messianic kingdom in 1914 was not visible to the political rulers of Christendom and pagandom. And yet the birth had to be on time, and it made itself felt by the effects that it produced both in heaven and on earth. Do we realize that, in heaven, a war resulted from the successful birth of that Messianic kingdom that came forth from God's heavenly organization like a newborn child from a woman? This is nothing to scoff at unbelievably, for any war has its effects, and this heavenly invisible war has had its effects on us here on earth. The effects of that war are nothing to smile at, for we are painfully feeling them. This is what lends realism to the matter. The unseen heavenly cause of this was prophetically envisioned to John. *W 10/15 20, 21*

Thursday, July 4

Jehovah is in truth God. He is the living God and the King to time indefinite.—Jer. 10:10.

By virtue of being the Creator of all living things in heaven and on earth, Jehovah is the supreme King and the true God. As the "King to time indefinite," does he not have the right to require loyalty from his subjects whom he created? Is it not only reasonable for him to execute sanctions upon disloyal ones but to bless those who are loyal? Of the more than three thousand million people on

earth, comparatively few give any thought to their obligation to be loyal to Jehovah God. They think that loyalty to human governments must come before all else. But the authority of human rulers is not greater than that of the One who is King over all. Back in the first century of our Common Era a group of men showed the correct perspective. When a body of human rulers made demands on them that involved disobedience to the Supreme Sovereign, they said: "We must obey God as ruler rather than men."—Acts 5:29. *W 10/1 1-3*

Friday, July 5

We cannot stop speaking about the things we have seen and heard.—Acts 4:20.

The powerful message heard at Pentecost moved thousands to embrace heartily the Scriptural hope that was presented to them, even though in time it brought persecution upon them. The unifying effect of the message there proclaimed was remarkable. People of many lands were brought together as one in faith. Though they spoke many languages, their message was the same. The important thing in the minds of Jesus and his early disciples was to use their tongue to praise their Creator. They felt as David had when he prayed: "O Jehovah, may you open these lips of mine, that my own mouth may tell forth your praise." (Ps. 51:15) Even though told by the rulers to desist from their ministry, they declared as above. However, it was not just by speaking of things pertaining to God's purposes that they showed their desire for right speech, but also by their manner of speech in everything. Can we use the gift of language in a similar way today? Certainly we can! *W 9/1 12-15*

Saturday, July 6

The first one presented himself, saying, "Lord, your mina gained ten minas."—Luke 19:16.

Since the ten slaves of the parable pictured all the spirit-begotten anointed disciples from Pentecost down till now, this first slave pictured a class of disciples. Doubtless, the twelve faithful apostles and Paul belonged to this class. Being apostles or "sent-forth ones," they certainly widened out the field under cultivation that Jesus left behind as something valuable and productive with which to start doing business. How they did business with the symbolic silver mina the book of Acts shows. From the day of Pentecost forward we read of "the teaching of the apostles" to which the Christian believers devoted themselves, and that "at the same time Jehovah continued to join to them daily those being saved." (Acts 2:42, 47) The apostles kept up their work of preaching and teaching, in spite of being unjustly punished for doing so. It is no wonder that the number of believers rose to above five thousand. W 12/1 6-8a

Sunday, July 7

When [Jesus] saw the crowds he went up into the mountain; and after he sat down his disciples came to him; and he opened his mouth and began teaching them.—Matt. 5:1, 2.

About the time Jesus reached the halfway mark in his disciple-making work he delivered his celebrated discourse commonly called the Sermon on the Mount. Just where that mountain was located is not known for a certainty, but it was near Capernaum on the Sea of Galilee. What really matters was what Jesus said on that occasion. You will find this sermon re-

corded in Matthew, chapter five, verse three, through chapter seven, verse twenty-seven. In it Jesus certainly gave his audience a great deal to think about, more, in fact, than is possible to repeat in a few words. It would do all of us good to read that sermon and to think about what he said. Jesus was there speaking the thoughts of God under inspiration as his Father in heaven directed. So if we want to think God's thoughts we do well to take the time to read and meditate on what was there said. W 1/1 36, 37

Monday, July 8

Since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.

—2 Cor. 7:1.

Tobacco's damaging effect on the body is well known and its befouling effect is just as evident. Surely it does not show respect for the Creator's having given us life if we misuse and befoul our bodies through tobacco addiction. Pregnant women using tobacco are far more likely to suffer abortion than others, and this, too, would show gross disregard for the sanctity of life. Tobacco users do not use it as food by eating the green leaves as salad or cooking it like spinach. No, but they cure these and use the dried leaves for smoking, chewing (without swallowing the juice), or snuffing for physical sensations, and all of this with real harm to the body. Have tobacco users taken to heart the above counsel by Paul? Surely in the New Order none will need ashtrays and spittoons and none will pollute the air with tobacco smoke for others to breathe in. W 6/1 16, 17b

Tuesday, July 9

We have as high priest . . . one who has been tested in all respects like ourselves, but without sin. Let us, therefore, approach . . . to the throne of undeserved kindness, that we may obtain . . . help at the right time.—Heb. 4:15, 16.

Our enemy, the one who causes suffering and loss of salvation, is Satan. Through the coming of Christ the means for bringing to nothing the Devil became a certainty. Christ became the Chief Agent of salvation and suffered death to make this provision. (Heb. 2:10, 14) Certainly we should look upon this glorious provision for salvation with great appreciation. Paul emphasized to his suffering Hebrew brothers that Jesus Christ understands our position; he too once suffered as a man. Paul was very encouraging in pointing to this fact. (Heb. 2:18) Ah, yes, Christians know there is a living Christ in the heavens who is ready to come to their aid when they are being put to the test! So pray for this divine assistance the next time your endurance and integrity are being sorely tried. W 1/15 16

Wednesday, July 10

Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurlful desire, and covetousness.

—Col. 3:5.

Wisely, the Bible counsels us thus. The doctor gives you a shot of pain-killer to deaden the nerves when he is about to operate on a particular part of the body. We can deaden our body members with respect to wrong desires and impulses by the way we neutralize and nullify wrong desires in the heart and mind, and by the way we cultivate right desires, chief of which should be to do the will of

God. Let the world say that the Christian course is impractical, but to us it is not impractical when the applying of Bible principles in our lives produces happiness in the home, spares us from the death-dealing effects of venereal disease and alcoholism, keeps us close to those who provide upbuilding association and helps us to have a clear conscience and right standing before God. Love for our fellowman motivates us to tell others of the Kingdom hope as we live with the New Order in view. W 2/1 20, 21

Thursday, July 11

First he called ten of his servants and gave them a pound each, saying: "Trade with this while I am away."

—Luke 19:13, The New English Bible.

The credit for the preaching creation wide of the good news of the Messianic kingdom as now established in the heavens since 1914 must go, not to Christendom, but to the anointed remnant of Jehovah's Christian witnesses. When that remnant emerged from World War I the cultivated field that remained to them for the producing of more adherents to the newborn Messianic kingdom of God was very small. They were like the apostles and other disciples of Christ between the resurrection of Jesus and Pentecost. So what occurred was like a new comital of the symbolic minas in the year 1919 to the anointed remnant. In that year, with a renewal of the spirit of Jehovah, the anointed remnant set itself anew to doing business with the symbolic minas freshly received from the Lord. In their manner of doing business they imitated the apostolic example by preaching and teaching "this good news of the kingdom." W 12/1 12, 13a

Friday, July 12

The prayer of Habakkuk the prophet in dirges.—Hab. 3:1.

The anointed spiritual Israelites of today make the prophetic prayer of Habakkuk their own. There is very urgent reason for them to offer such a prayer to Jehovah God. In the light of Bible prophecies and the situation that is developing throughout the earth, they expect that shortly, within this generation, the "great tribulation" will overtake Christendom and all the rest of this system of things and will reach its greatest intensity at Armageddon. They realize that this will mean hardship for them and for all those who take their stand alongside the remnant and become their loyal companions in suffering. Already there is a great crowd of such God-fearing companions. It was therefore quite fitting that the prophet Habakkuk should instruct the musical director of the temple at Jerusalem to compose the somber tones of a dirge for these opening words: "O Jehovah, I have heard the report about you. I have become afraid, O Jehovah, of your activity."—Hab. 3:2. W 12/15 16, 17

Saturday, July 13

Save, we pray you! Blessed is he that comes in Jehovah's name, even the king of Israel! —John 12:13.

The fourth and last Passover of Jesus' public ministry had drawn near. A day of excitement that religiously rocked the city of Jerusalem arrived. This was on Sunday, Nisan 9, of the year 33 C.E., five days before his shocking death. That day Jesus brought his nationwide preaching of God's kingdom to a grand climax with a dramatic flourish. Upon the Mount of Olives to the east of Jerusalem, he seated

himself upon an ass colt and rode like the Messianic King toward the royal city. In fulfillment of the prophecy of Zechariah 9:9, he rode in a peaceful triumphal procession attended by a jubilant crowd of unarmed men, women and children, whom he let do the Kingdom proclaiming for him. In this way he portrayed prophetically how after the end of the Gentile Times in 1914, and after the close of the war in heaven, he would ride triumphantly and present himself to Jehovah's theocratic organization as her rightful King. W 11/1 27, 29

Sunday, July 14

Jehovah of armies will certainly make for all the peoples . . . a banquet of well-oiled dishes. . . . He will actually swallow up death forever, and the Sovereign Lord Jehovah will certainly wipe the tears from all faces.—Isa. 25:6, 8.

The subduing of the whole earth (Gen. 1:28) will mean, not only gardenlike beauty for mankind's earthly home, but also plenty of food for all of earth's inhabitants, with absolutely no poverty. Not only for the surviving witnesses of Jehovah's victory in the war of His great day at Har-Magedon, but also for all the ransomed dead who will be resurrected from the graves and comfortably fill the earthly Paradise with people, Almighty God can do in a literal way as well as in a spiritual way what he promised in Isaiah's prophecy, chapter twenty-five: "make for all the peoples" a banquet of life-sustaining foods and "actually swallow up death forever." Yes, Almighty God will gain the victory over death for all ransomed mankind, even as he did for his Son and as he does for his Son's bride of 144,000 members. W 10/15 22a

Monday, July 15

Epaphras our beloved fellow slave . . . is a faithful minister of the Christ on our behalf. —Col. 1:7.

Paul had not sown the Kingdom seed among the Colossian hearts, but, apparently, this Epaphras of Colossae had done so. This "minister of the Christ" was merely acting as an agent of the Great Sower of the seed, Jesus Christ. The seed is the "word of the kingdom." But it is not seed in a storehouse, but is seed that is sown, that is to say, God's "word of the kingdom" that is preached, proclaimed, taught. Those disciples who are preaching, proclaiming, teaching the seed of the "word of the kingdom" are, as Paul calls them, "my fellow workers for the kingdom of God." (Col. 4:11) Since this spiritual seed is the "word of the kingdom," it contains in itself good news, a message of hope. This message contained in the "seed" is something that the receiver of the seed has to understand and appreciate. He has to get the meaning of it, the sense of it, with his heart. In this way the seed will take root in his heart. W 11/15 17, 18

Tuesday, July 16

The dead were judged out of those things written in the scrolls according to their deeds.—Rev. 20:12.

Though not a drunkard, if a person's interest in alcoholic beverages is immoderate and he fails to correct the matter, it may cause him problems later as a possible survivor into the New Order. So, too, with other dangerous habits or personality traits. Tendencies toward selfish ambition, boastfulness, envy, gossiping, sheer laziness, or lack of submission to headship—there are numerous things that could

create problems for us if we do not learn how to get them under control. They could hinder or block our making progress to perfection during the thousand-year period in which Christ Jesus and his heavenly joint heirs will serve as priests for the healing of the earthly subjects of the Kingdom. If any of us should fail to qualify for life by failing to live in harmony with the contents of God's scrolls then, we will not be able to blame the present wicked world, nor Satan and his demons, but only ourselves. W 6/15 11, 12a

Wednesday, July 17

The wisdom from above is first of all chaste, then peaceable.—Jas. 3:17.

What are some of the situations that can mar the peace in our families and in the congregation? When your Kingdom Hall was being built, perhaps differences over some detail of construction caused unkind words to be said. Children sometimes become provoked when parents laughingly air their youthful traits to others, unwittingly making them feel foolish. Wives at times make small public jokes about the private foibles of their husbands, unconsciously making them feel abashed. A real tension builder is when husbands fail to control their children or do not come to the aid of their wives in moments of stress. Do you see yourself in any of these or similar situations? What do you do for the sake of peace? When peace suffers, do you wait for the other person to make the first move toward recovering the peace? Overcoming the small daily pressures adds up to a peaceful life and pleasant work in God's organization. Truly it is the course of wisdom. W 6/1 12, 13a

Thursday, July 18

Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.
—Luke 19:17.

The fact that the returned "man of noble birth" could appoint the good and faithful slaves who brought increase to rule over cities, the one slave over ten cities and the other over five, proves that he had secured the kingly power and was now exercising it. The nobleman's being able to appoint slaves over fifteen cities shows that his kingly power was quite extensive. Because they had proved faithful with a relatively small sum like a silver mina, they could be entrusted with larger responsibility, rulership over cities. In today's fulfillment of the parable, those of the anointed remnant who are increasing the valuables of the reigning Lord Jesus have his approval and favor at present. They retain their hope of rulership with him in the heavenly kingdom. But at present, during their active service on earth, they are given no literal rulership over a number of earthly cities. W 12/1 16a

Friday, July 19

O Jehovah, I have heard the report about you.—Hab. 3:2.

Like the Israelite prophet Habakkuk, the remnant of spiritual Israelites today have heard the report about this God of the Bible, whose name is Jehovah. By the time of Habakkuk's prophecy, the greater part of the inspired Hebrew Scriptures had been written, and through the pages of these he had "heard the report" about Jehovah. Today the remnant have all the inspired Hebrew Scriptures, and, in addition to them, all twenty-seven books of the inspired Greek Scriptures. By

a diligent study of all these Sacred Scriptures the remnant have "heard the report," the true-to-fact report, about Habakkuk's God, Jehovah. It is an awe-inspiring report of what actually took place because of Jehovah God. Through the Scriptural "report," the prophet Habakkuk saw his God Jehovah in action. Likewise, the anointed remnant of today, together with their companions, the great crowd, drawing a mental picture of Jehovah's activity, as described in the Scriptural report, have also seen Him in action. W 12/15 18, 19

Saturday, July 20

Seek first the Reign, and his righteousness, and you will have all this added.
—Matt. 6:33, Byington.

A Christian must manifest his loyalty to God and the Kingdom by his entire way of life, even in what might be viewed as little things. It must be strikingly different from the corrupt way of life of the world, even though this may cause worldly acquaintances to speak abusively of him. (1 Pet. 4:3, 4) Notice how Jesus made clear what must go along with one's interest in God's kingdom, for he added "and his righteousness." Thus, for a Christian loyalty to uphold the kingdom of God, he must live in accord with God's righteousness that is expressed in the written laws and counsel of the Bible. By his way of life he must manifest true Christianity. Like the Israelites in the days of Moses, true Christians have a personal relationship with Jehovah God. This requires us to have love for what is clean and righteous, just as God does. When we seek his righteousness, we are striving for the greatest purity of thinking and conduct. W 10/1 6, 7a

Sunday, July 21

All things are possible with God.—Mark 10:27.

With God's help we can reap the reward of everlasting life, if we want to. But, he will not force us; he will not lead us against our will; neither will he put his spirit upon us to bless us if we are inclined toward doing what is wrong. We must be heading in the right direction for his spirit to boost us along. We must keep studying his Word in order that we might know how to direct our steps if we are to walk in the way that leads to life. Let us not lose out in the race for life in God's new order. Let us not sell our birthright for a mess of pottage. (Heb. 12:16, 17) For what are we living? Worldly friends, alcohol or sexual immorality? How clear it is that we cannot live for those things if we want to get a firm hold on the "real life"! We must live for God's new order now, if we expect to live in God's new order then. Yes, with every vigilant and diligent care, let us live our lives now as if our future life depended upon it—because it truly does! W 2/1 23-25a

Monday, July 22

She began taking of its fruit and eating it. Afterward she gave some also to her husband.
—Gen. 3:6.

Listening responsively to the serpent led to violation of the moral boundary. Longings and desires spring from the heart. Though Eve had just repeated God's command, she allowed false information to be fed into her heart through her mind. She was deceived into thinking that she herself could draw the line of demarcation, knowing what is good and bad for herself. Is that not what most people do in life, setting up their own stan-

dards of right and wrong, or accepting others' standards? Could that be what you have done at times? Eve, having violated the moral boundary in wrongfully desiring and deciding to eat the forbidden fruit, there quickly followed the violation of the literal boundary. Overstepping a boundary often means an invasion of the rights of others. In this instance, first Eve invaded the rights of Adam respecting headship. More important, they both invaded God's rights. They deliberately stepped out of line. W 7/15 16, 17

Tuesday, July 23

How could I commit this great badness and actually sin against God?—Gen. 39:9.

Will early instruction in God's Word benefit a child in later life? Yes, for if a child is trained up "according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Consider the example of the young Hebrew Joseph. He refused the enticements of the wife of Potiphar with the above words. It was Joseph's respect and love for God, which had been inculcated in him as a child, that restrained him from wrongdoing. Impressing upon young ones God's moral requirements will surely help them to live upright, happy lives. Yet today Scriptural guidance is commonly thrust aside as being too restrictive and causing frustration. But what trouble such rejection of God's direction has brought, including an avalanche of venereal diseases, illegitimate births and abortions, with their accompanying pain, heartbreak and misery! How clear it is that children need the instruction provided in Jehovah God's inspired Word! W 9/15 17, 18

Wednesday, July 24

The world . . . hates me, because I bear witness concerning it that its works are wicked.

—John 7:7.

Concerning the whole world of mankind, Jew and Gentile, Jesus could correctly witness that its works were wicked. How, though, did Jesus bear witness to the world and show that its works were wicked? Both by word of mouth and by action. He himself had to be guiltless of wicked works. Who of his days on earth could truthfully accuse him of a single wicked work? Even Jewish unbelievers he challenged with the question: "Who of you convicts me of sin?" (John 8:46) When, toward the beginning of his public career, he went into the temple of Jerusalem and drove out the money changers and the merchandisers he was bearing witness to those profaners of the temple and to the Jewish authorities who allowed it that their works were wicked. When he performed healing on the sabbath despite the fact that he knew he was going to be criticized and condemned therefore, he bore witness that the deeds of his critics were wicked.—John 2: 13-17. W 11/1 10-12

Thursday, July 25

Out of thy mouth do I judge thee, O wicked servant! Thou knewest that I a harsh man am, taking up what I laid not down, and reaping what I did not sow. Wherefore then didst thou not place my silver up on a money-changer's table?

