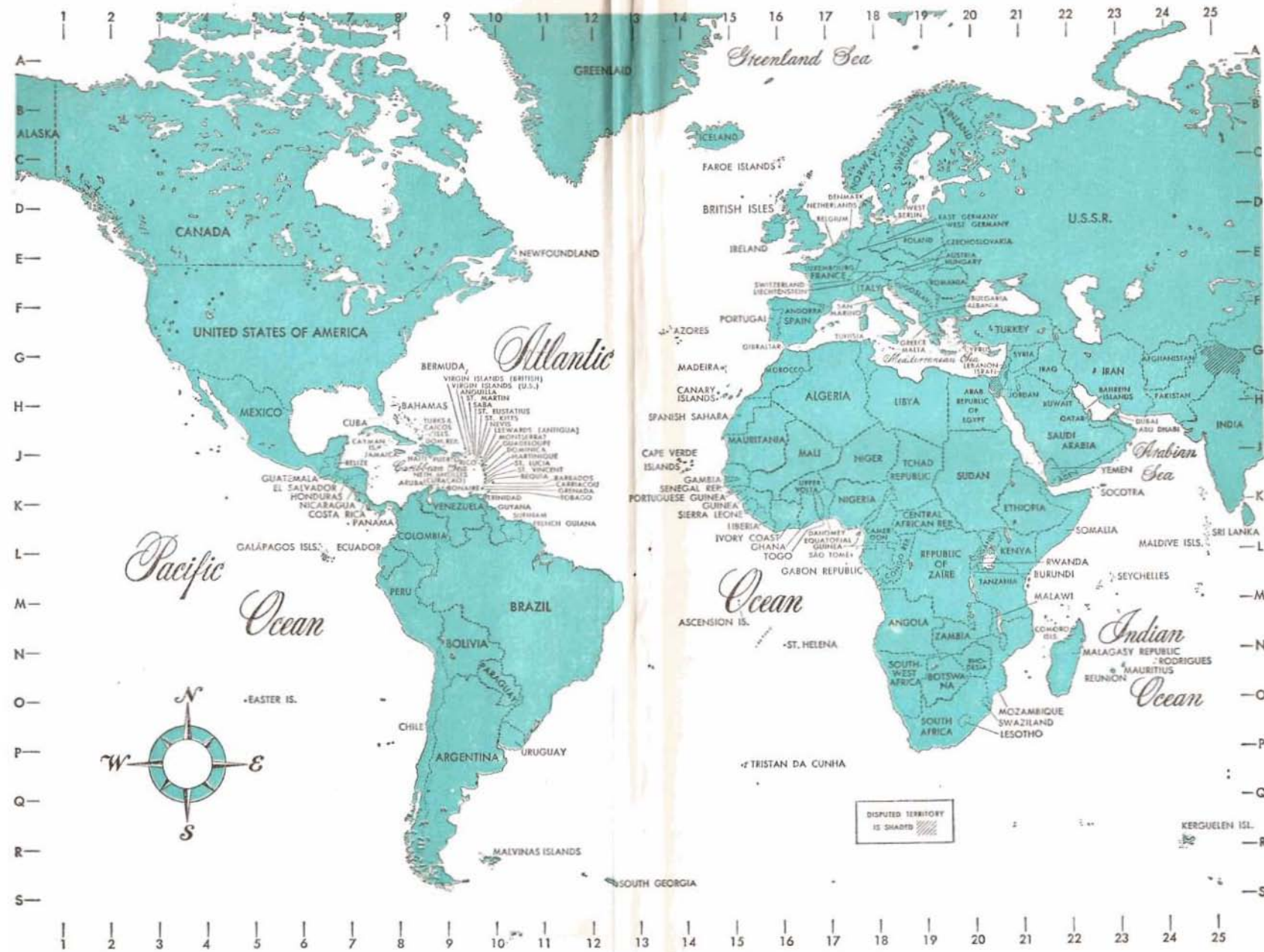


1976

YEAR
BOOK

1976

YEARBOOK
OF
JEHOVAH'S WITNESSES



1976 YEARBOOK

of Jehovah's Witnesses
Containing Report for the Service Year
of 1975

Also Daily Texts and Comments



Corporate Publishers

**WATCH TOWER BIBLE AND TRACT SOCIETY
OF PENNSYLVANIA
WATCHTOWER BIBLE AND TRACT SOCIETY
OF NEW YORK, INC.
INTERNATIONAL BIBLE STUDENTS ASSOCIATION
124 Columbia Heights
Brooklyn, N.Y. 11201, U.S.A.**

Branch offices appear on last page
Made in the United States of America

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1976 YEARBOOK of Jehovah's Witnesses

World wide Jehovah's witnesses have been rejoicing because of "the undeserved kindness of God which brings salvation to all sorts of men." (Titus 2:11) The 1975 service year report reveals that 295,073 men, women and children from all nations dedicated their lives to do the will of Jehovah God. These individuals have associated with Jehovah's witnesses in their 38,256 congregations around the world and have kept themselves very busy telling others about the things they have learned.