—Luke 19:22, 23, Rotherham.

Calling this worthless slave wicked was not an improper thing, for this slave who was afraid to work with his master's mina had deliberately caused his master a loss. Valuable time and money were involved, and the slave had not made use of them in

loyalty to his master or with the desire for the increase of his master's belongings. The slave's handing back merely what he had received a long time ago was no fit way for a slave to welcome home a king! How cheap! How disrespectful! How undignifying! How lacking in joy and enthusiasm over the newly established kingdom of his master! Here was an absolute failure to render any service whatsoever to his master when he had the time and means with which to do so. At the time of settling accounts, he deserved no further opportunity. W 12/1 20, 21a

Friday, July 26

Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace.—2 Pet. 3:14.

Surely all will acknowledge that persons living in God's new order will not be addicted to tobacco. So, then, should those now addicted to tobacco not discontinue its use as evidence of their faith in that clean new order and of their love for the righteousness that will dwell therein? If wanting to be found by God as "spotless and unblemished" at his time for executing judgment, should they not take a firm stand now rather than, perhaps, hoping that the experience of passing through the coming "great tribulation" would somehow produce a change and cure them of their nicotine addiction? When the approaching "great tribulation" makes commercial tobacco unobtainable, it would then be no easier to break addiction under force of circumstances than to do so now in a desire to please God. This would also apply to such products as betel nut and the coca plant leaves. W 6/1 17-19b

Saturday, July 27

For then I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder.

—Zeph. 3:9.

How happy we can be to realize that Jehovah does have faithful witnesses throughout the earth who have learned this pure language—over one million seven hundred thousand of them in more than two hundred lands—who are pleased to call upon his name and serve him shoulder to shoulder, though they come from a great variety of national, racial and language groups! They are united as the early Christians were in a pure worship to Jehovah's praise. Regardless of their using any of the various translations of the Bible in the 1,500 languages into which it is translated, at least in part, they still speak with agreement on its basic teachings. Thus their language is pure, not just in being acceptable to God-fearing people, but also in being unadulterated or uncorrupted in its presentation of Jehovah's purposes.—John 8:42-47. W 9/1 17

Sunday, July 28

Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all.

—1 Chron. 29:11.

Among the things we do know about life in the New Order is that headship will be in operation, even as David recognized. In the rightful exercise of his sovereignty, Jehovah has made headship one of the basic principles of the divine arrangement. Whether it be headship exercised by individuals, as by Christ, or by individual family heads, or headship exercised through a body of persons charged with

giving direction or making decisions and judgments under God's appointed King, will we respect such headship in the New Order? Do we respect it now? During the thousand-year reign Jesus Christ will fully carry out his role as "leader and commander" for all his subjects. (Isa. 55:4) His government will be an active one, whose direction of earth's affairs will be felt in many ways. Will we willingly respond to the King's commands? Progress to perfection and life itself will depend upon our doing so. W 6/15 16, 17a

Monday, July 29

I have become afraid, O Jehovah, of your activity.

—Hab. 3:2.

Just think of Jehovah's activity in the year 1513 B.C.E., when he liberated the enslaved ancestors of Habakkuk in Egypt and then destroyed the chariots and horsemen of Pharaoh of Egypt as they madly pursued the escaping Israelites through the dried-up bed of the Red Sea! If we try to visualize all Jehovah's activity in behalf of his ancient nation, it should have no other effect than to make us afraid. Habakkuk admitted he was afraid. Why, though, make oneself afraid? Why bring to mind such a fear-inspiring "report"? There was a need to do so as Habakkuk looked ahead prophetically to the future and foresaw an international attack upon the true worshipers of Jehovah. For the remnant of today there is need to do likewise, for now this remnant knows that it is getting close to the time of that international attack by the enemies of Jehovah God. It is now a time to believe and depend on it that this God of ancient "activity" is not dead! W 12/15 19-21

Tuesday, July 30

Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die.—Prov. 23:13.

In order for a program of instruction in God's Word to be effective, it must also include loving discipline. This is because children are not naturally inclined to do the right thing. Discipline is training that molds and corrects. Thus it involves frequent repetition of instruction so that the child is motivated to comply with it. A child is often not corrected simply by words. Therefore disciplinary training may also include chastisement administered with the purpose of correcting the child. But should this form of discipline ever include spanking? Worldly authorities on rearing children frequently say: 'No, the child should never be spanked.' But is this view correct? God is man's Creator. There is no higher authority. His Word is very clear on the matter. The life of the child is at stake. If he is allowed to pursue a wrong course, it will lead to his unhappiness and eventual death outside God's favor.—Prov. 23: 14. W 9/15 19-21

Dutifully Pursuing Peace in Jehovah's Way.

—1 Pet. 3:11.

Thursday, August 1

The peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus.
—Phil. 4:7.

Can a person truly present himself with whole heart, soul, mind and strength to God if he continues enslaved to drugs as when on a government-sponsored methadone program? (Mark 12:30) Where is he demonstrating the self-control that is a fruit of God's spirit? Does the person on

Wednesday, July 31

"You wicked [slave]!" he said "Out of your own mouth I condemn you."—Luke 19:22, The Jerusalem Bible.

It is to be noted that this profitless slave was not branded as being wicked for abusing his fellow slaves or for having committed immorality such as fornication, adultery or homosexuality. No, but he was judged as being wicked for his not working for the increase of the wealth of his master's kingdom. In not being for his master as king, he was against him. So, too, since the end of the Gentile Times in 1914, it is a serious thing for the baptized, anointed slaves of the now-reigning King Jesus Christ to neglect their duty to increase the public knowledge, support and loyal adherence with respect to his kingdom. They are held accountable to do business with the symbolic minas that have been entrusted to them for use till he holds account with them. They should not want their privileges to be removed from them and given to a zealous Kingdom preacher and teacher. For them to lose that would mean to lose all. W 12/1 23, 24a

such a program really have faith in God's Word, as at Philippians 4:6, 7? Will he put his trust in the power of God's spirit or will he show doubt as to that power and rely on some substitute drugs to guard his heart and mental powers and keep him from losing control of himself? At the time of his impalement, Jesus refused to drink wine drugged with myrrh, evidently being determined to keep his full senses as he sealed his integrity in death. He thus set a good example for us. W 6/1 9b

Friday, August 2

Let everyone naming the name of Jehovah renounce unrighteousness.—2 Tim. 2:19.

Since all the gross immorality referred to by the term *por-nei'a* is lewd conduct that can prevent a person from inheriting God's kingdom, the Christian congregation rightly disfellowships persons who practice it and who manifest no sincere repentance. Similarly with those who persist in any form of "uncleanness." Uncleanness is, however, a broad term that admits of a wide range of degrees—even as a person physically can be only slightly soiled or can be definitely dirty. In determining the extent of uncleanness, therefore, the motivation, the circumstances and the things leading up to the uncleanness must all be weighed to determine the gravity of the conduct. The concern of the Christian congregation to maintain its purity, then, is not unreasonable but is according to the facts, and it is neither hasty to take disfellowshipping action nor dilatory where a gross practice unrepented of requires it. This is in accord with Paul's words. W 10/1 14a

Saturday, August 3

Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit.—Acts 2:38.

The water baptism that Jesus outlined at Matthew 28:19 is different from John's baptism. Thus, at Pentecost, Peter, when speaking to the assembled crowd, directed special attention to what they as Jews and proselytes especially needed, saying the above. Following that statement he explained "with many other

words" and exhorted them: "Get saved from this crooked generation." Thus they learned details about Jehovah's purposes and could see that to receive God's holy spirit they must accept Jehovah's provision through his Son. They were able personally to determine to do Jehovah's will. As a result, about three thousand persons were baptized "in the name of Jesus Christ" on that day. This does not mean that the baptism there performed washed away their sins. No, it was the shed blood of Christ Jesus in which they exercised faith that cleansed them from their sins. W 5/1 7a

Sunday, August 4

My food is for me to do the will of him that sent me and to finish his work.—John 4:34.

At 1 Peter 2:21 we are counseled to follow Jesus' steps "closely." How closely, though, do you follow Jesus' steps? If one engages in the preaching work only occasionally or when it does not cause personal inconvenience, would that be imitating Christ? If you lack transportation, will you walk to the territory, perhaps miles, to bring the good news to people or to be with your brothers at a congregation meeting? Jesus did a tremendous lot of walking. Do you face the elements of heat or cold to get to and from a secular job, but then find yourself putting bodily comforts ahead of Kingdom service when the weather is not favorable? Is that the model Jesus left us? Or was he not, rather, a hard worker who neglected personal comforts when there was an opportunity to preach? One time at the well of Sychar, when urged to take time to eat, he replied as above. In this he also left a model for us to follow closely. W 1/1 3, 4a

Monday, August 5

We all received from out of his fullness, even undeserved kindness upon undeserved kindness.—John 1:16.

The ransom opens the way for incomparable blessings for mankind in general—paradise restored earth wide, the survival of many lovers of righteousness into that paradise, the resurrection of the billions of human dead and the removal of sickness, pain and death. It makes possible peace, contentment and harmony for all of Jehovah's creation. (Ps. 37:10, 11) How the contemplation of these glories to come makes us glow with appreciation for the marvelous love and undeserved kindness of Jehovah as expressed through his Son! Truly this is undeserved kindness upon undeserved kindness! No wonder that Jesus' disciples wrote so appreciatively of the ransom! Does not your heart well up in thankfulness for God's great love in providing the ransom and all that results from it? And if appreciation of the ransom moves us to abound more and more in love, it should also cause us to abound in hating what is bad. *W 8/1 12, 13a*

Tuesday, August 6

The boys got bigger, and Esau became a man knowing how to hunt, a man of the field, but Jacob a blameless man, dwelling in tents.—Gen. 25:27.

How do these words shed light on the attitude of the boys? They reveal what was in the heart of each. Esau was a man of hunting prowess. He spent his time out in the field learning the art of the hunter. Jacob, on the other hand, was concerned with the family household. The Hebrew word here rendered "blameless" means "sound," "innocent," "complete." Jacob,

though not making a show of his strength or ability as Esau likely did, was nonetheless no weakling, for Jehovah later spoke of him as having "dynamic energy." (Hos. 12:3) The fact is that Jacob prized the covenant promise to Abraham above everything else and devoted all he had to learning about the promise from his father. He devoted himself to taking care of the interests of this family that God had designated as heirs. He wanted to stay close to those whom God was blessing, although he recognized Esau as being the firstborn. *W 8/15 12a*

Wednesday, August 7

He would instruct me and say to me: "May your heart keep fast hold of my words."

Keep my commandments and continue living.

—Prov. 4:4.

We should be interested in sharing in the latter-day evangelistic work, and it is necessary to remember what we read in order to be able to convey it to others. This takes concentration and repetition. Do you talk to others about the things you read? Why not make it a point to discuss with your family Scriptural and upbuilding matters that come to your attention? Not all have as much time to read as others, so, as opportunity affords, it is beneficial if we share what we learn. Have you ever tried selecting a subject for general family discussion at mealtime? It may take some effort on the part of the parents to encourage all in the family to take part, but what a wonderful thing to see your children developing the ability to speak well, particularly about Scriptural and other matters that are important in life! Evidently King David instructed his son Solomon in such a way. *W 9/1 10a*

Thursday, August 8

In the midst of the years O bring it to life! . . . During the agitation, to show mercy may you remember.—Hab. 3:2.

For what was Habakkuk here praying while prophetically speaking for the remnant of today? It was for Jehovah God to repeat his activity, to revive it, to make it come alive again, in the course of the years, at the critical time during those years. Let Him again make known his activity in behalf of his endangered worshipers. There is reason for Jehovah to be agitated into taking action. If his agitation is at his remnant and the "great crowd" of loyal companions because of any shortcomings on their part, may He graciously remember to show mercy to them for his holy name's sake. But if His agitation is against persecutors and attackers of his worshipers, then, during the action that his agitation moves him to take against these arrogant enemies, may he remember to show mercy to the remnant and the "great crowd" of companions in their distress. Let him not permit the great tribulation to result in their death. *W 12/15 23*

Friday, August 9

In the world you are having tribulation, but take courage! I have conquered the world.

—John 16:33.

The preaching of the good news of God's kingdom will incur the hatred of the world because God's kingdom and the political kingdoms of the world are enemies. For God's kingdom to take over the complete control of the earth requires the bringing of the man-made kingdoms to their everlasting end. Here, then, is where the true-blue Christian must gain the victory over the world. Not by carry-

ing a Bible in one hand and a gun in the other! But by challenging the world's hatred and peacefully going forward, unarmed, in preaching "this good news of the kingdom" world wide for a witness to all nations. The Kingdom preacher must not let the world's hatred, hostility and opposition defeat him. He is under the superior orders of the one who commissioned him to preach this good news, Jesus Christ. He was the greatest Preacher of the good news from God ever on earth. Those called by his name must be like him; must do and say as he did. *W 11/1 8-10a*

Saturday, August 10

We heard of your faith in connection with Christ Jesus and the love you have for all the holy ones.—Col. 1:4.

What effect did the "good news" as truthfully told to them have within the hearts of the members who made up the congregation in Colossae? It had an effect that moved Paul, when he heard about it, to write them his excellent letter, in which he mentions the effect the truth had within their hearts. Such faith and love had to be cultivated in their hearts for the "seed" of the "word of God" to take root downward and sprout upward and make an outward expression, thus producing new, living grains thirty, sixty or a hundred times as many as the original seed. There must be this development in the heart first before there is an outward expression that reproduces what was sown inside. Because the hearts of the Colossians were like "fine soil," they did exercise faith with their hearts and accepted the "seed" of the "word of the kingdom," and they let it take root in their heart and express itself. —Rom. 10:8-10. *W 11/15 19, 21*

Sunday, August 11

Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it.

—Matt. 7:13, 14.

Toward the conclusion of his talk on that mountain in Galilee, Jesus specified definite boundaries for those seeking life, saying the above. Do not let this discourage you. Jesus did not say that it was God's will that only a few should find it. You can be among those finding that restricted entrance and road leading to life, if you are prepared to accept the terms of discipleship involved. (Luke 9:23, 24) The way of the world, the course of self-indulgence and self-determination, though seemingly without boundaries, "broad and spacious," is actually a course of slavery, bounded by sin and selfishness, leading to frustration and destruction. With this saying of Jesus in mind, we can appreciate why we must be anxious to conform to all of Jehovah's requirements. W 7/15 5, 7a

Monday, August 12

Whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son.—Heb. 12:6.

Children, for their own benefit, also need such discipline. (Prov. 22:6; 29:15) Contrary to popular opinion, children appreciate it when parents show a genuine interest in them by providing reasonable guidelines and restrictions on their activities. Some children may complain at times because of the discipline, but they learn to love and respect parents who show a genuine

interest in their welfare. On the other hand, failure on the part of parents to administer the discipline that children so much need has caused a child to resent his parents. Parents, show that you really do love your children by giving them the discipline they so desperately need. Heed the divine counsel of God's Word. Develop within them a love and respect for their Creator, Jehovah God. This will eventually mean for them endless life in God's new system of things. How grateful your children will be to you for preparing them to enjoy this! W 9/15 22-24

Tuesday, August 13

One is the sower and another the reaper. I dispatched you to reap what you have spent no labor on. Others have labored, and you have entered into the benefit of their labor.
—John 4:37, 38.

The symbolic minas of silver mentioned at Luke 19:13 represented the effects that Jesus' intensive teaching and preaching had produced in the Jewish world so that God's chosen people were inclined toward accepting Jesus as the promised Messiah. Thus there was the prepared field for Jesus' disciples where they could operate, to build up and encourage along to maturity in Jews the readiness to be persuaded that Jesus was Jehovah's Anointed One because of what Jesus taught and did in fulfillment of Bible prophecy. It was a field that Jesus' disciples could make very productive by occupying themselves with what Jesus told them to do. It was not more silver and gold that Jesus wanted to gain through his disciples. What Jesus wanted more of was disciples who followed in his footsteps and were in favor of him as the Messianic King. W 12/1 20, 21

Wednesday, August 14

Sing a new song to the LORD, for he has done marvellous deeds; his right hand and holy arm have won him victory. The LORD has made his victory known; he has displayed his righteousness to all the nations.—Ps. 98:1, 2, The New English Bible.

At the inspired advance vision that the apostle John gives us at Revelation 19:20, 21, what shall we say? Although he himself in the record does not express his exultation over the war's outcome, we who love the rightful rule of the earth cannot refrain from calling it indeed a victory of God the Almighty. In faith we are moved to take up the words of the inspired psalmist. Do we desire to sing that new song to Jehovah God? It is not a mere matter of singing that new song now by faith, but there will actually be witnesses of God's triumph who will survive that divine victory on earth and sing the "new song" here on earth. Although John did not directly say so, it is understood from what he wrote that those on earth who are on Jehovah's side will survive that great battle. W 10/15 15, 16a

Thursday, August 15

Because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us.—Heb. 12:1.

In Hebrews chapter 11 Paul stressed faith as absolutely necessary, for without it it is impossible to please God well. The Christianized Hebrews knew about their forefathers, the faithful men of old. So Paul was able to use the experiences of Abraham and those other men of faith

as a means of encouragement. Those devoted men demonstrated the absolute necessity of maintaining strong faith under many tests. Then in chapter 12 Paul capped his argument with reference to the Chief Agent and Perfecter of our faith. (Heb. 12:2, 3) The faithful endurance of Christ is our example to copy. He endured contrary talk and pain because he could by faith see, beyond the experience of death, the joy ahead. If our faith is strong, so that we will be able to visualize the New Order ahead of us, we too will be able to endure faithfully. W 1/15 7a

Friday, August 16

Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word.—Isa. 50:4.

Most certainly Jehovah desires his people to speak the truth and to speak it clearly. The Theocratic Ministry School will help all to increase in knowledge, clearness of expression and accuracy of statement and also in ability to approach other persons. Participation in the School also promotes love and provides encouragement for others in the congregation. Furthermore, it shows faith on the part of the participants who put forth their best efforts in all confidence and in reliance on Jehovah. This is true even in the cases of some who may not be fluent in the local language of the area in which they live. In spite of such handicap they become quite proficient in the ministry because they sincerely apply themselves in the School. The things accomplished by God's spirit are truly amazing. Uneducated persons are overcoming their circumstances with the help of this School. W 2/15 3, 4a

Saturday, August 17

They both went down into the water, both Philip and the eunuch; and he baptized him.
—Acts 8:38.

In the time of great persecution at Jerusalem when Philip went to Samaria to preach, crowds paid attention to him. They became disciples because of what they learned, abandoning any connections with spiritism. Because Philip declared the good news of the kingdom of God and the name of Jesus Christ, men and women were able to see what Jehovah's will was and to determine to do it; and they were baptized in water. (Acts 8:5-12) Philip was involved with making disciples of others too, for soon Jehovah's angel directed him to an Ethiopian eunuch who was trying to understand Isaiah's prophecy. Philip instructed him, answering questions so he could understand the good news about Jesus and could become a disciple of Jesus Christ. When they came to a body of water large enough for submersion, the eunuch was baptized. Philip also doubtless made disciples of his own children; hence, his four daughters prophesied. W 5/1 8a

Sunday, August 18

The people blessed all the men who volunteered to dwell in Jerusalem.—Neh. 11:2.

Circumstances and personal obligations or duties allowing, do we volunteer to serve where the need is greater even though this means sacrificing certain personal likes? Do we show the faith and concern that certain ones showed in Nehemiah's day? Along with this we must recognize the need for faith in the ability of Jehovah God to use human representatives in governing. One might respond with alacrity to instructions or assign-

ments spoken by an angel or transmitted by a powerful, even thundering, voice from heaven. But what if an assignment comes through human representatives of that government? This calls for more faith, does it not? Today, bodies of elders function within local Christian congregations and a governing body of elders serves the congregation earth wide. Do we find it hard to respect such ones or cooperate with them because we are aware that they are not perfect? What, then, of the initial period of the New Order? W 6/15 20-22a

Monday, August 19

How art thou fallen from heaven, O Lucifer.—Isa. 14:12, Authorized Version.

"Lucifer" translates the Hebrew word *heh'-lel'*, which, as here used, is not a personal name or a title but describes the brilliant position taken by Babylon's dynasty of kings. So it would not be correct to say that Satan is the one here called Lucifer as though it were one of his names. The expression here refers primarily to the king of Babylon, for, according to verse four, this is a "proverbial saying against the king of Babylon." Also, verses fifteen and sixteen of this chapter say that this "shining one" (Lucifer) is to be brought down to Sheol, which is mankind's common grave. Furthermore, the fact is that those seeing this "shining one" brought into this condition say: "Is this the man that was agitating the earth, that was making kingdoms rock?" Satan is not a man but an invisible spirit creature. Thus while the king of Babylon reflected the attitude of his father, Satan, still the word Lucifer was not a name given to the Devil. W 4/1 6a

Tuesday, August 20

The sons of the true God began to notice the daughters of men, . . . and they went taking wives for themselves, namely, all whom they chose.
—Gen. 6:2.

This act of the angels was a perversion because they were not created for that purpose. Jude compares their action to the sex perversion of Sodom and Gomorrah. (Jude 6, 7) These angels who sinned cannot materialize now as they did before the Flood. Nevertheless, by controlling the minds and bodies of persons they feel that, to some extent, they are having fleshly connections, for the demons pervertedly desire fleshly connections. Today many drug users claim they are 'approaching God,' they are 'expanding their minds.' But actually it has to do with impressing the user with mysterious hallucinations and feelings, leading them to the demons, under the idea that the drug is freeing their minds for higher, broader thinking. If one is led into the practice of spiritism one is open to all sorts of wrong practices, demon influence, insanity and everlasting death. W 3/15 30-32, 34

Wednesday, August 21

He gave gifts in men.
—Eph. 4:8.

One reason for appreciating God's organization is that it aids us to understand God's provisions for blessing obedient ones, and then to bring our lives into harmony with the divine will. (Matt. 24:45-47) This brings us happiness now despite world gloom, for it is truly satisfying to know that we are pleasing to God. Furthermore, this organization alone has "gifts in men," such as evangelizers, shepherds and teachers, who serve for the spiritual development and welfare of Jehovah's people. Ap-

pointed overseers or elders and ministerial servants meet Scriptural requirements for their responsible places in Jehovah's organization. Among other things, they welcome honest-hearted people into the Christian congregation and help to educate them in Jehovah's ways. Under the influence of Jehovah's holy spirit, you can share in this grand work of finding, welcoming and educating those who will become fellow praisers of Jehovah God. Do you show by your activity that you appreciate such opportunities to praise God? W 7/1 6, 7a

Thursday, August 22

He said to him, "I will condemn you out of your own mouth, you wicked [slave]! . . . Why then did you not put my money into the bank?"
—Luke 19:22, 23, Revised Standard Version.

The taking of the mina away from the profitless slave meant that he lost his opportunity to prove himself worthy to "hold authority over ten cities" or to "be in charge of five cities" and thus to share in the kingdom of his now royal master. (Luke 19:17, 19) He could not be trusted with any Kingdom responsibilities. Although he had a negative attitude toward his master's kingdom, he put himself on the side of those of a positive attitude against having this man rule over them. Whether he was slaughtered with the master's enemies who did not want him to become king over them, the parable does not state or show. But the parable does show that right after the master says that a slave who has no zeal and interest toward his master's kingdom will have what opportunities he has taken away from him, the master tells his royal subjects to slaughter his enemies before him. W 12/1 22a

Friday, August 23

Every child of God is victor over the godless world. The victory that defeats the world is our faith.—1 John 5:4, The New English Bible.

There is yet preaching of "this good news of the kingdom" to be done world wide. From 1919 this good news has been preached by us uninterruptedly till now. We are under divine command through Christ not to stop this bearing of witness to God's Messianic kingdom world wide until the end of this system of things comes. Only when we have preached this good news to the finish and the victorious Kingdom has brought this worldly system to its complete end will each one of us be able to say, "I have won the victory over the world." Such a victory is possible for us! Jesus Christ will have fellow victors over this world. The victory will be hard-won, but it can be won, as Jesus' own victory proves to us. "Take courage," Jesus said. And the winning of the victory will take courage. It must be courage born of faith in God. On this, the apostle John, shortly before his own victory at death, said the above. W 11/1 11, 12a

Saturday, August 24

The kingdom of God will be taken from you and be given to a nation producing its fruits.—Matt. 21:43.

Like Paul, the Colossian congregation was a body of ambassadors for the "sacred secret of the good news." They were obliged to take part in the fulfillment of Matthew 24:14. By engaging in this activity in behalf of God's kingdom, those Colossians were bringing forth the fruits of the Kingdom. They proved themselves to be part of the "nation producing its fruits."

The kingdom that had been taken away from the nation of natural, circumcised Israel had now been given to the nation of spiritual Israel, to which nation those Colossian Christians belonged. The symbolic seed of the "word of the kingdom" had been sown on their hearts, and now that their hearts were found to be fine soil they were producing a crop of the same kind of thing that had been sown on their hearts. That is, they too were bringing forth, preaching, teaching, the "word of the kingdom" to others. Are you imitating their fine example? W 11/15 22, 24

Sunday, August 25

Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls.—Matt. 11:29.

The goal is to be like Christ. (1 Pet. 4:1-3) This indicates that baptized Christians are dedicated to Jehovah, doing God's will and not the will of the nations. The mental attitude of Jesus Christ was to do the will of God, so those who are his disciples want to have the same strong determination, even if there is suffering connected with it. They should, in fact, be following along in the same pattern as Jesus if they are going to be true disciples. If the "yoke" to which Jesus referred was the one placed on him by Jehovah, this would mean doing the same work as Jesus, or, in reality, working along with him, because the double yoke would allow for two persons to handle the same load together. One serving under the same yoke with Jesus would find the load light and would have a wonderful help to deal successfully with the work as a servant or a slave of Jehovah God. W 5/1 13, 14a

Monday, August 26

God himself proceeded to come from Teman, even a Holy One from Mount Paran.—Hab. 3:3.

Habakkuk here names two historical places in the Middle East, namely, Teman and Mount Paran. Teman was associated with the land of Edom. Paran was a mountainous wilderness region that lay north of Mount Sinai. Enemies and unfriendly people along the line of march did not stop the Israelites in their progress from the mountainous region of Paran and past Teman and toward the Promised Land. The prophet Moses was the visible leader of the marching nation, and his description is in agreement with that of Habakkuk regarding the southern point of departure for the advancing Israelites, as found at Deuteronomy 33:1-3. Of course, Jehovah did not visibly appear at the head of the marching columns of the Israelites. However, although remaining invisible to human eye, he did make a praiseworthy record for himself as their unseen Leader. Also, the visible representation of Him, namely, a pillar of cloud by day and the pillar of fire by night, went before them. W 12/15 26, 27, 29

Tuesday, August 27

Every one who is angry with his brother shall be liable to judgment,—and whosoever shall say to his brother Worthless one! shall be liable to the high council; and whosoever shall say Rebel! shall be liable unto the fiery gehenna.—Matt. 5:22, Rotherham.

The place with which Jesus Christ associated fire was, not Hades, but Gehenna. The name really means "Valley of Hinnom." This, in its literal sense, means the valley of Hinnom to the south and southwest of Jerusalem. In

Jesus' day this was used as a city dump or depository for refuse, and fire mingled with sulfur was used to dispose of the refuse, even dead bodies of criminals who were thought to be too vile to be buried in Hades, the common grave of mankind. In a symbolic sense, the way in which Jesus used it, Gehenna was a symbol of total everlasting destruction, a blotting of one out of existence forever. Annihilation! The name Gehenna occurs just twelve times in the inspired Christian Greek Scriptures. Jesus is first reported as using the word in the above text. W 4/15 23, 24

Wednesday, August 28

In your skirts there have been found the blood marks of the souls of the innocent poor ones.—Jer. 2:34.

What an indictment of ancient Israel God's equitable provision of the sanctity of life proved to be! Although the whole law of Israel laid emphasis on the sacredness of life and the sanctity of blood, only a small remnant responded to the repeated pleadings that Jehovah found necessary to make with his people, "rising up early and sending his prophets" to warn them of the certainty of retribution. They not only refused to heed God's warning counsel, but violently turned on his prophets and cruelly put them to death, thus adding to their guilt before God. (Jer. 26:2-8) Jerusalem was destroyed in 607 B.C.E. because of her many crimes against Jehovah, including her bloodguilt, and only a remnant remained uncondemned. But, in spite of this, the skirts of the false religious leaders of Jesus' day were crimson red with the blood of God's faithful ones, including that of his own dear Son.—Isa. 24:5, 6. W 5/15 14, 15

Thursday, August 29

Carefully watching . . . that no poisonous root may spring up and cause trouble and that many may not be defiled by it; that there may be no fornicator nor anyone not appreciating sacred things, like Esau.—Heb. 12:15, 16.

What about those who in the past were baptized while still using such addictive products as tobacco, other drugs, or who were on some treatment such as the "methadone program" and who had continued in such practice? These were given a reasonable period of time, such as six months, in which to free themselves of the addiction. So doing they showed their sincere desire to remain within Jehovah God's organization of dedicated servants. If persons already baptized were not willing to abandon their addiction to damaging and enslaving products, what then? Then they showed that, like Esau, they did not appreciate sacred things, preferring such habits to the privilege of being part of Jehovah's clean people. They therefore were removed from the congregation due to such conduct unbecoming to a Christian. *W 6/1 22-24b*

Friday, August 30

Be agitated, but do not sin. Have your say in your heart, upon your bed, and keep silent.—Ps. 4:4.

While from its start God's new order should bring great joyfulness, nevertheless, imperfection will not disappear immediately after the great tribulation and the abyssing of Satan. If that were the case, why set aside a *thousand years* for complete restoration of perfection and full reconciliation of mankind with God? What, then, if some imperfection on the part of persons

charged with responsibility as theocratic representatives were to affect one of us adversely, perhaps result in some act or arrangement that we feel is not just as it should be, causing us a measure of unpleasantness or dissatisfaction? Will we become impatient and get excited if matters are not corrected at once? Will we be tempted to take matters into our own hands to try to rectify matters that we believe need correcting? How do we react now to similar circumstances as we prepare for life in God's new order? Do we heed the wise counsel of the psalmist? *W 6/15 23a*

Saturday, August 31

Brothers, whatever things are true, . . . of serious concern, . . . righteous, . . . chaste, . . . lovable, . . . well spoken of, whatever virtue there is, . . . continue considering these things.—Phil. 4:8.

It is important to recognize that we humans have fleshly desires that make us vulnerable. We need to maintain a strong defense and recognize situations that can undermine our defense. Paul recognized that the flesh is weak. (1 Cor. 9:27) We too must constantly fight to keep our sexual passions under control. We cannot let up on the effort to exercise self-control. If we read sensual literature, will we be aided in maintaining a strong defense or will it not weaken us? We certainly are not strengthened if we permit our minds to dwell on wrong desires, are we? We are told not to think on unrighteous things, that fire unclean desires, but, rather, to think on things righteous, chaste and virtuous. When we have our minds on things that are unrighteous, are we not likely to engage in actions that are unrighteous? *W 10/1 16a*

Gaining Victory, like Christ, over the World.

—John 16:33.

Sunday, September 1

Keep up your courage: I have won the victory over the world. —John 16:33, Weymouth (1902).

The inspired Sacred Scriptures plainly tell that we ourselves as God-fearing persons can win such a victory. The prize of such a victory is the gift of everlasting life in a happy, righteous new order of things, in which we shall not have this present wicked world to contend with. Such a prizable victory is worth winning, is it not? A victory with such a matchless reward we should all desire to gain, should we not? Stupendous though it may seem, it can be done. We have an example to prove that it can be done. This encouraging example is that of a man who did it nineteen hundred years ago, a man whose name is not unknown to the whole world of mankind. That man was Jesus Christ. On his last day as a man on earth, he said, with a ring of triumph in his voice, the above words. *W 11/1 2, 3*

Monday, September 2

From infancy you have known the holy writings, which are able to make you wise for salvation.—2 Tim. 3:15.

Do you desire to see your children grow up to be persons who love God and their fellowman? Whether this desire comes true or not depends largely upon how you teach them. This is especially true now when there are so many pressures upon young people to turn to sexual immorality, drug abuse and other forms of delinquency. That is why teaching your children is one of the most important activities you parents will ever perform in life. The Bible shows

that the time to begin working on this is when the children are very young, even from infancy. Then efforts need to be continued day in and day out, year after year, from infancy right up through their teen-age years. There can be no letup in the program of teaching. If children are to receive the guidance they so much need, parents must continually work to maintain a relationship that will encourage their children to talk freely with them and to confide in them. *W 9/15 1, 4a*

Tuesday, September 3

Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her. —Matt. 23:37.

Jerusalem's bloodstained record came because she shed innocent blood and deliberately put to death many of God's prophets, even God's Son being condemned to death there. Acting directly upon the words found at Jeremiah 2:34, 35, in 607 B.C.E. Jehovah expressed his anger against Jerusalem for her wanton bloodshed, and his Babylonian executioners poured out her blood upon the ground in an appalling destruction. So, too, Jerusalem came in for another bloodbath, in fulfillment of Jesus' words, and by the summer of 70 C.E., 1,100,000 had died within the besieged city. Today bloodguilt rests heavily upon Christendom and upon all the world. Many sincere persons, because they have not personally killed a man or directly engaged in war, are unaware of their own share in the guilt. Nevertheless, they must share in this responsibility with those who have shed innocent blood, even as Jesus noted at Matthew 23:34-37. *W 5/15 2, 1a*

Wednesday, September 4

The ones that were sown on the fine soil are those who listen to the word and favorably receive it and bear fruit.

—Mark 4:20.

Paul was not the only minister of the good news in the first century. All the faithful Christians back there were, including Epaphras, who visited Paul during his house arrest in Rome. All these ministers joined in sharing their hope with others, not particularly by copying by hand the inspired Gospel accounts of Christ's life and the letters written by his inspired disciples, but especially by word of mouth, by preaching to all hearers and by giving oral teaching to all interested ones. The amount of work connected with this we can only imagine for workers under those first-century circumstances. Those Christian ministers had the only good news to tell to the first-century world. They were not silent about the Kingdom, but were very vocal about it. So the "seed" of the "word of the kingdom" that was spoken to them did not fall upon unproductive soil. What kind of soil is your heart proving to be? W 11/15 6, 7a

Thursday, September 5

Victory and power and empire for ever have been won by our God, and authority for his Christ, now that the persecutor . . . has been brought down.—Rev. 12:10, The Jerusalem Bible.

Divine Victory! By that expression we mean a victory by God the Creator of heaven and earth, the Creator of humanity on earth. His is the victory that can have good meaning for humanity in its distress of today. From the expression "divine victory" are we to draw the conclusion

that the God of all creation is about to involve himself with a war, with a contest, with a controversy? Will such a conflict, if it is purposed by God, have some connection with mankind? Will it affect all humanity—for good to us in our distress? If the answer is Yes! to these questions, then reason dictates that we ought to interest ourselves in such a war. Yes, we ought to know on which side in this war it behooves us to put ourselves, inasmuch as we really desire the divine victory. For information on the divine victory we need to go to Jehovah God's Word. W 10/15 1, 3, 5

Friday, September 6

His dignity covered the heavens; and with his praise the earth became filled. As for his brightness, it got to be just like the light. He had two rays issuing out of his hand, and there the hiding of his strength was.—Hab. 3:3, 4.

When, in the year 1474 B.C.E., Jehovah finally moved his homeless people from the mountainous region of Paran with the Promised Land as their destination, the Gentile nations became aware of it. It was like a shining light that made things manifest to them. It was evidence that God himself in dignity was on the march. For decades his people had been in obscurity in the wilderness of the Sinai Peninsula, and now they were brought into the light. It was the powerful "hand" of Jehovah that was being seen in action. It was as if double rays of light were issuing from his "hand," beaming forth light in both directions, on both sides. Strength is hidden in God's hand. The light therefore is a strong light. Enemy nations cannot bedim it or fail to see its glory. W 12/15 30

Saturday, September 7

Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name.

—Heb. 13:15.

Faithful, appreciative Christians wish to heed these words of Paul. But how can this be done? Seek Jehovah's help in prayer. Guidance by his holy spirit is needed to aid sheep-like persons and to do one's best in the ministry. So pray for God's spirit to rest upon you. Jehovah graciously grants it to his dedicated servants who make this plea. (Luke 11:13) Yes, show appreciation for God's organization by joining wholeheartedly in the Christian ministry, taking God's Word to other people. Thus you further the educational work that the organization carries on. There is need to participate in that work with a sense of urgency, too, for the end of this wicked system of things is drawing near. The time is short. The harvest is great and the workers are few. (Matt. 9:37, 38) What a privilege it is to be one of the industrious modern-day harvest workers and to do a life-saving preaching work! W 7/1 18, 17a

Sunday, September 8

Now coming back out of the regions of Tyre he went through Sidon to the sea of Galilee in the midst of the regions of Decapolis.

—Mark 7:31.

From Passover time of 32 we find Jesus preaching in widely scattered places and all within a brief period. First, we find him in the vicinity of Capernaum. Next, he is reported to be performing miracles near the cities of Tyre and Sidon. Soon after that he is far from there, east of the Sea of Galilee and the upper Jordan, preaching in the ten

cities called the Decapolis and performing many miracles in that territory. Come to think of it, Jesus certainly did a lot of walking to reach those scattered places. And yet, he never complained about the physical strain or about the hardship caused by the heat or the rain, as the case might be. In fact, these things were considered so inconsequential that they are never mentioned. The big thing, the important matter, the lifesaving preaching work that Jesus did—this is the thing that inspired Bible writers stress in their accounts. W 1/1 50, 51

Monday, September 9

Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.—Heb. 11:6.