What have they learned? That God's kingdom is the only hope for mankind. Therefore, these newly baptized persons are studying the Bible diligently along with other witnesses of Jehovah in their Kingdom Halls. They are putting on new personalities. Yes, they are acting upon the fine counsel of the apostle Paul when he urged: "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. 4:22-24.

Jehovah God sees to it that these individuals are given a lot of assistance from the older men or elders in the congregation. Centuries ago, the apostle Paul left Titus in Crete so that he might correct things that were defective and make appointments of older men in city after city. This was done so that the proper lead might be given. As Titus visited the various congregations, he

kept on speaking things suitable for healthful teaching. With good guidance by the elders, benefits would be enjoyed by those in the congregation. That was Paul's wish, for he wrote: "Let the aged men be moderate in habits, serious, sound in mind, healthy in faith, in love, in endurance." Encouragement was given to those who were older in the truth and in age. They were to set a fine example for those just coming into the truth and associating with Jehovah's organization. In Titus chapter two Paul advised this elder to "keep on exhorting the younger men to be sound in mind, in all things showing yourself an example of fine works; showing uncorruptness in your teaching, seriousness, wholesome speech which cannot be condemned; so that the man on the opposing side may get ashamed, having nothing vile to say about us."—Titus 2:1, 2, 6-8.

Paul was very interested in everyone in the congregation, and Titus was to have similar concern. The apostle desired that the aged women be reverent in behavior so that they might recall the young women to their senses. Then, among other things, these young women would show love for their husbands and children. They too would be "sound in mind, chaste, workers at home."—Titus 2:3-5.

In those days, some slaves also associated with the congregations, and Titus was not to ignore them. Paul's counsel was: "Let slaves be in subjection to their owners in all things, and please them well, not talking back, not committing theft, but exhibiting good fidelity to the full, so that they may adorn the teaching of our Savior, God, in all things."—Titus 2:9, 10.

This fine elder appointed by the apostle Paul to look after the congregations in Crete was to be interested in everyone in the congregation. So it should be today. All the elders should be interested in everyone associated with Jehovah's organization, young and old. At the same time, the elders

themselves should set a fine example in good works, also in the use of wholesome speech. A Christian's language shows what kind of an individual he is. His conduct at home and in the congregation tells much about him. In every way, a Christian's habits must be exemplary, if he is to help others and "adorn the teaching of our Savior, God." *The New English Bible* puts it this way: "For in all such ways they will add lustre to the doctrine of God our Saviour."

The Christian's way of life, as observed by others, will make the Word of God brilliant. Why? Because people see what God's Word has done for that individual in putting on the "new personality." Certainly, the study of God's Word, the appreciation of the doctrine that God, our Savior, has given to us, really produces changes in the lives of Christians. Others can easily see this, if we allow the Word of God to control our lives and make them over.

The Word of God is not meant for persons in only one part of the world. Jehovah's witnesses feel the importance of preaching this good news in all parts of the earth. From around the world hundreds of experiences have been submitted by the Watch Tower Society's branch offices. Let us look at just a few countries. Those that we can cover here are listed alphabetically.

AUSTRALIA: The branch overseer writes: "In an effort to enlarge our love for any who will hear God's Word, 1,121 ships were worked at various ports. . . . Many seamen from countries where the work of Jehovah's witnesses has been banned have been able to get literature in this way."

In this vast country, many brothers and sisters witness by letter. One sister, upon reading about a couple whose young son was killed when thrown from his pony, wrote to the parents concerning the resurrection hope. Some time passed without a reply, but around Christmastime the sister received a greeting card from the mother, expressing gratefulness and asking her to write again. After this the woman's husband died and further letters containing Bible truths were sent to her. Six months passed without a word. But

you can imagine the sister's joy when she received a letter one day informing her that the woman and her oldest son were being baptized, and that the son had the pioneer work as his goal in life. Later this woman's mother also accepted the truth.