Actually, we have stronger grounds for faith than did the pre-Christian witnesses. We have the complete Word of God with its wealth of information and experience. We also have the fine experiences as given in the *Yearbook*. Additionally, we can see in our day the fulfillment of many prophecies recorded long ago. As foretold, all the evidence shows that Jesus Christ was enthroned in 1914. This is a day when people of all nations are being separated, just as a shepherd separates sheep from goats. Soon will come Armageddon, followed by the thousand-year judgment day in which Jehovah will "judge the inhabited earth in righteousness" by the one appointed, the Son of man. We are living in the day looked forward to by Abel and Enoch, and foreshadowed by the days of Noah; all of which is ample basis for our pleasing God by having a strong faith. W 7/15 8a

Tuesday, September 10

The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many.—Matt. 20:28.

This teaching of the ransom brings to our attention two families—the family of Adam and the family of Jesus Christ. Both families are described as being many. (Rom. 5:15) There is no special requirement for becoming one of Adam's family. All are born into it by the natural procreative process. But concerning how many Jesus ransomed, he himself stated. How many? He gave himself "a corresponding ransom for all." He tasted death "for every man." (1 Tim. 2:5, 6; Heb. 2:9) During the past six thousand years, Adam's family has multiplied into the billions. Christ purchased them all. But to enjoy an approved standing with God they had to exercise faith in Christ as the one through whom God has made eternal life available to them. It is written of Jesus' footstep followers that they 'exercised faith.' (John 1:12, 13) Those who, through Christ's sacrifice, gain eternal life on earth must likewise exercise faith. W 8/1 9, 10a

Wednesday, September 11

Your name will no longer be called Jacob but Israel, for you have contended with God and with men so that you at last prevailed.—Gen. 32:28.

Here is revealed the great difference in the attitudes of Jacob and Esau as to the inheritance. Whereas Esau would not suffer even a little hunger for the birthright, Jacob wrestled all night with an angel of God who had materialized as a man. (Gen. 32:22-31) This Jacob did in order to get a word of blessing from Jehovah through the angel. Jacob

was so desirous of God's continuing with him, just as God had been with his father and grandfather, that he exerted himself in exhausting wrestling with the angel, holding onto him. Jacob thereby demonstrated his great heart desire for God's favor. Of course, Jacob did not actually overcome or overpower the angel of God. The incident served as a test of Jacob's desire with all his heart to be found pleasing to God. The outcome for Jacob and for Esau provides us with a very strong incentive to be faithful, to hold onto the hope of the reward. W 8/15 20-22a

Thursday, September 12

You will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved.—Matt. 10:22.

Jesus' victory over the world without engaging in a conflict with it by the use of military arms stands as a pattern for his disciples. His faithful apostles of the first century C.E. copied that pattern. All the world's hatred over the decades of time failed to break their unswerving devotion to God's Messianic kingdom and to silence their preaching of it world wide. (Rev. 1:9) Like those faithful apostles, the true disciples of Jesus are copying his pattern to gain victory over this twentieth-century world. Although he is no longer on the earthly scene, Jesus Christ is an object of world hatred even today, for the hating of his disciples on account of his name means the hating of Christ himself at the same time. There is no dodging the naked truth: the genuine disciples of Jesus Christ have to face and endure the world's hatred just the same as he did. W 11/1 1-3a

Friday, September 13

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.

Speaking what is pleasing to God does not come without effort. As in learning any new language, we find many strange expressions in the pure language. We learn what the kingdom of God is, about the "great crowd" who serve Jehovah in the last days, about the impending destruction of Babylon the Great just before the rest of this worldly system of things goes down at Armageddon. We are forewarned, too, about the coming attack of Gog of Magog. We need not be discouraged if at first it is difficult to learn some deep spiritual truths. It was only due to the outpouring of Jehovah's spirit that the clearer understanding of Jehovah's purposes was opened up to the early followers of Jesus at Pentecost, and today it is due to Jehovah's spirit upon the "faithful and discreet slave" class that we have the understanding of Jehovah's purposes, which we can share with others. W 9/1 19

Saturday, September 14

Many of the Corinthians that heard began to believe and be baptized.—Acts 18:8.

Peter had a part in the disciplining of Cornelius and members of his household. Through an angel Cornelius was put in touch with Peter, and when Peter arrived at the home all present were gathered before God to hear all the things commanded by Jehovah. While listening to Peter's instructive discourse, they received holy spirit and thereafter got baptized. (Acts 10:34-43) Paul had many opportunities to make disciples. At Philippi he spoke to a group

of women among whom was Lydia, a worshiper of Jehovah. She gave attention to what Paul taught, following which she and her household got baptized. There, through persecution, Paul and Silas got to speak the word of Jehovah to a jailer and his household, who were afterward baptized. At Corinth, where Paul had to make tents for a season, he regularly used the sabbath to give instructive talks, at first in the synagogue. Crispus, the presiding officer of the synagogue, and others believed and were baptized. W 5/1 9-11a

Sunday, September 15

You must . . . 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.

Do not these words show the importance of parents to spend time with their children? They are to be together when they 'sit in the house, when they walk on the road, and when they lie down and when they get up.' The need to spend time with your children can hardly be overemphasized. True, to arrange to be with your children more may take planning, perhaps even requiring you to forgo certain personal pleasures and other activities. But the reward of having your young ones grow up to become law-abiding, respectful men and women is surely well worth the effort. However, note that God's instruction also says to "speak" with your children. Parents should never underestimate the importance of talking with their youngsters. And do not forget, an important part of a two-way conversation is to listen. If you really are too busy, tell your child you will discuss the matter later with him, and then be sure to do so. W 9/15 7, 8a

Monday, September 16

Many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively.

—2 Pet. 2:2.

When a Christian finds pleasure in the morally corrupt literature and other forms of entertainment produced by the Devil's system of things, is he not leaving himself exposed and unprotected? Will not the entertaining of wrong desires lead to succumbing to them in time and thus sinning in God's eyes? Continuing in that course will bring certain destruction from God. Satan will have gained the victory over them by causing them to be disloyal to their God and King. A Christian may think that he is loyal to Jehovah because he zealously preaches the good news of the Kingdom, but loyalty involves more than that. If a Christian succumbs to wrong desires his preaching about God's kingdom means nothing. He actually proves himself disloyal to God's kingdom by violating its moral code. His unchristian conduct brings reproach upon the name of his God and King, even as Peter's words show. *W 10/1 4, 5a*

Tuesday, September 17

The one called Devil and Satan . . . was hurled down to the earth, and his angels were hurled down with him.

—Rev. 12:9.

Scoffers may take this idea of Satan the Devil and his demon angels being thrown down to the vicinity of the earth as a laughing matter. But can they laugh and are they laughing at the woe that both earth and sea are experiencing today? No, those scoffers cannot see Satan the Devil with their natural eyes, but they have reason to know that he and his legions of demon angels are around, in

our neighborhood. If they do not believe it, then let them answer why it is that the League of Nations that was organized shortly after the end of World War I did not prove to be an international organization for world peace and security. Why did it not prevent the rise of war-minded political dictators in Europe? Why did it not prevent the outbreak of World War II in 1939, the war that was climaxed with the detonating of two atomic bombs with woe for the inhabitants of Hiroshima and Nagasaki? *W 10/15 25*

Wednesday, September 18

But his citizens hated him and sent out a body of ambassadors after him, to say, "We do not want this man to become king over us."

—Luke 19:14.

Being of flesh and blood, no body of Jewish ambassadors could go to heaven and appear in God's holy presence and tell him not to give the Messianic kingdom to his resurrected Son Jesus. But they did not have to do this. They served notice on God just as effectively. How? It was from Pentecost forward, for it was then that Peter, acting as the spokesman, said to more than three thousand assembled Jews in Jerusalem that "God made him both Lord and Christ, this Jesus whom you impaled." (Acts 2:36) But did the religious authorities in Jerusalem agree with that announcement of Jesus as the Messiah? Not so, if their opposition and persecution of Jesus' disciples thereafter are any indication. So by their official objection to the witness given by the disciples that Jesus was God's promised Messiah, they were serving notice upon God that they did not want his resurrected Son as their Messianic King. *W 12/1 3a*

Thursday, September 19

In the world you will have trouble. But courage! The victory is mine; I have conquered the world.

—John 16:33, The New English Bible.

At that hour of the night of Nisan 14, did Jesus have the right to claim victory over the whole world? In view of his faithful, loving course of life down till then, we can answer, Yes! When standing before the highest local representative of Caesar, Jesus refused to deny that he was God's anointed King. Although his Messianic kingship was a thing charged against him by his haters as a legal ground for the Romans to execute him, Jesus did not renounce God's kingdom. (John 18:36, 37) Shortly afterward, Jesus hung nailed to the torture stake at Calvary. And when he said, "It has been accomplished!" and bowed his head and breathed his last, he had indeed gained the victory over the world and that without armed conflict. The world killed him as a man, but he died undefeated. The world did not prevent him from gaining the glorious prize for his victory by being raised from the dead to sit at God's right hand. *W 11/1 32, 33*

Friday, September 20

Encourag[e] one another, and all the more so as you behold the day drawing near.—Heb. 10:25.

This is what Paul recommends as a cure for those who may become dull in their hearing and who slip into inactivity. By this we are impressed with the importance of both attending and regularly participating in meetings, in order to maintain our appreciation of spiritual things. Those who have become weak or dull in their hearing can be renewed or incited to love and fine

works by our bringing them to Christian meetings. There is really no substitute for this provision of God. Paul told us to be encouraging one another, and all the more so as we behold the day drawing near. Now that we have reached this stage in history when the end of Satan's rule is near at hand, it becomes imperative to keep on encouraging one another. While most of us today may not have come out of the Jewish religious system, nevertheless, we are surrounded by temptations and are under the pressure of persecution from many other sources. *W 1/15 9, 10a*

Saturday, September 21

Before him pestilence kept going, and burning fever would go forth at his feet.—Hab. 3:5.

Concerning the "time of the end," which history proves began in 1914 as marked by World War I, Jesus prophesied that, not only would there be international war, but there would also be earthquakes, famines and pestilences. Such pestilences were produced by the unsanitary conditions created by immoral and war-afflicted mankind. But, when, in the near future, Jehovah marches to the "war of the great day of God the Almighty," at Har-Magedon, he will bring death upon many enemies by the nonviolent, silent means of execution, pestilence. It will then be dangerous, fatal, to get in the way of Jehovah's line of march to victory, for ahead of his steps he will send the pestilence and behind his heels he will leave victims afflicted with death-dealing burning fever. His ability to do this he illustrated during the final days of Moses, when Jehovah laid low in death 24,000 immoral Israelites on the plains of Moab.—Num. 25:1-9. *W 12/15 31, 32*

Sunday, September 22

Let us . . . acceptably render God sacred service with joyful fear and awe.—Heb. 12:28.

Do we believe that this is actually true, that Christians stand in such a fear-inspiring position? Then with what attitude should we listen to the spiritual admonition we constantly get? And how should we react if a situation should arise in which someone in authority, a brother, offers counsel? Should we take it as an insult or an affront, feeling, 'What right has he to talk like this to me?' or, 'I have a right to do (or not to do) it; he has no authority to make me?' Why would such an attitude be wrong? And why would it be equally wrong to appear to listen merely because we know we ought to respect the one talking to us, and even agree verbally, but actually letting the counsel go 'in one ear and out the other'? Because, although there are some things the congregation cannot command, they are things for the welfare of the entire congregation, including you, for your welfare is tied up with the congregation. *W 3/1 11, 12a*

Monday, September 23

Flee from the desires incidental to youth.

—2 Tim. 2:22.

The sex organs are so constructed that they remain calm until impulses are received from the mind and heart to excite them. If a man and a woman choose to marry and have entered into marriage, it is entirely proper that they enjoy being with each other, touching each other in acts of endearment. This brings them both pleasure, and such love play may, as they choose, lead to their having sexual intercourse. However, a single man

or woman cannot expect to start this chain reaction without serious consequences. The capacity for response is there in the body. It is dormant until stimulated. Rather than satisfying, the thrill of touching can easily create a desire for closer contact, such as kissing, and may even go all the way to committing fornication. All of this may not develop on one occasion, but desire can build in intensity as one thinks on the pleasure received and looks forward to another occasion to receive it. This is just the opposite of what Paul counsels! *W 2/1 19*

Tuesday, September 24

If they were all one member, where would the body be?

But now they are many members, yet one body.

—1 Cor. 12:19, 20.

One's observation of others can sometimes be of real help and assistance. One may look around and see other persons with ability. Of course, in doing so one might feel inferior, but one should not. On the contrary, one can learn by observing the good qualities of another, and to the extent that one can one might imitate these qualities and might even request and accept help from the person who is qualified in some manner. However, one should not try to be that other person, but one should be oneself, and be whatever part of the Christian organizational body one is assigned by God. In fact, using the human body as an example of the organization of the congregation of Christians, the Bible shows that the parts of the body that seem to be lowly are still very much needed, thereby providing an illustration of those who may seem lowly in the Christian congregation. *W 2/15 14, 15*

Wednesday, September 25

Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith.—1 Pet. 5:8, 9.

Jesus never sought unreality to get away from facing life. He accepted the "cup" that Jehovah had put before him to drink. (John 18:11) He did not want to go off into dreamy unreality and be drawn under the control of the demons. To be usable by God we must do his will, and God wants our will to be strong so that we can do his will with all our heart, soul, mind and strength. We need every faculty fully alive and active to do it. The demons, on the other hand, want to dull us so that we are not functioning exactly right. They want to weaken our will to do right. They want to becloud and confuse our minds, directing them toward other things so that we will be easily influenced to "do the things not fitting." Drugs can be demon tools to accomplish this. Marihuana interferes with our heeding the fine counsel of the apostle Peter. *W 3/15 8-10a*

Thursday, September 26

He stood still, that he might shake up the earth. He saw, and then caused nations to leap. And the eternal mountains got to be smashed.—Hab. 3:6.

Jehovah does not impulsively rush pell-mell into anything. He takes his position and turns his attention to the situation that calls for action, to see that he has his enemies just where he wants them, fully exposing themselves as to their intents. His taking his stand, ready for action, causes a commotion in the figurative "earth" that

lies before him; it causes, as it were, an earthquake in the earthly organization of the enemy. When it becomes evident that it is indeed Jehovah who has approached and stands before them, the earthly organization gets all shaken up prior to falling to ruin. When the nations at last realize that God the Almighty 'sees' them and that he is giving his attention to them, they are indeed startled. Awakening now to the real state of affairs, they leap, not for joy, but with a shock, a burst of agitation. All mountainlike earthly organizations will be smashed. *W 12/15 34, 35*

Friday, September 27

The victorious principle which has overcome the world is our faith.—1 John 5:4, Weymouth (1902).

It is essential to have that spiritual quality of faith. Such a victorious principle of faith is the inward force that moves us forward and holds us true to the Son of God. We believe, not that he was a mere man begotten by a mere man wedded to a wife, but that he was born of a virgin Jewess to whose womb Almighty God transferred the life of his only-begotten Son from heaven, to be born as a human Son of God. We believe that immediately after his baptism in the Jordan River, he was begotten with God's holy spirit and anointed as the Messiah; but that on the third day of his sacrificial death he "with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead." (Rom. 1:3, 4) By acting in harmony with our faith in Jehovah God the Almighty and in his Son Jesus Christ, we have thus far "come off victorious from the wild beast and from its image and from the number of its name."—Rev. 15:2-4. *W 11/1 13, 16a*

Saturday, September 28

(Not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ.
—1 Pet. 3:21.

In accord with Jesus' command individuals received instruction, showed faith in Jehovah and Jesus Christ, and wanted to serve God. It was only after they got to know the will of Jehovah and saw their relationship to him that they were baptized "in the name of Jesus Christ." (Acts 10:48) There is no record of infants being baptized, and rightly so, for how could that be done in accord with the command of Jesus to make disciples before baptizing is done? Each one had to become responsible for his own course of action and do what he did with full knowledge of what was involved. These candidates for baptism realized they were not in a good relationship with God because of the sin of Adam, the effects of which they inherited, and they had to take steps that would allow them to have a good conscience before God. Peter describes how baptism works toward saving people. W 5/1 12, 13a

Sunday, September 29

Just as in Adam all are dying, so also in the Christ all will be made alive.—1 Cor. 15:22.

Jesus Christ was in "hell" (Hades or Sheol) for parts of three days (Nisan 14-16, 33 C.E.). As Ecclesiastes 9:5, 10 tells us, while he was there he was conscious of nothing. He found no work, reason, wisdom or knowledge there. Though really dead, he was as if he were asleep, inactive. That is why Paul writes concerning Christ's resurrection from the dead: "Now Christ

has been raised up from the dead, the firstfruits of those who have fallen asleep in death." (1 Cor. 15:20) Truly, then, the resurrection benefited Jesus, who was dead in "hell." And for that reason the resurrection is purposed by God to benefit all the rest of the dead in that "hell." Jesus was merely "the firstfruits" of those sleeping there in death. The full crop of the human dead will be awakened and be brought forth in God's appointed time. This is the key idea in Paul's words above. It is our privilege to make this resurrection hope known to others. W 4/15 30

Monday, September 30

Through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith.—Rom. 12:3.

Usually it is in small things that frictions develop and grow out of proportion. To illustrate: Have you ever felt that your idea on how to handle a matter was better than your companion's and you allowed yourself to get heated up in your efforts to prove your point? Why were you so strongly set on your own preference that peace began to be endangered? The apostle Paul counsels us that we should not think more of ourselves than we ought to think, "but to think so as to have a sound mind." If we are people trying to get Jehovah's work done, then remember there are usually several acceptable ways to do a given job. Getting a theocratic job done depends more on the peaceful spirit of the ones working than on the degree of efficiency of the arrangements. W 6/1 21a

Preach the Good News in All Creation Under Heaven.—Col. 1:23.

Tuesday, October 1

Above all things, have intense love for one another.

—1 Pet. 4:8.

If we can find real pleasure and satisfaction in loving to serve others, to work for their best interests, being considerate and hospitable—we are well on our way toward success in New Order living. To do that our love must be "intense." The original Greek word rendered "intense" means "stretched out." Our love, therefore, cannot be halfhearted, restricted to doing only what we must do, or what we feel will not inconvenience us, nor be limited to a favored few. It must reach out, extend itself both as to taking in as many as possible and also as to exerting itself with intensity. Only that kind of love will enable us to maintain vital unity with our brothers under a wide variety of circumstances that could strain our relations and cause us to become critical, or be inclined to expose and make issues of the imperfections and faults of our brothers. But an "intense love" will 'stretch out' to encompass any such circumstances. W 6/15 4, 5b

Wednesday, October 2

Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.
—Matt. 6:33.

Strange as it may seem, Jesus here touched on one of the chief barriers encountered in seeking God, not only for the Jews, but for people generally. Most people are anxious to justify themselves and appear in the right, at least in the eyes of their associates. This is determined by their own standards, which vary

greatly among different peoples, especially in the modern permissive society. The Jews generally sought to establish their own righteousness, trusting in their ability to keep the Law given through Moses, even as Paul noted at Romans 10:2-4. Surely, pride, the opposite of humility, is at the root of such a difficulty. It started with Satan. Pride acts as a barrier to our seeking the true God. It turns our hearts inward upon ourselves in admiration. So there is a dulling of our mental powers in unbelief, and this acts like a veil. Pride may be a part of our makeup, but we must strip it away. W 7/15 3, 4a

Thursday, October 3

I saw another angel flying in midheaven, and he had everlasting good news to declare . . . to those who dwell on the earth.—Rev. 14:6.

God's holy spirit and angelic direction played their part in the preaching work done by the apostle Peter at the home of Cornelius. (Acts chapter 10) That same holy spirit and angelic direction still affect the preaching activities of Christian ministers, even as John saw in vision. You can hear this angel's message, for it is being delivered on earth by Jehovah's worshipers. How very much we should appreciate being influenced by God's holy spirit and having angelic direction while bearing the name and declaring the purposes and praises of the Most High as one of Jehovah's Christian witnesses! Such an awesome privilege calls for our best efforts in the ministry. How can we be effective in our field service? For one thing, by keeping a good record of our ministerial activity. W 7/1 19-21a

Friday, October 4

At that time the eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. . . . The tongue of the speechless one will cry out in gladness.

—Isa. 35:5, 6.

Truly Jehovah has saved his people from Babylon the Great and brought them into friendly relationship with him, yes, into a spiritual paradise. Being in this spiritual paradise means unnumbered blessings for ransomed believers. These spiritual miracles will soon be duplicated! When? Under Jehovah's kingdom of a thousand years through his Son Jesus Christ. Even when on earth nineteen centuries ago, Jesus performed literal miracles of those kinds. As King he will do such things again. What a joyful hope! And prophecy now being fulfilled shows that we stand on the very threshold of this time of exultation. Surely now is the time of all times to exert ourselves vigorously, that we may walk in friendship with Jehovah God—right on through the great tribulation and into the eternal blessings that lie ahead.—Luke 13:24. W 8/1 20, 21a

Saturday, October 5

I am not going to let you go until you first bless me.

—Gen. 32:26.

Viewing the life of Jacob, each one of us can ask, 'What am I doing with my life? How much do I appreciate the inheritance of life in God's new order? Am I willing to put myself to inconvenience in behalf of the inheritance? Do I want to hold onto it with all my might?' Just as Jacob did, we can make the inheritance sure. His mind and heart were on the promises from his youth. He evidently spent his time learning all

he could about God's dealings with his father Isaac and his grandfather Abraham. He was a man who prayed to God. He worked and endured many trials but, throughout, maintained mildness of spirit and strong faith. Jehovah has been very kind in providing for our spiritual need. Are you like Jacob in appreciating it? Do you read the Bible itself regularly? Do you read *The Watchtower*, not merely the study articles but also the other articles therein? There is much fine information there that you would otherwise not get. W 8/15 23-25a

Sunday, October 6

Every tongue [shall] openly acknowledge that Jesus Christ is Lord to the glory of God the Father.—Phil. 2:11.

Whether under opposition or not, the important thing for each of us is to use our gift of language to please our Creator. Having learned of Jehovah's wonderful purposes, we have the privilege to bring this message of hope and life to others. Whether we are well educated or not, Jehovah can strengthen us to share his purposes with those who love what is right. Despite the many languages spoken by Jehovah's servants throughout the world, still all are united by the pure language of Scriptural truth. If we are truly thankful for this gift of language, then we will want to use it to Jehovah's praise. It seems reasonable to conclude that when Paul's words are fulfilled all faithful mankind will be united not only by the bonds of pure worship but also by the further blessing of a single language for all peoples, understood by all, and made possible by the heavenly Kingdom rule of the grand Creator of language, Jehovah God. W 9/1 24

Monday, October 7

Your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man.—Gen. 9:5.

Christendom's record before God has been stained with blood unjustly shed from her beginning in the fourth century, in Constantine's day. This record cannot go unnoticed, for Jehovah, who does not change, stated the above to Noah. Yes, Christendom has amassed a frightful blood debt, which she must settle according to God's commandment concerning blood. These wars, which cost millions of lives, cannot be claimed to have been theocratic wars fought in God's name although clergymen of both sides in these controversies that were fought in Christendom have imparted blessings on their participants. This has not authorized anyone to kill his fellowman and stand without bloodguilt before Jehovah God. Coming under such a clergyman's blessing was not a coming into the "city of refuge" of Jehovah's High Priest, Jesus Christ. W 5/15 5a

Tuesday, October 8

These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son.—Deut. 6:6, 7.

Spending time with your children and speaking with them is still not enough. Looking again at God's instructions, you will note that He explains *what* parents should speak to their children. Have "these words" to do with good manners and proper habits? Is it not true that parents have taught these things and

yet their children became delinquent? Obviously there is something more valuable that young ones need to be taught. A closer examination of God's instructions reveals that God is talking about imparting spiritual matters to children. "Jehovah our God is one Jehovah," parents are told. "And you must love Jehovah your God with all your heart and all your soul and all your vital force. *And these words.*" Yes, what parents should primarily teach their young ones is regarding Jehovah God—that he is the one and only Creator and Life-Giver—and that he is worthy of our whole-souled love and devotion. W 9/15 9, 10a

Wednesday, October 9

There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting.—Heb. 4:13.

Jehovah's name is upon true Christians who bear witness to his kingdom. That name stands for all that is upright and clean in the universe. The scepter of his kingdom, wielded by his Son, "is the scepter of uprightness." (Heb. 1:8) Should not subjects who are loyal to that kingdom and its King, Jehovah God, reflect that righteousness in every aspect of their lives? Does not loyalty require this? They are bearing Jehovah's name all the time, and if one believes he can practice something bad in private, he reproaches that name. There is actually no part of our lives that can be called private as far as God is concerned. If we do what is bad in secret, it is secret only to other humans. Jehovah has seen it. We do not want to adopt the false reasoning of pseudo-Christians who say God is dead. W 10/1 8a

Thursday, October 10

In all the nations the good news has to be preached first.
—Mark 13:10.

The kingdom of God by Christ is coming in answer to the Lord's Prayer, and that theocratic government is now actually at the doors. This good news is being sown like seed in all the earth, in 208 countries and island groups, and it is bearing fruit. All thanks to God through Jesus Christ for such matchless good news. This is the good news that is being preached today to all creation under heaven. The telling of this good news is bearing fruit and increasing, through the victorious power of Almighty God. Those who are receiving the seed of this good news are, as a consequence, cultivating within themselves faith, hope and love, in spite of being in a war-plagued world. Only the true good news could bring forth such Christian qualities. Motivated by these qualities, we will continue to preach the good news of God's Messianic kingdom in all creation that is under heaven, clear down to the end of this fruitful seed-sowing season. W 11/15 16, 28a

Friday, October 11

The zeal for your house will eat me up.—John 2:17.

Jesus was noted for his tactfulness when dealing with opposers, and yet he repeatedly denounced the scribes and Pharisees for their hypocrisy and for making God's commandments null and void by their traditions. (Matt. 15: 3-9) On one occasion, when in the presence of the temple crowd, he said to the religious leaders: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" And concerning their citadel of worship he said:

"Jerusalem, . . . Your house is abandoned to you." (Matt. 23:33-38) Do you feel that strongly about wicked Christendom and her unfaithful religious systems, the counterpart of unfaithful Jerusalem? We certainly should. The conditions are just as bad or worse now than they were then. It should be said of you, as it was said of Christ, that a consuming zeal for Jehovah's worship has eaten you up. If so, then you will be urgently warning people to get out of Babylon the Great lest they receive part of her plagues. —Rev. 18:4. W 1/1 5, 6a

Saturday, October 12

Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and fine works.—Heb. 10:23, 24.

We have come out of Babylon the Great, which still appears to be materially prosperous in some places, but we certainly do not wish to return to her evil practices. Peter warned against such a thing as that. (2 Pet. 2:21, 22) Now is the time to maintain high appreciation for the sacred things we have learned about. Because of the love existing in the Christian congregation, all desire their brothers and sisters to endure and continue in the way that leads to everlasting life. Therefore, it is a time for inciting one another to love and fine works. Each one of us can remember what the apostle Paul did to encourage and help his brothers. He emphasized for them the superiority of this new and better arrangement that God has made for his people. So there should be no inclination on our part to drift away to the world and its religions. W 1/15 10a

Sunday, October 13

To the abundance of . . . peace there will be no end, . . . to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite.
—Isa. 9:7.

In God's new order, what a delight it will be to worship and serve Him in spirit and in truth, to learn of him every day, to sing praises to his name, to marvel at his creation, to see his purposes fulfilled, to see his principles in action to accomplish good! There will be no end of good things to learn as he instructs us. Jehovah has already established a perfect government for the blessing of all mankind. Under its rule our hunger and thirst for righteousness will be fully satisfied. No more injustices and inequities. What a pleasure it will be to take another step each day not only in developing our minds and abilities, but also in using these to perfect this earth and to turn it into a wonderful paradise home! Would you trade this happy prospect for a night of drunken carousing? How foolish one would be if one did! W 2/1 12, 13a

Monday, October 14

The very name of the wicked ones will rot.—Prov. 10:7.

Those who are not covered by the ransom sacrifice of Jesus Christ will not have a resurrection. However, this text does not prove this determination by Jehovah. Why not? Because in the context a series of contrasts is outlined: a wise son and a stupid son, a hardworking person and one slack of hand, a son with insight and a son acting shamefully. But the resurrection and Gehenna are not there being discussed. So it would not be appropriate to

say this scripture deals with that matter. Rather, the point to be made is that the name of wicked ones is not a pleasant memory, but sickening, putrid. To prove that some will not be resurrected, it would be better to refer to Scripture texts on Gehenna, the second death. This making sure of matters by reading and getting the sense of the context rather than hindering strengthens one's argument based on the Bible, because it becomes readily apparent to the one being instructed that what is being taught is really what the Bible says. W 4/1 8, 9a

Tuesday, October 15

They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty.
—Rev. 16:14.

The now highly important question is, On whose side of the battlefield of Har-Magedon is each one of us? The available time for us to decide on this question is now near its end. It is nearly sixty years since the Gentile Times ended in 1914, and the "war of the great day of God the Almighty" will not hold off indefinitely, forever. The war is bound to begin at some time. In this case it is Almighty God that sets the time for this war of Har-Magedon. Since we do not know His exact time, but there is every reason to know that it is near, we should not think of taking our own time to make a decision. There is all urgency for us to examine our case and find out where we are. There is no neutral ground. If we are wise we will take our stand with Jehovah God and his Messianic kingdom. W 10/15 9, 12a

Wednesday, October 16

Jehovah is high, and yet the humble one he sees; but the lofty one he knows only from a distance.—Ps. 138:6.

A person who feels lowly because of his background or natural limitations needs to exercise complete confidence in Jehovah. In respect to the haughty and the lowly of mind, Jehovah exercises discrimination, even as the psalmist states. Our Leader, Jesus Christ, is such a lowly one, for of himself he says that he is "lowly in heart." (Matt. 11:29) Such humble ones Jehovah God cherishes. In cherishing the lowly, Jehovah's purpose is to strengthen their hearts and spirits. Yes, Jehovah would reshape those who are misshapen and crushed by the pressures of their backgrounds and their present circumstances. (Isa. 57:15) Even as Jehovah is discriminating between the humble and the lofty ones, so lowly Christians must be discriminating and must distinguish between necessary, proper Christian humility and false humility, because the latter is not really lowliness of mind but is actually presumptuousness. W 2/15 12-15a

Thursday, October 17

This gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations.—Matt. 24:14, The New English Bible.

All the world of mankind now stands in peril. It needs to have the warning further sounded to it without interruption. Survival of the impending "great tribulation" can be hoped for by only those who heed Christ's inspired warning. Only those who now align themselves on the side of the Divine Victor may hope to enjoy the blessings that will follow the Di-

vine Victory. Therefore, as Jehovah's Christian witnesses, we are resolved to continue to put our faith in the Divine Victory. We will continue without letup to sound the warning from God's Word to all lovers of righteous government who have been misled by God's Chief Enemy, Satan the Devil, and who therefore have put their trust in man-made systems of rulership, much to their sorrow and distress. We will continue to proclaim God's Messianic kingdom of a thousand years as the panacea—the cure-all, for distressed humanity. W 12/1 10, 11b

Friday, October 18

In proportion as each one has received a gift, use it in ministering to one another as fine stewards of God's undeserved kindness expressed in various ways.—1 Pet. 4:10.

Indeed, none of us are without something to give in ministering to our brothers. Everyone who comes into God's theocratic arrangement receives a gift. Each one has things to do, assignments of service or responsibilities. And whatever we have we owe to God. With the acceptance of such gift we come under responsibility to the Giver, God. A steward in Bible times was appointed by the owner of the house and had to deal with the various members of the household. He was to treat them in a helpful way. Fellow servants were encouraged by the steward to carry out their own duties in faithfulness. Has Jehovah God favored us with privileges, assignments or responsibilities? This is an undeserved kindness on his part and we want to make use of that undeserved kindness to accomplish his will, to fulfill the purpose for which such kindness or favor was shown us. W 6/15 9, 10b

Saturday, October 19

None of you that does not say good-bye to all his belongings can be my disciple.—Luke 14:33.

Yes, if anyone wants to be a disciple of Jesus Christ he must be willing to put that discipleship first, ahead of all other things of value in life, and be willing to endure any suffering or trials that go with that privilege. At the outset one should be able to accept all that goes with it, and reckon that one can complete the course of discipleship, even as a man who wants to build a tower and to complete the construction of it. (Luke 14:25-33) The learner must also see the need for repentance and a turning away from any past bad practices. Many persons who are learning about God's requirements did not realize that all the things mentioned by Paul at Colossians 3:5-10 are bad in the sight of God, but when they get such knowledge and have the right heart condition they immediately cease the bad practice and take advantage of the provision of Jesus through his sacrifice to get washed clean. This action must precede baptism. W 5/1 17, 19a

Sunday, October 20

He read from the book of God's code by sections, bringing out the sense, and they expounded the text.—Neh. 8:8, Byington.

Make prompt return visits. Furthermore, make these especially effective by thinking in advance about the person's problems, interests or needs. Locate Bible texts that will help the person. Thereafter, where possible, start and conduct good Bible studies with the persons. In this the aid of God's holy spirit is essential and will be evident.

Among other things, it will bring back to mind material previously studied. Work to simplify the information in your own mind. Then you will be able to convey clear and accurate ideas and help others to understand. Be like Ezra and associated Levites who read God's law to the Israelites in Jerusalem. Those instructors knew what they were talking about, even as the record shows. And when conducting informative Bible studies with interested persons, try to cultivate in their hearts appreciation for God's Word and for the Christian congregation. W 7/1 21, 22a

Monday, October 21

Jehovah said to Jacob: "Return to the land of your fathers and to your relatives, and I shall continue with you."—Gen. 31:3.

Are you patient and unselfish, as was Jacob? Are you willing to serve wholeheartedly, waiting on Jehovah to bless you? Jacob did not chafe because, at the age of seventy-seven years, he was counseled by his father to leave home, taking nothing of the inheritance with him. In attitude he was the direct opposite of the prodigal son of Jesus' illustration, who wanted to leave home and also wanted his inheritance, to spend it on his own desires. Jacob was ninety-seven years old when he started back home, not because of a desire to claim an earthly inheritance, but at God's command. It is not a matter of serving with a time limit in mind, or of looking for material comfort for ourselves or merely enduring under a few tests. It is a lifetime matter, a keeping of the inheritance constantly before our eyes. It is a question of holding onto the inheritance, vigorously and exhaustingly. W 8/15 26, 28, 29a

Tuesday, October 22

You must inculcate them in your son.—Deut. 6:7.

Note that God does not say that these matters are just to be told to children, but be 'inculcated' in them. To inculcate means "to teach and impress by frequent repetitions or admonitions: urge on or fix in the mind." This, too, is the sense of the original Hebrew word. So God is here, in effect, encouraging parents to institute a planned program of Bible instruction that has the express purpose of impressing on the minds of their children spiritual matters. That "these words" also include God's moral standards is indicated by the context in which these instructions to the nation of Israel are found. Moses had just reiterated the Decalogue. And since shortly afterward Moses went on to say that these words were to be inculcated it is evident that parents were being impressed with the need to impart moral values to their children. It is similar instruction that Christian parents must provide their children today if they are to ensure them a secure, happy future. *W 9/15 10, 11a*

Wednesday, October 23

Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus.—Acts 4:13.

Do you appreciate that Jesus is with his followers in our time, exercising authority in heaven and earth even during the conclusion of this system of things, in which time we now live? This means that Christians still have the assignment to carry on a disciple-making work! You may protest that you are no

speaker or teacher, that you could not possibly do what the apostles did. But how did they feel about it? Acts 4:13 tells us. So, even if we do feel we are unlettered like the apostles, or slow to speak like Moses, or too young like Jeremiah, the question really is, Do we have the desire to share in Jehovah's service? If so, then we can be assured that Jehovah will provide the training, strength and backing so we can share in the teaching work that Jesus commanded must be done and that is yet being done. *W 9/15, 7a*

Thursday, October 24

As for that on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance.—Luke 8:15.

It is the seed of the good news of the Kingdom that comes into the heart. This seed is established there by taking root and bearing fruit. This seed is sown by the preaching of the good news to all those who will listen to it and receive it. This seed of the good news bears fruit by causing the mouth to speak, out of the abundance of the heart of those in whose hearts the seed has been planted. Thus the implanting of the seed makes everyone in whose favorable heart the seed has been sown become a new proclaimer of the good news. That is the way the seed of the good news is increasing through the proclaiming of the good news by more and more preachers of the Kingdom. These preachers keep on scattering the seed of the good news world wide. Likewise, just as in Paul's day, the bearing fruit and increasing have taken place world wide, Christendom notwithstanding. *W 11/15 17a*

Friday, October 25

Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.—Acts 5:42.