AUSTRIA: Some young brothers desiring a certain secular job had to attend a special training school for eight weeks of the year. As one of the brothers left home, his parents admonished him: "Never forget that you are one of Jehovah's witnesses." This young brother told the engineer that he would not be able to take part in some school ceremonies because of being one of Jehovah's witnesses. While his schoolmates said that this young man was narrow-minded, they soon changed their opinion. One day the teacher said that they would have a free discussion on religion. The young brother then talked to the entire class for about an hour concerning confession, Jesus Christ, the holy spirit and the organization with which he is associated. Fellow students now had a different opinion of this young man. He knew his Bible, and, in addition, his conduct at the school added luster to his beliefs.

Love for Jehovah gave this young brother the opportunity to speak with others about the truth during this period of his special training. He was able to have a daily Bible reading with his roommate. Soon one of his school colleagues went along to the congregation meetings with him. How fine it was that this young man never forgot those words of his parents: "Never forget that you are one of Jehovah's witnesses."

BARBADOS: Basically, the people on this island are conservative and do a lot of thinking before they decide to do something about the truth. During the past year a faithful sister presented a copy of *Kingdom News* to a certain man who responded by inviting her into his house, saying that he wanted to talk to one of Jehovah's witnesses.

Once inside, he said: "I want to be one of Jehovah's witnesses. What must I do to become one?" The sister, of course, highlighted knowledge and association, and invited him to attend meetings at the Kingdom Hall. After attending his first meeting, he remarked: "Never have I felt so happy in all my life." Within eight months the man and the woman with whom he had been living were legally married, and were preparing to undergo baptism. The Word of God changed their whole life and, in turn, enabled them to engage in good conduct that adorned the Word of God.

BELGIUM: The excellent attitude of one of Jehovah's witnesses helped a certain man to embrace true worship. One of Jehovah's witnesses was associated with

a group of bricklayers, some of whom could not stand even the sight of the Witnesses. It so happened that one of these bricklayers, new at this kind of work, was unable to fix the corner of a wall. Naturally, he did not want to ask one of Jehovah's witnesses to help him. He became more and more nervous and angry, perspiring freely as the wall went from bad to worse. The Witness saw what was taking place, left his work and asked this man if he could rectify the situation. After correcting the work, this brother came over to the man about every two hours to give him some help. During the weeks that followed he gave this new man some very useful suggestions.

The hatred that this bricklayer had for Jehovah's witnesses could not possibly continue after such expressions of consideration. Moreover, he noticed that the brother showed the same attitude toward all the workers on the job. If they needed help, the Witness was willing to teach them. He did not loiter at his work either. Nor did he steal anything from the building site. While this new man was working on the job, he realized that Jehovah's witnesses possessed the truth. The attitude of this witness of Jehovah encouraged him to study the Word of God. Finally, this man himself accepted the truth. The good conduct of the brother had 'added luster to the doctrine of God.'

BOLIVIA: Much effort was lovingly expended during the service year by "roving special pioneers." They worked in isolated territory for four months. Consequently, twenty unworked provinces in Bolivia received the Kingdom good news for the first time. Due to this good work, much progress has been made in some mining towns. Many humble Bolivian miners made big changes in their lives after learning the truth. These miners' lives are steeped in pagan superstition, and because they work in the cold, high in the mountains, it is common for them to chew cocoa leaves to deaden the pangs of hunger and extreme cold.

While some of these special pioneers were visiting the congregation at Chorolque, seventeen thousand feet in elevation, a man who was studying the Bible with Jehovah's witnesses was contacted. He emphasized how difficult it was to drop the pagan ways, because of the fear of man. The Bolivian miner leads a close community life with his fellow workers, and the pressure to conform to tradition is deeply rooted. Many miners feel that if they do not make a sacrifice to Pachamama (their goddess of the earth) before entering the mine, they will have an accident, or may even lose their lives because of offending this goddess. To

stand alone takes real courage and God's spirit. In this area, a small group of Jehovah's witnesses are making over their personalities to follow God's way.

In the vicinity of another mining town, San Vicente, there were only four baptized brothers. Little did the pioneers realize that in the ten-month period between visits the Kingdom truth would flourish there, until there were twenty-one baptized publishers. One never knows where God's "sheep" will be found.

Nor can we tell in advance just what a piece of literature containing God's message will do, or where it will go. The Society's pocket-sized books have brought about wonderful results. For years a university student had many doubts about Bible matters. One day he picked up the book *Is the Bible Really the Word of God?*, which a family member had obtained. This young man became so engrossed in the material that he read the publication all the way through before putting it down. When the Kingdom publisher returned, a study was started with this university student. The young man began attending meetings and shared his newfound knowledge of God with his girl friend. Moral changes had to be made in their relationship before he could qualify to be a preacher of the good news. However, he married the young woman, and at a recent circuit assembly both of them were baptized in symbol of their dedication to Jehovah. God's Word truly has power to make changes!