Following the apostolic pattern, we will publicly preach from house to house and privately teach in the homes of interested persons by means of weekly Bible studies. We will use the printed page as well as word of mouth, yes, all the God-approved means of spreading the good news abroad. Faithfully we will press onward in telling imperiled mankind about the blessings and joys of God's Messianic kingdom—about uncorruptible, righteous government, about restoration of mankind to perfect health in their physical bodies, about resurrection of all the ransomed dead resulting in reunion of loved ones and relatives, about lasting peace and the satisfying of mankind's every need in a Paradise reestablished on a cleansed earth, about freedom from fear, insecurity and misrule by Satan the Devil and his earthly agencies, about brotherly love among the whole human family. *W 12/1 12b*

Saturday, October 26

I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another.—John 13:34.

What a beautiful model of kindness, long-suffering, self-control and gentleness was Jesus Christ, this mild-tempered Prince of Peace! Do you closely copy him in displaying these godly qualities? And what about humility? We certainly need to have the same mental attitude that he had in this respect, never displaying pride, but, rather, being

lowly in mind. (Phil. 2:3-5) We must show such Christlike qualities of personality when dealing not only with strangers in the field, but even more so with our brothers in the congregation. This is what causes the whole body of fellow believers to grow up in unity with one another and with their head Christ. And what about your love for God, your neighbor and for your Christian brothers? Christ certainly set a perfect example for us in this regard. Yes, "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35. *W 1/1 7, 8a*

Sunday, October 27

At that time those in fear of Jehovah spoke with one another, each one with his companion.—Mal. 3:16.

What are some of the spiritual benefits that we can speak about to one another? We can start by saying that we know how to get life; we appreciate the ransom sacrifice of Christ. We have been set free from the traditions of Babylon the Great. We have the wonderful resurrection hope. We do not suffer from spiritual neglect by false shepherds in Christendom. These truths are something special that comparatively few understand. Think of how God has opened up our minds and understanding to appreciate the dangers of demonism in its many manifestations and how he provides protection against it. Though others are afraid, we do not have to fear spiritism. We alone have a real hope for the future. We have loving brothers who comfort and build us up; when one is in need, others are there to help. We know why wickedness has been allowed. Truly many are the benefits about which we can speak to each other! *W 1/15 12-15a*

Monday, October 28

Under what is hurtful I saw the tents of Cushan. The tent cloths of the land of Midian began to be agitated.

—Hab. 3:7.

What God does as he pushes forward irresistibly strikes terror into all enemies of him and his people who hear the report. Although the land of Midian was not in the direct line of march of the Israelites on their way to the Promised Land, yet the Midianites were agitated, as it were even the tent cloths taking on the agitation of the dwellers inside. The prophet Habakkuk saw "what is hurtful" upon the tents of Cushan. The tenters felt that Jehovah's passing by with his redeemed people meant no good for those in Cushan. The depressed and tense feelings that afflicted them hurt them, pained them, kept them in suspense. Certainly it will not be good to be among those who are afflicted with painful feelings and agitation at the report of Jehovah's forward movements at Har-Magedon. They are not among those who exult in Jehovah under such circumstances, although hardships may be involved. W 12/15 36

Tuesday, October 29

The Lord is coming from his place to punish the inhabitants of the earth for their sins; then the earth shall uncover her blood-stains and hide her slain no more.—Isa. 26:21, The New English Bible.

Jehovah has mercifully held back his Avenger of blood, the Lord Jesus Christ, from striking out with his angelic hosts against Christendom and all those sharing in her blood-guilt, but soon the time limit will be ended. In the coming great tribulation the Avenger of human blood will strike.

When that time of decision comes, all mankind will be brought face-to-face with their joint responsibility, and this on a larger scale than Jerusalem and Jewry ever faced. All who have not found the place of safety will be made to pay the penalty. For all time the earth must be cleansed of the blood of those unrighteously slain. Atonement must be made in order that the commandment concerning the sanctity of blood given to Noah might be fulfilled. The only safety is to flee to Jehovah's antitypical "city of refuge." W 5/15 7a

Wednesday, October 30

Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap.—Gal. 6:7.

How foolish we would be if we began to live our lives for worldly associations, pleasure of drink, opportunities to toy with sexual immorality or the illicit satisfaction of fornication or adultery! Why should we displease Jehovah when, by our conduct, we can honor him and prove the Devil a liar? Why cause debilitation of health by these abuses, possibly contracting some loathsome disease that may bring early death, when we can contribute to our physical and mental health by clean living? Why risk being cut off from the Christian congregation and even everlasting life, a cutting off in death, for a few moments of ill-gotten selfish pleasure, when we have before us everlasting life in God's new order as the reward for those who maintain integrity? There is no reason for us to do so, no matter how we look at it. It depends upon what we want. The Bible is very clear: What we sow is what we reap. Do we really believe that? W 2/1 1, 2a

Thursday, October 31

Lord, here is your mina, that I kept laid away in a cloth. You see, I was in fear of you, because you are a harsh man; you take up what you did not deposit and you reap what you did not sow.—Luke 19:20, 21.

Does any one of us resent and take offense at the fact that the Lord Jesus Christ, now vested with royal power, requires an increase on what he commits to his slaves? Whether we are excusable for feeling that way about it is shown in the case of the slave who differed from those who

Awaiting the Divine Victory with Confidence.

—Ps. 98:1, NE.

Friday, November 1

Victory to our God who sits on the throne, and to the Lamb!—Rev. 7:10, The New English Bible.

The earthly survivors will include those whom the apostle John groups together as a "great crowd, which no man was able to number," for they take their stand on the side of God and his Christ. John is straightforwardly told that this "great crowd" is made up of the "ones that come out of the great tribulation," and he sees them standing as survivors before God's throne and before his Lamb, loudly crying out the words above. These will join with the "remaining ones of [the woman's] seed" in singing the "new song" to Jehovah God for his divine victory. All these survivors on earth are the ones against whom Satan the great dragon stirred up the "kings of the earth and their armies" for the purpose of destroying all such upholders of Jehovah and his Messianic kingdom. By waging war against these, the "kings of the earth and their armies" really wage war against God and his King. W 10/15 18a

Saturday, November 2

Without fail I shall go with you. Just the same, the beautifying thing will not become yours on the way that you are going, for it will be into the hand of a woman that Jehovah will sell Sisera.

—Judg. 4:9.

A Scriptural account, which shows not just a congregation of Jehovah's people in one community being assisted, but the entire theocratic nation being supported by the efforts of one person, is contained in the record concerning a victory over the military forces of the enemies of Israel. Israel's general, Barak, was informed that Sisera, the general of the armed forces of Canaan, would be "sold" or delivered, not into Barak's hand, but into the hand of a woman. It turned out that the woman Jael, the wife of Heber, the Kenite, was given this great honor. She was willing and she took courage. She did all that she could and was rewarded by having Jehovah's vicious enemy delivered into her hand. Also, the record of her accomplishments and her name are contained in the Holy Scriptures. W 2/15 6a

Sunday, November 3

The dragon grew wrathful at . . . [those] who observe the commandments of God and have the work of bearing witness to Jesus.

—Rev. 12:17.

In this time, when every feature and institution of this world's system of things is contaminated, corrupt and rotting away, the issue is, Will the congregation of God also be infiltrated and corrupted? Will it stand clean as the only organization in the world to glorify God's name and his righteous principles? This is a very serious question. It is directly connected with the great issue of God's sovereignty. Do not think for a minute that the Devil is not putting up the bitterest possible war against the congregation. And do not think you are not in the fight, for he is fighting to contaminate YOU, the individual Christian. God's congregation will stand, as the Bible foretold. (2 Tim. 2:19) God has put men in positions of responsibility to see that it is kept clean. Therefore, when these men give counsel, reprove a sinning member or even expel a rebellious one, all of us should cooperate. W 3/1 18, 19a

Monday, November 4

I was shown mercy, because I was ignorant and acted with a lack of faith.—1 Tim. 1:13.

Every violator of the divine commandment concerning the sanctity of blood must seek God's forgiveness and the cancellation of his sin through faith in the lifeblood of the High Priest, Jesus. He must show sincere repentance over having committed a violation by obediently remaining under the divine provision through Christ, trusting in the righteousness and the good offices of the High Priest. Paul, who as Saul of Tarsus persecuted

Christians, even approving of the murder of them, stands as an example of those violating the commandment concerning blood. Because Jehovah through Christ saw this repentant attitude in Saul, established later by many faithful works, the Avenger of blood, the resurrected Jesus Christ, did not put him to death later in the 'day of vengeance of our God.' (Isa. 61:2) When Jesus revealed himself to Saul, Saul repented, changed his course of action and availed himself from then on of the benefits of the ransom sacrifice, as in a refuge city. W 5/15 9a

Tuesday, November 5

There is no fear in love, but perfect love throws fear outside.—1 John 4:18.

A reading of its context will help us to see the special meaning of this verse. The previous verse shows that the discussion by John is a continuation of the discussion on having "freeness of speech." He is not here speaking about freeness of speech in preaching the Kingdom good news. Rather, he speaks of freeness of speech as regards one's speech toward God. This is shown in the third chapter of First John, verses 19-21. So the person in whom God's love reaches its full expression feels free to come to his heavenly Father in full confidence. His imperfection and sinful condition do not deter him from coming to Jehovah God to ask for help in doing His will. One should feel free to approach Jehovah with any problem one may have, to ask for assistance in doing the will of one's Father. One should have no morbid fear of the heavenly Father, that Jehovah will exact justice from an imperfect, sinful creature, that he will condemn such a one outright. W 4/1 11a

Wednesday, November 6

The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment.—John 5:28, 29.

Thus Jesus spoke, looking forward to the joyful time when he will use "the keys of death and of Hades." (Rev. 1:17, 18) Plainly that resurrection of all those dead in "hell" is for their benefit. It is only after any who have been resurrected from "hell" return to evil-doing willfully that their having been resurrected will end up in a judgment of condemnation to everlasting destruction. So the purpose of the resurrection is beneficial, with the eternal benefit of the dead in view. It opens up to them the opportunity to enjoy eternal life in God's new order. When Hades has given up the last dead one in it, by the resurrection of all the dead for whom Jesus Christ gave his human life as a redemption, then there will be no "hell" anymore. The common grave of mankind will have been destroyed forever. W 4/15 35, 38

Thursday, November 7

Blessed be the God . . . of all comfort, who comforts us in all our tribulation.

—2 Cor. 1:3, 4.

Drug use surrounds children in many schools to the extent that it is affecting some youths among Jehovah's witnesses. Parents, are you concerned about your children? Then what about your own life—the example you are setting? Are you overindulging in alcoholic drinks? Do you take weight-reducing pills, not due to a glandular problem, but because you lack self-control in eating? Or, do you

use "pep" pills to drive yourself beyond your limits? Admittedly, there are legitimate medical uses for various pain-killing preparations in cases of accident or incurable disease. But, parents, do you abuse or overuse tranquilizer drugs or barbiturates simply to avoid facing up to life every day? These can make you an addict. They can bring sudden death, particularly if you combine the use of barbiturates with alcohol. Do you not, rather, get comfort and courage from God's Word to face up to the everyday things of life? W 3/15 14, 16a

Friday, November 8

Thanks to God, for he gives us the victory through our Lord Jesus Christ!

—1 Cor. 15:57.

During the coming thousand-year reign of the Messiah, God will gain the victory over death by having the ransomed human dead raised from the sleep of death and restored to life's opportunities on the Paradise earth. Death as inherited by us from wayward Adam will not be swallowed up forever until every last grave of the ransomed human race has been emptied by the resurrection. (Acts 24:15) Obedience of the resurrected human dead to God's kingdom will lead to happiness forever on the perfected earth under God's righteous universal sovereignty. The way to humanity's enjoyment of all these precious blessings will be paved by Jehovah's coming divine victory. Truly the glorious divine victory has wonderful meaning for distressed humanity of today. O may we all take to heart its meaning and prove ourselves worthy to reap everlasting benefits from the divine victory to God's worthy praise through Jesus Christ! W 10/15 24, 25a

Saturday, November 9

You do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people.—1 Cor. 6:19, 20.

Only by virtue of Christ's ransom sacrifice is salvation possible. All who come into the flock of Jehovah by virtue of faith in the shed blood of Christ, dedication and baptism are as slaves who are bought with a price in the slave market. (Acts 20:28; 2 Cor. 5:14, 15) One who is a slave does the bidding of his Owner, and hence Paul wrote as he did to the Corinthians. Therefore, when a person is baptized he is as if buried under the water, ending his past course, and is raised up as a person devoted to doing the will of his Owner. This is why the teaching work occurs prior to baptism. The prospective slave of Jehovah must learn and get to understand all that is involved and must be willing to undergo all necessary changes and put away all things objectionable to his new Owner. Only if he can give himself whole-souled in dedication should he take the step of being baptized.—Rom. 14:7, 8. W 5/1 15, 16, 18a

Sunday, November 10

We have found the Messiah.—John 1:41.

If we truly appreciate Jehovah's organization, we will direct others to it enthusiastically. When John the Baptist told two of his disciples that Jesus was the "Lamb of God," how did they react? Listlessly, apathetically? When Andrew told Peter of their discovery, do you suppose that he said softly, in a mere whisper, "We have found the Messiah"? Hardly. There must have been some excitement in his voice. Just think! They had found the Messiah, God's

Anointed One! Well, if we are practicing true Christianity, we have found the organization that is educating persons for life eternal, the only organization on earth that is serving Jehovah God under his Messianic King. That really is something to appreciate. Therefore, enthusiastically direct others to God's organization. Tell them about the true Christian congregation and its modern history. Cultivate in your Bible students appreciation for Jehovah and his organization that educates persons for eternal life. W 7/1 23a

Monday, November 11

Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you.—Eph. 4:32.

How can you nurse resentment toward a brother for whom Jehovah has shown love? In some strained situation, remember there are two sides and some of your imperfection contributes to the strain. There has to be a pull on both ends to keep a rope tight. Your brother wants life just as much as you do. You need his support as he needs yours. Remember the big things when strain over a small thing looms up. Ask yourself, 'Why are we ministers of Jehovah? Where are we headed? What is our purpose in life?' Keep these all-important matters before you always. Know that Jehovah loves his people; all of them are precious to him. Ease the way for your brother, just as you would want him to ease the way for you. To gain the prize of everlasting life you must be at peace with the Source of life, Jehovah. But that peace is assured only if you are at peace with your brother. That requires that you forgive him. W 6/1 25, 26a

Tuesday, November 12

Jehovah's anger blazed against Uzzah and the true God struck him down there for the irreverent act, so that he died there close by the ark of the true God.—2 Sam. 6:7.

What was wrong? God's law specifically prohibited any but the authorized priestly representatives from touching the sacred ark, on pain of death. The law was publicly known, and as Uzzah was undoubtedly a Levite (but not a priest), he should have known better than others God's express command. He chose to violate that command, perhaps assuming that circumstances warranted it. He may have felt that if he did not act to steady the ark it was sure to fall. If so, he lacked faith in God's power to care for matters in such a way that none of his servants need disobey his express commands. Or, he may have thought he had an opportunity to make a hero of himself, gaining lasting fame as 'Uzzah, the man who kept the sacred ark from falling.' Either way he showed disrespect. Unscriptural actions and methods, presumption and usurpation are never justified. W 6/15 24-26a

Wednesday, November 13

Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it.—Col. 3:10.

Righteousness describes that which is upright, equitable and just. However, in the eyes and affairs of men the standard of what is right varies considerably. In bitter conflicts over territorial boundaries between nations, each side claims to be in the right, but the outcome is according to the saying that 'might is right.' It is never that way

with Jehovah. True, he is "God the Almighty." He is also infinitely wise. In fact, all his attributes are in the superlative degree and in perfect balance. His righteousness, however, is particularly exemplified in his love and justice. (Deut. 32:4) His sovereignty, especially as related to his kingdom, magnifies God's love and justice in a wonderful way. The more we appreciate this, the more our hearts are drawn out in deep gratitude, motivating us to pattern our own lives after the new standard, even as Paul said. W 7/15 15, 16a

Thursday, November 14

I saw . . . those who [came] off victorious from the wild beast and from its image.—Rev. 15:2.

This we have done. But the victory is not yet complete. We shall come off victorious completely only when that "wild beast" lies destroyed at Har-Magedon. If we desire to be fellow victors with Jesus Christ over that enemy organization, we must continue to keep from being marked like its slave. Do we have the victorious faith with which to do this? If we do, then we shall never let the "wild beast" keep us from preaching until the Kingdom witness is finished. Our victory is to be, not merely over the "wild beast" and its "image," but over the world, just as that of Jesus was. So we shall not let the world's hatred and the tribulation that it causes us overpower us and force us into rebellion against God. Till he himself gains his own personal victory at Har-Magedon, we will continue to sing his praises in order that individuals out of all nations may come and worship before him through the victorious Son of God, Jesus Christ. W 11/1 16, 17a

Friday, November 15

The word of God is alive and active.—Heb. 4:12, The New English Bible.

Even as Jesus' parable foretold, up from the fine soil of good and honest hearts there sprang a growth bearing seed like that sown. There came forth the multiplying of the seed of the good news of God's Messianic kingdom by the telling of it to all others within reach or hearing distance. The "seed" that they brought forth was used in sowing the Kingdom message in the hearts of others. What wonder, then, that within a matter of thirty years from the time that Jesus Christ began sowing the seed by his preaching of the kingdom of God such a witness to the Kingdom was brought about in "all the inhabited earth"! The power of growth within a seed that is planted in fertile soil is astonishingly great. The "seed" of the "word of the kingdom" amazed the world with its power back there. Has that seed of the word of God lost its power in our day? That should not be the case! What was written back there about the power of God's Word remains true today. W 11/15 7, 8a

Saturday, November 16

Is it against the rivers, O Jehovah, is it against the rivers that your anger has become hot, or is your fury against the sea? For you went riding upon your horses; your chariots were salvation.
—Hab. 3:8.

Blessed are those who will be able to exult at Har-Magedon in spite of personal hardships that will befall them. How faith-strengthening Habakkuk's words are to the anointed remnant of spiritual Israelites today, who, like the tribes of ancient Israel, are

under sworn oaths to Him, through the new covenant with Him as mediated through his Son Jesus Christ! They know that flash floods are at the disposal of the Creator to split the earth and engulf the enemies, as in the day of Judge Barak and the prophetess Deborah. Waters from the skies above can pour down in a thunderstorm. In contrast to waters dropping from above, the waters of the deep under the earth can be made to geyser or spout up, as if the deep were lifting up its hands on high to play a part in the destruction of Jehovah's enemies. W 12/15 1, 4a

Sunday, November 17

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.

Thus Paul speaks of the salvation that comes first to the Jews and then to the nations. But does this mean that God's wisdom is so deep that we may never understand his ways? Far from it! But we must come to God's Word with the right mental and heart attitude. We would not expect the Bible to read like a worldly novel. The Bible requires study, with a right motive. In Jesus' day there were some who came to him with wrong motives. However, it was only those who sought him humbly from a pure heart that Jesus granted understanding of the deeper spiritual things of God's Word. It is urgent that we, too, gain a heart appreciation of Bible teachings, such as that of the ransom. Release from sin comes on the basis of Jesus' ransom sacrifice. What undeserved kindness is shown by God in providing release from sin on the basis of Christ's perfect sacrifice! W 8/1 4-6a

Monday, November 18

It has been my experience that by day the heat consumed me and the cold by night . . . My wretchedness and the toil of my hands God has seen.—Gen. 31:40, 42.

Jacob was doing secular work not just to help Laban, nor to build up material wealth. Jacob was building up his flock with a view to going back home in time with a household of his own. Why? Because he knew that both Abraham and Isaac were strangers in the land and that God would eventually give it to Abraham's posterity. Jacob believed in this promise. His whole soul was wrapped up in it. He wanted to have a free household, one that could serve God wholly. And God blessed him so that his twelve sons really became the foundation of the nation of Israel. Christians today have a work to do that needs whole-hearted attention. That work consists of taking care of the Kingdom interests. The good news is to be declared. Faithfulness is required. Shepherding work is to be done with the same zeal and vigor that Jacob exerted with the flocks of himself and Laban. W 8/15 30, 31a

Tuesday, November 19

Fathers, . . . go on bringing them up in the discipline and mental-regulating of Jehovah.
—Eph. 6:4.

What does it mean for fathers to bring up their children in the "mental-regulating of Jehovah"? This expression, "mental-regulating," in the Greek has the idea of "putting mind in." And so Christian fathers are here, in effect, being urged to put the mind of God in their children. And what a protection this will be for their young ones! For if children have inculcated in their minds God's

thoughts, this will be a wonderful safeguard against their engaging in any wrongdoing. But it is admittedly not easy to do this. Putting God's mind in children requires more than repetition. Children need to be helped to reason on the value of God's law so that they become convinced that it is really right and good, and is for their benefit. When you reason with them on the rightfulness of the Scriptures, they will come to be in full agreement with God's viewpoint. Then, in effect, it can be said that you have put God's mind in them. W 9/15 13, 14a

Wednesday, November 20

Out of the mouth of babes and sucklings you have furnished praise.—Matt. 21:16.

Training for Jehovah's service from youth starts in the home, beginning even in infancy. This requires much help and encouragement from the parents. Jesus must have received excellent home training, giving him familiarity with the Scriptures and faith in them, so that by the time he was just twelve years of age even the teachers in the temple were amazed at his understanding and answers. Similarly today Christian families are encouraged to study and read together with a view to instructing their children in the ways of Jehovah. His Word contains his guide for living, and so we do well to give it a prominent place in our family discussions. Many enjoy regular family Bible reading together. They find that it not only improves their reading ability, but, even more important, strengthens their faith and their understanding of Jehovah's purposes and helps their children to get started "on the right foot" in life, with the desire to furnish praise for Jehovah. W 9/1 8, 9a

Thursday, November 21

With denunciation you went marching through the earth . . . to save your anointed one.
—Hab. 3:12, 13.

Yes, in "denunciation" of the evil-intentioned nations Jehovah God will march through the earth and angrily thresh the nations, pounding them underfoot like grain on a threshing floor. The "anointed one" whom Jehovah goes forth to save is not his glorified Son, Jesus the Messiah or the Anointed One. He needs no salvation from earthly nations. Rather, he leads the armies of heavenly angels against the nations that are attacking Jehovah's "people" at Har-Magedon. This "people" is composed of the remnant, and, together, these spirit-begotten anointed members of spiritual Israel make up Jehovah's "anointed one" at Har-Magedon. Along with Jehovah's anointed one there will be a "great crowd" of fellow worshippers that will be saved at Har-Magedon. Although not being of the spiritual Israelites who make up Jehovah's "anointed one," they will join the "anointed one" in worshiping and serving Jehovah God at his spiritual temple. W 12/15 8, 9, 11a

Friday, November 22

They shouted aloud, 'Victory to our God, who sits on the throne, and to the Lamb!'
—Rev. 7:10, The Jerusalem Bible.

The time for the holy angels that accompany Jesus Christ at his coming to execute divine vengeance upon all opposers and nonsupporters of the Messianic kingdom is getting closer. It will begin with the destruction of Babylon the Great at the outbreak of the "great tribulation." Woe betide us then if we belong to that class of professed Christians pictured by the "wicked

slave" who saved his mina in a cloth only to lose it eventually! It will mean everlasting destruction for us in the great tribulation along with the King's enemies. The anointed Christian "slaves" who bring spiritual gain to their heavenly Master will be spared from slaughter with the King's enemies. So also will be the "great crowd" who respond to the business activities of the faithful, profitable "slaves" and who loyally take their stand before the throne of Jehovah God and of his Lamb and who enthusiastically cry out for all to hear the above words. W 12/1 24-26a

Saturday, November 23

Now, however, there remain faith, hope, love, these three; but the greatest of these is love.—1 Cor. 13:13.

This sowing of the seed of the Kingdom good news has abundantly borne fruit and increased in more than merely producing other Kingdom proclaimers. It has had an attendant fruitage in the hearts of those in whom the seed has been sown and who proclaim the Kingdom. It has produced the same things that it did in the hearts and lives of the Christians living in the first century. It has produced the Christian qualities that Paul mentions in his letter, namely, love, hope and faith. Miraculous powers and abilities marking the true Christian congregation might pass away after the death of the Christian apostles, but these Christian qualities remain, not with Christendom, but with Jehovah's Christian witnesses. Christian love is part of the fruitage of God's spirit and it moves us to open our mouths in preaching. It is also "a perfect bond of union," of which the apostle Paul wrote at Colossians 3:14. W 11/15 18-20a

Sunday, November 24

Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come.—1 Tim. 4:8.

Personally we have many benefits. Because we do not experience the anxieties of those in this old system of things who have no hope, we can avoid many afflictions. Anxiety is one of the chief causes of heart disease. By following God's laws on morality we avoid the venereal diseases of the world, which are spreading so fast in these last days. We keep ourselves clean from the tobacco habit, and this is a protection against cancer, which afflicts so many now. We do not become drunkards and thus are not afflicted with the destructive effect of alcoholism on the mind and body. We do not suffer the unhappiness that gambling losses bring. Worldly holidays cause many people to go into debt, and thereafter they spend many, many months trying to settle these debts. In contrast, knowledge of God's Word makes us happy, and a happy heart is good medicine. Truly, godly devotion is of benefit now! W 1/15 16a

Monday, November 25

Now present your members as slaves to righteousness with holiness in view.—Rom. 6:19.

We ought to recognize honestly that when sexual passions are excited this can lead to an overpowering urge to satisfy those passions by sexual union. Such satisfaction is normal and proper with persons in the marriage bond. But for unmarried persons to satisfy those passions in such union is a serious violation of divine law; actually, it is disloyalty to God on the part of the Christian. Should not loyalty, then, guard us from

risking such violation? Many young couples when dating engage in "petting" that does whip up strong feelings of passion. Yet some may argue that this is not wrong so long as there is no actual joining of the sex organs, since, as they understand matters, joining is what the Bible specifically forbids for unmarried persons. Such reasoning is both mistaken and dangerous. Christians are urged to present their members no more "as slaves to uncleanness" but "as slaves to righteousness with holiness in view." W 10/1 10, 11a

Tuesday, November 26

If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated me as well as my Father.—John 15:24.

Nobody can call into question that Jesus faced world hatred. But the vital question is, Did he let world hatred win the victory over him? Did he finally bow in defeat to it? Well, what was that world hatred trying to force Jesus to do? It was stirred up by Satan to frighten him into submission. It was meant to induce him to stop doing his miraculous powerful works that testified to the fact that he was the promised Messiah sent by God. It was designed to persuade him against preaching the good news of God's kingdom any longer, to silence him as a Teacher and Preacher. It was meant to make him rebellious against God who anointed him and commissioned him as the Messiah. The world hatred was aimed at destroying him by making him seek to save his earthly human life, only to lose his soul, his hope of resurrection to life eternal. Did the world succeed? No! W 11/1 24, 25

Wednesday, November 27

For this very thing you were called . . . because Christ also suffered on your behalf, leaving behind a model for you to imitate, in order that by close application you might follow in His footprints.

—1 Pet. 2:21, Wuest.

Reflecting back over some thirty years on the earthly life and ministry of Jesus Christ, the apostle Peter wrote, about 62-64 C.E., to fellow Christians thus. We, too, can reflect on the wonderful record made by Jesus. And as we do, let each one of us ask himself, "Do I claim to be a Christian and am I following this Model worshiper of Jehovah?" Following such a glorious model certainly includes a lot, does it not? Following in the footsteps of Jesus would mean engaging in the same Kingdom-preaching and disciple-making work that he started and that he is now supervising. The glorified Christ is now directing the witness work in which we are engaged. It is what he commanded his followers to do after he had gained the victory over death and before his ascension, as recorded at Matthew 28:19, 20. W 1/1 1, 2a

Thursday, November 28

You broke to pieces the head one out of the house of the wicked one. There was a laying of the foundation bare, clear up to the neck.—Hab. 3:13.

In dramatic contrast with the salvation of the "anointed one" and the "great crowd" there will be the complete desolation of the "house of the wicked one." Like a house that is laid bare and destroyed from the roof to the foundation, the wicked system of things established under the unseen influence of Satan will be knocked to pieces. The

head ones of the international "house" will be crushed in, broken to pieces, and those making up the underpart of the worldwide structure will be demolished clear to the base, not even the foundation being left covered in the ground as a base for a new building thereon. The foundation will be laid bare, exposed in a wrecked condition. The "house of the wicked one" will be no more on earth. At the battlefield of Har-Magedon the nationalistic enemies of Jehovah's "anointed one" will be thrown into suicidal confusion. W 12/15 12, 13a

Friday, November 29

For all things I have the strength by virtue of him who imparts power to me.

—Phil. 4:13.

Even lowly persons among the dedicated servants of Jehovah are benefited by the carrying out of the instructions found at 2 Timothy 4:2, 5. Does it not follow, then, that all "sorts" of persons in the theocratic organization must conform to the requirements and responsibilities of "The Way" if they are to have Jehovah's backing and guidance? This includes many persons in "The Way" who are of the sort that are lowly of mind and who often feel that they are not qualified for all that "The Way" involves. (Acts 19:9) However, let such persons remember, if greater responsibility or privileges are offered, the best course is to respond and to do so with earnestness. God knows our limitations and he can give us sufficient ability to handle the assignment he gives us. So if asked to serve in a special capacity in the congregation, we should trustfully respond, leaving matters in the Lord's hands, and do our best. W 2/15 10, 11a

Saturday, November 30

Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld.—Heb. 11:1.

When you get right down to it, What can compare with life in God's new order? At present we can get only mental glimpses of what life will be like then, but how these create within us a longing to be there! The question is, Do you see yourself there? If you do, in faith, this will be a great help in resisting the desires of the flesh. You will not want anything to jeopardize your prospects of being there in reality. Remember,

Exult in Jehovah Despite Earthly Hardships.

—Hab. 3:17, 18.

Sunday, December 1

Mountains saw you; they got to be in severe pains . . . Sun—moon—stood still.

—Hab. 3:10, 11.

While mountains writhe as if in severe pains, Jehovah displays himself as a warrior with superhuman weapons of war. His winged darts of death and his means of propelling them will not be left covered, concealed, as if in a bow cover and quiver. Roaring thunderbolts and crackling lightnings are in his divine armory. At the flashing of God's means of death to his enemies the light will be so intense by day and night, that the natural sun and moon will, as it were, feel themselves not needed for illumination. It will be as if they "stood still," not functioning as light bearers, but letting Jehovah's radiant missiles put on a display of illuminating power. To add to the awe-inspiring spectacle of speedy flashing missiles of destruction, God's larger weapon, like a spear, will be sent streaking through the air. W 12/15 5a

Monday, December 2

Be fruitful and become many and fill the earth and subdue it, and have in subjection . . . every living creature.

—Gen. 1:28.

Just as when there is a national victory and the whole land is given a festive appearance, so after the "war of the great day of God the Almighty" and the imprisonment of Satan and his demon angels in the abyss, the whole earth will begin to take on a festive appearance in celebration of the divine victory. The earth, which is now being ruined by its warmongers and polluters, will then give evidence that a new King rules the whole earth, namely, God's Messianic King, Jesus Christ. At once the surviving witnesses of the divine victory will turn their efforts toward transforming this earth into a Paradise. Victory will be gained over the whole earth, in triumphant fulfillment of God's command to the first man and woman in the Garden of Eden. What a prospect! W 10/15 20a

Tuesday, December 3

Though I am absent in the flesh, all the same I am with you in the spirit, rejoicing and beholding your good order and the firmness of your faith toward Christ.—Col. 2:5.

It requires great faith to take a neutral course in a war-plagued world. But like the congregation in Colossae, our twentieth-century witnesses of Jehovah have full faith in the rightness of the laws and rules of conduct set forth in the Bible. We have faith that it has God as its Author and that to it we must unquestionably adhere. We have faith that Jesus Christ is God's Son and is our Lord whose words and examples we must follow unswervingly. That we may be "open to no accusation before him," we do like the Colossians who gave Paul reason to rejoice. For a like reason we can rejoice over Jehovah's witnesses today. There are thousands of examples in twentieth-century history to prove that Christian worshippers of Jehovah as God will hold to this faith in Jesus Christ as their Lord down to the very death, even a violent death at the hands of persecutors. W 11/15 22, 23a

Wednesday, December 4

The blessing of Jehovah—that is what makes rich, and he adds no pain with it.
—Prov. 10:22.

Jehovah's teaching has helped us to attain family unity. Following the Scriptures, children properly instructed by their parents are protected from the harmful practices that result in so much distress and unhappiness. Our association together in the Christian congregation is a great blessing, for it is a real pleasure to be around those who are producing the fruitage of the spirit. Thus,

we do not become involved with the works of the flesh, which are so detrimental. It would be possible to go on and on spending many hours reviewing the blessings Jehovah's arrangement provides for his servants. Who but Jehovah's servants can see what God's kingdom means since the King Jesus Christ began to rule in the heavens in 1914? Who else understands how, under that Kingdom rule, Jehovah will make this earth a paradise in which man will live forever? Truly, the blessing of Jehovah makes rich and he adds no pain with it! W 1/15 17-19a

Thursday, December 5

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.

We have not yet arrived at the new system of things, but we know it is very near. We know, too, that the times in which we are living are very difficult. Not only do we have to put up a hard fight today, but tomorrow will require the same. In other words, it requires endurance. At times we may feel it is impossible. The odds may seem overwhelming. We have temptations, we have opposition, we have troubles, we have sicknesses, we have all the things common to imperfect men, and occasionally all these seem to cross our path all at once, so we feel that we just cannot make it. From the human standpoint, we would be helpless, yes, hopeless. But notice how Jesus answered his apostles when it became apparent to them that getting into the Kingdom would be very difficult. He told them: "All things are possible with God."—Mark 10:27. W 2/1 21, 22a

Friday, December 6

They moved tempestuously to scatter me. Their high glee was as those bent on devouring an afflicted one in a place of concealment.—Hab. 3:14.

When speaking of the international attempt to "scatter me" with tempestuous force, Habakkuk is speaking of himself as representing or standing for Jehovah's "anointed one." His people in need of salvation from the attackers. These will leap out upon God's people to destroy them. The "afflicted one" whom they expect to devour in high glee at their "place of concealment" is Jehovah's "anointed one," whom the worldly nations have always afflicted in their hatred of Jehovah's worshippers. But their concealed place is not hid from God. Jehovah will not be taken by surprise. When the anti-God nations storm out tempestuously to scatter the practitioners of the true, pure religion, God will turn the weapons of the attacking nations against themselves to fight among and against themselves. He will also himself use superhuman forces at his command to carry the destruction to a completion. W 12/15 14, 15a

Saturday, December 7

God opposes the haughty ones, but he gives undeserved kindness to the humble ones.—1 Pet. 5:5.

God's attitude toward the humble is evident, and all should adopt it. Some with favorable circumstances and natural abilities apply themselves and make good Christian progress. This advancement is to be commended. A person with such ability, responsibility and privileges should recognize that some other persons do not possess these things. There are others who benefit from training and

the operating of Jehovah's spirit, and in time they progress and receive additional theocratic privileges. That is very fine, and it also shows proper Christian progress. Additionally, those many in the Christian congregation who are new or whose circumstances have not yet allowed them to make progress, we must view from God's viewpoint as well. It would be wrong human reasoning to consider these rather backward ones as being unimportant. God is interested in them and he can use such in many valuable ways, and he is doing so. W 2/15 22a

Sunday, December 8

The wilderness and the waterless region will exult, and the desert plain will be joyful and blossom as the saffron.

—Isa. 35:1.

Often we may fail to see that prophecies such as this one have already undergone a fulfillment on a miniature scale with ancient Israel. The context of this scripture shows plainly that it applied to the returning Jewish exiles in the days of Governor Zerubbabel. Verse 10 says that "the very ones redeemed by Jehovah will return and certainly come to Zion." It was Jehovah's purpose to make the land of Israel a miniature paradise for them. By proper application of these sayings of God, we can realize that his performing of miracles in behalf of his chosen people of ancient time is a guarantee of a much greater fulfillment of such promises under the rule of his Son. Yes, Jehovah will indeed pour out a blessing on this earth under the Kingdom rule of Christ, making not only the desert "blossom as the saffron," but opening blind eyes and deaf ears and restoring health to the lame. —Isa. 35:5, 6. W 4/1 13a

Monday, December 9

The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God.

—Rom. 8:21.

What is the result of the dangerous course of demanding a change, thinking that God's congregation is "archaic," or, at least, that it is not conforming itself sufficiently to modern ways and ideas? Disaster, according to what the wise man tells his son at Proverbs 24:21, 22. Jehovah loves those who are obedient to Him. He loves the person who reads his Word, meditates on it, and applies its good counsel directly to himself, no matter how the counsel may hit him. What freedom God grants those who are obedient to him! He will change the appearance of this earth by wiping out its polluters. In time all mankind will be delivered into the glorious freedom of God's children. The relationship of a loving father for his obedient sons will be restored. Through his unmatched love for these Jehovah will be able to pour out inexhaustible spiritual and material riches upon them to all eternity! W 3/1 26, 27a

Tuesday, December 10

The kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit.

—Rom. 14:17.