BURMA: Even young children among God's people can guard the heart and act according to Bible principles. A six-year-old girl whose father is an elder in the congregation was taken to her grandparents to spend a few days with them. When sitting at the table for lunch, she noticed that her grandmother had prepared some small roasted animals for lunch. She asked: "How were these slaughtered?" The girl wanted to know if the animals were properly bled. When the grandmother answered that they were not bled, the young girl said that she could not eat any. Of course, the grandparents were surprised and asked, "Why not?" This six-year-old said: "My father told me that as a Christian I should not eat that which is not properly slaughtered." The grandmother then tried to persuade the little girl to eat some of the food, saying that the father was not there but was fifty miles away. Why, her father would never know anything about it! But the young girl replied: "I don't worship my father. Even though he is not here to see me, Jehovah God, whom I worship, is here." The conversation paved the way for those elderly people to get interested in the truth.

CENTRAL AFRICAN REPUBLIC: Often there is strong opposition to the truth from persons within a Christian's household. (Matt. 10:36) However, when one takes a firm stand for the truth and manifests the fruits of the spirit, that person's conduct adds luster to the Word of God. In a small village a woman began studying the Bible with one of Jehovah's witnesses and started attending their meetings. She faithfully did this until she dedicated her life to Jehovah and underwent water baptism. Her husband then became strongly opposed, and when his wife prepared to travel to a district assembly he not only refused to give her money necessary for the trip but said that he would tear up their marriage certificate if she went to the assembly. A special pioneer living nearby who had helped this sister lovingly gave her half of her allowance for the month and assisted this woman to get to the assembly. When she returned, her husband angrily left. He found another woman and brought her home to live with him, in the same house in which he lived with his first wife. Though this brought tremendous emotional pressure upon the sister, she faithfully remained in subjection to her husband, manifesting "chaste conduct together with deep respect."—1 Pet. 3:1, 2.

Finally, the husband sent the second woman away. After this, he told the special pioneer that seeing his wife's faithful endurance made him realize that she really had the truth. He obtained the book *The Truth That Leads to Eternal Life* and studied it carefully. Now this man is actively striving to develop the same integrity toward Jehovah God that his wife has shown. What brilliance this wife's conduct gave to the doctrine of God, our Savior!

CONGO: The brothers in this land have had a year filled with theocratic activity. In addition to their doing the preaching work, several Kingdom Halls have been built and a number of others fully renovated. Now all twelve Kingdom Halls in Brazzaville have electric lights and eleven of them have sound systems, enabling everyone to hear easily. Due to the changes and improvements, already there has been a marked increase in meeting attendance.

In the Congo, a certain young girl had a strong desire to serve God and wanted to become a nun, but the parents were not in favor of this idea. Later in life she often thought of the Bible text that says "the workers are few." (Matt. 9:37) She was always sorry to see the bad conduct of the priests and the trouble that the church members seemed to have.

Could there be a better church somewhere? One day she asked an individual where she could go to learn more about religion, and was told that perhaps Jehovah's witnesses could help her. Later on, she talked about it to another neighbor who was a religious teacher; he also was quite disgusted with conditions in the church. In an effort to find the truth, they decided to visit every church in town. They started with Jehovah's witnesses. Arriving at the Kingdom Hall, they were surprised. Never before had they been received with such hospitality. The Witnesses were so warm and friendly and the meeting itself was very good! After the meeting this woman's neighbor asked for a Bible study and both of them got *Truth* books. On their way home they agreed that there was no need to visit any other churches. They had found the truth and they would stay with it!

This woman learned fast. That same week she told the man with whom she had been living immorally, and by whom she had a child, that they would have to stop living together because Jehovah God does not tolerate fornication. Shocked, he had to move out. This woman now started to preach to her friends and family, including her oldest daughter. This fourteen-year-old daughter refused to receive confirmation in the Catholic Church because she also wanted to be one of Jehovah's witnesses. Soon, the mother, the daughter and the neighbor were preparing to be baptized. Indeed, the applied counsel of God's Word enables individuals to lead lives pleasing to Jehovah.

The Kingdom-preaching activity of Jehovah's witnesses in *Gabon* comes under the direction of the Society's branch office in the Congo. Though the work is under ban in this particular African land, it is encouraging to learn that during April there were 26 temporary pioneers there. These hardworking brothers and sisters averaged 111.6 hours in the field service. This fine work was done even though they could be arrested and be put into prison if found preaching. That takes real faith!