We are not trying to escape reality. We are living now with a purpose. We are 'making our minds over' from the way we formerly were when we were "fashioned after this system of things." (Rom. 12:2) Yes, we have cleaned up our thinking. We hold to the Bible truth that "godly devotion is beneficial for all things." (1 Tim. 4:8) We also realize our labor is not in vain. So

it is not eating or drinking or smoking "pot" or using drugs that opens the approach to God, but it is Bible knowledge and the doing of God's will. It would be well always to think of what Paul wrote when arguments such as drug users put forward are presented to us, because we know that it is not what we eat, drink, or smoke that makes us God's servants or brings us his favor. Pursuing the fruits of God's spirit, we will be available for honorable use by Jehovah. He will provide a place for us in his new order. W 3/15 27-29a

Wednesday, December 11

These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

—Rev. 7:14.

Today there are sheep-like God-fearing persons who wholeheartedly give their support and service to the heavenly kingdom of God's dear Son Jesus Christ and hence abstain from the politics of this world. Now, before the universal war of Har-Magedon, they sincerely hail Jehovah God on his heavenly throne and his Lamblike Son Jesus Christ. They will be preserved alive through the violent end of the present global system of things and be ushered into God's new system of things in which righteousness must dwell. There the death inherited from Adam and Eve will be wiped out, so that these survivors will never have to fear "hell" then. By continuing their course of righteousness and devotion to God's kingdom by Christ, they will live on to see the sea and "hell" give up the dead in them. Yes, by doing the right thing now, you may be among those blessed survivors. W 4/15 20a

Thursday, December 12

I heard, and my belly began to be agitated; at the sound my lips quivered; . . . in my situation I was agitated, that I should quietly wait for the day of distress.—Hab. 3:16.

As we today look ahead to the "war of the great day of God the Almighty" at Har-Magedon, we do not leave out of mind what it will mean as respects the physical living conditions of people, especially of those under attack by the desperate nations. Hence, the certain prospect of hardships grows upon us more and more and makes us very serious. Habakkuk's situation was indeed one of agitation even before the actual arrival of the terrifying "day of distress." His agitation was induced by God and so it affected him in the right way, namely, "that I should quietly wait for the day of distress." This is the way the remnant of spiritual Israelites today, and also the great crowd of faithful companions, should react as they see the evidences that the day of distress is getting closer within this generation. They should keep calm and wait. W 12/15 16, 17a

Friday, December 13

Jesus . . . a high priest according to the manner of Melchizedek forever.

—Heb. 6:20.

Why is it said that Jesus will be High Priest forever if his services as such are to end toward mankind at the end of the thousand years? True, his services end in this capacity when mankind is brought to a righteous standing before God, but Jesus at God's right hand continues forever. The good effects of his service as King and High Priest will remain forever. He will continue

throughout all eternity as the preeminent One in magnifying Jehovah's praise and leading in worship that will unify the entire universe. What a blessed privilege it will be to be among those happy creatures who have survived down to that time! How thankful we will be for the mercy of Jehovah that has made possible this marvelous provision! It is this hope now that can sustain us. May we cherish it as we treasure life itself, for remaining in Jehovah's refuge city now in this time of the end of the bloodguilty world does mean our life. W 5/15 17-19a

Saturday, December 14

The holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you.—John 14:26.

When a learner makes a dedication and is baptized, he can depend upon Jehovah and Christ Jesus to help him succeed in proving faithful, even as God's Word assures us. (1 Pet. 5:10) And prayer is also essential. (Rom. 12:12) Learning, however, does not cease with baptism, which means that the disciple does not have to know everything before he can make a dedication and be immersed in water. The apostles learned much more after they became followers of Jesus, even as he promised. So the important thing is that the disciple have sufficient knowledge to understand what the will of God is, exercise faith, show repentance from his past course, determine in his heart to become a dedicated follower of Christ Jesus, and then be immersed in water. Thereafter he must serve with the same attitude as Jesus had: "Let, not my will, but yours take place." —Luke 22:42. W 5/1 23, 24a

Sunday, December 15

*I will sing to Jehovah through-
out my life; I will make mel-
ody to my God as long as I
am. Let my musing about him
be pleasurable. I, for my part,
shall rejoice in Jehovah.*
—Ps. 104:33, 34.

Satan the Devil has an or-
ganization of demons and hu-
mans. It is now moving toward
crushing defeat and eternal
destruction by God and his
executorial forces headed by
Jesus Christ. But God's or-
ganization is on the march
with marvelous prospects be-
fore it. With quickened pace
it is advancing and will con-
tinue onward, through the
present distress and the "great
tribulation" yet ahead, right
into the new order of God's
promise. Are you, by God's
undeserved kindness, deter-
mined to march with it faith-
fully? Have you cultivated
that much appreciation for
God and the organization he
is using to educate persons
for eternal life? If so, then
press on, with songs of praise
to Jehovah upon your lips.
Extol Jehovah, as did Levite
singers of old and like the
angelic hosts of heaven. Con-
tinue to praise Jehovah with
his people. W 7/1 24a

Monday, December 16

*The end of all things has
drawn close. Be sound in
mind, therefore, and be
vigilant with a view to
prayers.—1 Pet. 4:7.*

In view of the time in which
we are living, it is the time
for careful attention to clean-
ness of conduct if we desire
to please God and to enter
into his righteous new order.
Nineteen centuries ago Peter
realized that the Christian
congregation was then living
in the final part of the Jewish
system of things that centered
around Jerusalem and its
temple. It was a very serious

time, especially for Chris-
tianized Jews, and also in
view of the fact that perse-
cution of Christians by the
Roman Empire was about to
break out. Peter knew that
his death was approaching,
and he sensed his obligation
to warn his fellow Christians
against running with the un-
christianized worldly people in
their "course to the same low
sink of debauchery." To em-
phasize the urgency of avoid-
ing such a ruinous course even
at the cost of persecution,
Peter showed the lateness of
the time by writing as above.
W 6/1 26-28b

Tuesday, December 17

*He said to them: "It is written,
'My house will be called a
house of prayer.'"
—Matt. 21:13.*

The days ahead between
now and the "great tribu-
lation" may see God's peo-
ple face very serious circum-
stances, dangers and problems.
Those privileged to "shepherd
the flock of God" should cer-
tainly want to be able to show
that their counsel, guidance
and judgment are soundly
founded on the unerring Word
of God. Like Jesus, they
should be able to say: "It is
written." Then their brothers
will know that their confi-
dence and trust are well placed
—not in humans but in God,
who, through his Son and by
his spirit, is using such men
on behalf of his servants.
Lives are at stake, and lack
of diligence or concern in this
regard could never merit the
approval of the Great Shep-
herd, Jehovah God. And what-
ever service Christian elders
may be called on to perform
in the future in the new order
of righteousness, their equip-
ping themselves and training
themselves in this way now
will certainly stand them in
good stead then.—1 Pet. 5:1-4.
W 6/15 17b

Wednesday, December 18

*If anyone does commit a
sin, we have a helper
with the Father, Jesus
Christ, a righteous one.
—1 John 2:1.*

God provides for forgiveness
of sin on the basis of Jesus'
sacrifice, but this does not
give us a license to sin. True,
"we have a helper with the
Father," but do we receive
such help if we willfully take
liberties in committing sin?
Can we expect the sin-atoning
value of Christ's sacrifice to
apply to us if we harden our-
selves in sinful ways? "Those
who practice such things will
not inherit God's kingdom."
(Gal. 5:21) Surely no one
who appreciates the marvelous
provision by Christ would ever
want to embark on a practice
of sin! But it is so easy to
fall into wrong practices! Re-
sist enticement, out of a pure
heart. When faced with temp-
tation to do wrong, we should
be moved to say: 'No. I'll have
no part of it. After what God
and Christ have done for us
in providing the ransom, how
could I ever do such a thing
like that that would show
such a lack of appreciation?'
In contemplation of the ran-
som, may we never shrink
back! W 8/1 14, 15a

Thursday, December 19

*By faith Moses, when grown
up, . . . esteemed the reproach
of the Christ as riches greater
than the treasures of Egypt;
for he looked intently toward
the payment of the reward.
—Heb. 11:24, 26.*

Just as with Moses, the in-
heritance ahead is worth look-
ing intently toward. (Matt.
25:34) The Greek word trans-
lated "looked intently," at He-
brews 11:26, means to look
away from all else and at one
object. With that intentness
on the inheritance nothing
will stumble us. Nothing will

turn us aside. We will be
assured of the grand inheri-
tance, whether that be in the
heavens, as in the case of the
spirit-begotten brothers of Je-
sus Christ, or in the earthly
realm of the Kingdom. This
latter hope is entertained by
the great majority of Jeho-
vah's servants on earth today.
Both groups have the attitude
of Paul, who had the hope of
the "upward" call: "There is
one thing about it: . . . I am
pursuing down toward the
goal for the prize of the up-
ward call of God by means
of Christ Jesus." (Phil. 3:13,
14) Let all God's people main-
tain that intentness. W 8/15
31, 32a

Friday, December 20

*In my situation I was agitated,
that I should quietly wait for
the day of distress, for his
coming up to the people, that
he may raid them.—Hab. 3:16.*

Note that it does not say
that the day of distress is for
Jehovah's people. Habakkuk
said that he himself would
quietly wait for the day of
distress to come from Jehovah
"up to the people." In the
Hebrew Scriptures the term
"people" is often applied to
an army, as in the prophecy
of Daniel 9:26. So the "peo-
ple" for whom the "day of
distress" is prepared is the
hostile army of the nations
that attack God's "anointed
one" at Har-Magedon. That
day of distress will dawn for
such people or anti-God army.
Whereas that hostile "peo-
ple" aims at raiding Jeho-
vah's "anointed one" at Har-
Magedon, the "day of distress"
from Jehovah will be like a
raider that will raid the armed
people. Thus the "day of dis-
tress" is personified as a man
who comes up to the people
or army of the enemies "that
he may raid them." This will
mean destruction for the en-
emy people. W 12/15 18, 19a

Saturday, December 21

All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant.—Isa. 54:13.

A fine source of material for family discussion can be found in our weekly meetings. Try to review what was presented. Or you may enjoy discussing the variety of articles contained in the *Watchtower* or *Awake!* magazines. Make a practice of discussing the Scripture text and comments for the day as found in the *Yearbook*. But do not let the conversation be one-sided on your part. Encourage your children to comment on the material you may be reading, or on the Scripture text for the day. Practice results in improvement. What about your children? Can they explain with more than a few words what they believe on various topics? Try to make it a point to speak about Scriptural truths each day with your family, thus contributing to their faith and love for God. Then they will want to share in the disciple-making work. In this way Isaiah 54:13 will come to be true of your children as it is of those whom Jehovah accepts as his sons. *W 9/1 11-13a*

Sunday, December 22

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

As Jehovah's Christian witnesses we will continue telling people about the pure worship of Jehovah through Christ his Son; that God will gain the victory over Death, and how he will bless all his obedient loyal subjects with everlasting life in relationship with Him as their heavenly Father. Seeing now more clearly than ever before that the time gets shorter for distressed humanity to take advantage of the good news of salvation, we will display both

loyal love for God and love for our fellowman. In this course we will obey God rather than man and will not slack the hand in carrying out his command through Christ to 'preach this good news of the Kingdom in all the earth for a witness to all the nations,' before the end of this doomed system comes. On God we rely to aid us to fulfill this resolve. And may He find us faithful to the end and count us worthy to share the joys and blessings resulting from his Divine Victory! *W 12/1 12, 13b*

Monday, December 23

The man of the true God that you just sent, let him, please, come again to us and instruct us as to what we ought to do to the child that will be born.
—Judg. 13:8.

By drawing your children out with questions and reasoning with them, you will be able to put God's mind into them on many matters, inculcating in them, for example, God's laws in connection with being truthful, kind, peaceable, loving, and so forth. But if you have problems in teaching your children, what can you do? Manohar, the father of Samson, prayed to Jehovah for guidance in training his boy. Why not follow this example? Prayer to Jehovah can accomplish a great deal. When problems arise, praying with your children, asking Jehovah God's guidance, will prove an aid in bringing them up in the "mental-regulating of Jehovah." Much indeed is involved in putting God's mind in your children, including a lot of time, effort and teaching ability. Love for your children, evidenced by your teaching them with earnestness, conviction and enthusiasm, will prove especially effective. *W 9/15 17, 18a*

Tuesday, December 24

You will be objects of hatred by all the nations on account of my name.—Matt. 24:9.

Jesus' expression "on account of my name" means on account of adhering to Jesus for what he officially is, God's Messianic King. It means on account of our confessing and obeying him as our heavenly Lord whose commands we carry out as being ahead of any earthly ruler. It means sticking to the Messianic government that he represents and not dividing one's loyalties by mixing in the affairs of any earthly government. It means viewing oneself and acting as a slave not belonging to oneself but owned by Jesus at the cost of his lifeblood. Yes, it also means being a witness of the God and Father of Jesus Christ, namely, Jehovah, the Source of the Messianic kingdom. It requires us to identify ourselves as belonging to God's clean new system that he has in reserve for earth's inhabitants. It places one in the position of being an alien resident in this passing worldly system of things. Living up to Jesus' name obligates us to be no part of the world. *W 11/1 5, 6a*

Wednesday, December 25

The form of worship that is clean and undefiled from the standpoint of our God and Father is this: . . . to keep oneself without spot from the world.—Jas. 1:27.

Those Christian witnesses of Jehovah who desire to live in an unpolluted, peaceful Paradise earth, have their hope to live forever on earth under the heavenly kingdom of Jehovah God the Sovereign of all the universe. In that theocratic government Jesus Christ and his glorified congregation will reign as kings and priests for the endless welfare of all

mankind, the living and the dead. To this Government alone these hopes in an earthly Paradise look for deliverance from all the misrule over mankind by Satan the Devil and all his agents, demon and human. Because of such a grand, all-excelling hope they have no desire nor ambition for any political offices of earthly nations. They want no share in the community responsibility for the sins and corruption of politics. They know that the ones who keep clean from such worldly defilements will be the ones whom God will preserve. *W 11/15 27a*

Thursday, December 26

Although . . . the terraces themselves may actually produce no food; . . . I will exult in Jehovah.—Hab. 3:17, 18.

War always brings disagreeable conditions for those involved, especially for those under attack. Armageddon can be expected to bring hardships for those who are then under attack by the enemies of God's worshippers. Habakkuk prophetically envisioned extreme economic hardship for God's anointed one because of the international attempt to scatter the worshippers of Jehovah. It would seem as if there was nothing for these to live on. Their survival was in doubt! But will they panic in fear? Will they yield to the attacking enemies and renounce their faith and cease to be Jehovah's Christian witnesses? Will they lose hope and sink into the slough of despondency and die spiritually? No! answers back Habakkuk in speaking prophetically for them. Despite all these hardships brought upon them for their faithfulness to the one living and true God, Jehovah's Christian witnesses will cry out as did the prophet Habakkuk. *W 12/15 20, 21, 24a*

Friday, December 27

Put on the new personality which was created according to God's will in true righteousness and loyalty.
—Eph. 4:24.

We have learned to love Jehovah God because of his righteousness, good laws and loving-kindness or loyal love. We rejoice in the prospect of the entire earth's coming under his Kingdom rule. This we know will mean just and righteous rule for mankind, with permanent peace and security. Should not everyone who is happy to be close to this righteous Ruler of the universe as part of his earthly organization strive with all his might to reflect God's righteousness in his life by living according to His laws? This would certainly be showing loyalty to him, would it not? A person's Christianity is shown, not only by giving a public demonstration to the fact that he has dedicated himself to Jehovah God by being baptized in water, but also by manifesting a Christ-like personality. As God's righteous laws were in Christ's heart and motivated him, so they should be in our hearts and motivate our desires.
—John 5:30. W 10/1 19, 20a

Saturday, December 28

Whoever is not carrying his torture stake and coming after me cannot be my disciple. For example, 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?—Luke 14:27, 28.

To become a follower of Christ one must terminate involvement with the world's political affairs. (John 17:14) One must also expect that one's changed way of living will not be pleasing to former associates. (1 Pet. 4:4) Op-

position may come right with in one's family. (Matt. 10:35, 36) A learner must also know that persecutions do come. The apostles understood the issues and so, when persecuted, they rejoiced. Knowing about these things helps a prospective Christian to count the cost of discipleship to "see if he has enough to complete it." He must ask himself if he is prepared to pursue the course of Jesus and his faithful apostles in God's service, not only doing discipling work, but also upholding righteousness, even when put under some pressure by the world. W 5/1 20-22a

Sunday, December 29

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

The Theocratic Ministry School highlights the Bible as our source of divine instruction. It concentrates on helping all interested persons to become effective in teaching their own families as well as others the Word of God. It emphasizes the fact that we should not rely on our own wisdom in teaching others, but, rather, on God's Word, which is well described as the "word of life." The pattern of teaching used in this school is the same that Jesus used—his reliance on God's Word, the simplicity with which he spoke and his use of illustrations. The fact that simplicity is a key to effective teaching is encouraging to many. It has not been the highly educated or those "wise in a fleshly way" that God has called. So, with the help of the Theocratic Ministry School, even those who lack secular education can share the truth with others and be able to put the wise men of the world to shame by their knowledge.—Phil. 2:16. W 9/1 18, 19a

Monday, December 30

For all the peoples, for their part, will walk each one in the name of its god; but we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever.
—Mic. 4:5.

No question about it, the work of Jehovah's witnesses today is under the supervision of the glorified Lord Jesus Christ. Otherwise, it would be impossible for them to accomplish so much year after year, often in the face of great opposition. This work is being done just as Jesus said it would be. Yes, there are hundreds of thousands of persons all around the earth who are studiously following the glorious model Jesus left in Kingdom-preaching and disciple-making. Although the nations give their devotion to other gods, Jehovah's Christian witnesses follow the example of Jesus Christ in worshipping only Jehovah, and so they gladly make known Jehovah's name and will. Their determination is expressed in Micah 4:5. Having such a determination, they accomplish a marvelous work year after year, even as noted by our Yearbooks. W 1/1 1b; 10a

Tuesday, December 31

I will be joyful in the God of my salvation. Jehovah . . . is my vital energy; and he will make my feet like those of the hinds, and upon my high places he will cause me to tread.—Hab. 3:18, 19.

Yes, Jehovah is a God of salvation, and he will save his people. He will vindicate himself as our Savior and Deliverer. We will become witnesses of Jehovah in a further regard, when we behold him destroy all the enemies on earth and vindicate his universal sovereignty. This is not the time for us to weaken as we discern the hardships incidental to Har-Magedon shaping up and getting closer. Instead, let our voices ring out with the triumphant closing words of Habakkuk. Strengthened in our spiritual limbs by our exultation and joy in Jehovah, we will dash up to the safe heights of undefeated integrity toward God. There we will continue treading sure-footed as followers of the reigning King. Like bounding hinds we will leap into the blessings of God's righteous new order, as survivors of all the hardships of Har-Magedon. W 12/15 25, 26a

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