In this land, too, preaching the Word has had a good effect on many. To illustrate: Three young Gabonese girls took up prostitution as a means of making a living. Upon learning about the Bible's moral standards, they changed their lives, harmonizing them with Scriptural principles. This meant leaving their former way of life and taking up humble work, such as being washerwomen. They also had to be very courageous in refusing their former partners in sexual impurity. But they made these changes and are now faithful

Christians, having symbolized their dedication to God by water baptism.

CYPRUS: After the Turkish invasion of Cyprus, it became necessary for the brothers in the southern part of the island to help those who became refugees from the northern part. A large amount of secondhand clothing and blankets were distributed among the brothers. Foodstuffs and other necessary things were purchased for their use. The branch overseer reports that none of these brothers and sisters had to stay in tents or suffer from the want of food and clothing; all of them were able to settle in houses.

When the Turkish invasion took place, a certain family had to abandon their home and all their belongings and flee. The woman was pregnant and they also had a thirteen-month-old baby. They found a small house just outside of Limassol, but were very unhappy and desperate. The mother was crying most of the time, wondering why all these bad things were coming upon mankind. In October of 1974 a young witness of Jehovah visited this woman, spoke to her about world conditions and left her some good news in the form of the *Watchtower* and *Awake!* magazines. Later, the Witness visited again and explained the Kingdom hope. The woman listened with pleasure, but was suspicious that this was a trap. She had one or two Bible discussions. Thereafter the family moved to a better house in Limassol. "We can get rid of Jehovah's witnesses too," the woman told her husband. So they left, not telling anyone their new address. But they were in for a surprise. The very morning after moving they opened their door and saw the same sister who had been making return visits on them. Without knowing it, they had rented a house right next door to Jehovah's witnesses! In fact, the woman learned that she was surrounded by families of Witnesses—one to her right and one to her left. What else was there to do but start studying the Bible again? The woman now says: "How glad we are for that, because my husband and I were baptized in July 1975 at a circuit assembly."

DAHOMEY: While engaging in door-to-door preaching work, a brother met a young couple who obviously were in the middle of a family quarrel. Being allowed to speak, he read Ephesians 4:26, where it says: "Let the sun not set with you in a provoked state." Then he went on with his sermon. The young couple were very pleased to learn of this fine principle and accepted the invitation to attend a public meeting at the Kingdom Hall that very day. It so happened that the talk was on marriage. This further helped them to

appreciate the practical counsel that one can find in God's Word. Deeply moved by what they heard, they readily accepted the arrangement for a home Bible study.

After just a few weeks of studying the Bible, they realized it would be necessary to bring their lives into harmony with God's Word, and took the necessary steps to have their marriage legalized. Soon the wife began sharing in the field service, and the husband was making very fine progress. How happy they are that the brother was alert and offered helpful Bible counsel! Now their lives, too, can add luster to the Word of God.

There are undoubtedly many who are "skinned and thrown about like sheep without a shepherd." (Matt. 9:36) One Sunday morning a Catholic man went to church but the priest told those in attendance that he had not prepared any sermon. For that man, this was 'the last straw.' He decided to leave the church and look elsewhere. But where would he go? For some time he had prayed about the matter. He recalled having talked to Jehovah's witnesses from time to time and so decided to go to the Kingdom Hall. The man talked to some brothers at the meeting and a Bible study was started with him. After going through chapter two of the *Truth* book, he wrote a letter to the church saying that he was no longer a member. The priest visited him, but the interested man told the priest that after thirty-three years of being "hungry and thirsty" he had now found the truth.

The Bible study continued. Some weeks later, the man told the brother conducting the study that he owned a hotel noted as a place where immorality was carried on. He asked what he should do. The brother showed him the Bible principles involved and the man decided to sell the hotel. Not long afterward, he got rid of that business and with a clear conscience became a very serious and zealous publisher. Those who make such changes in life 'adorn the teaching of their Savior, God, in all things.'

EL SALVADOR: About fifteen years ago, a missionary found a couple who showed some interest in the Kingdom message. Repeated efforts to start a home Bible study did not succeed because the man's secular work as a member of a musical trio interfered. Years passed, the musical trio prospered, and they were called on to perform at dances, banquets and other occasions. Leading such a life, the man fell into more worldly ways. This caused problems in his marriage. Although being a nominal Catholic, he stopped at-

tending church because he could not accept the use of images in worship. In time, his wife left him for a seven-month period to visit a daughter in Canada. During that time of loneliness, he reflected on his life and its lack of purpose, and concluded that what was missing was spirituality. He wanted to be close to God. For the first time in his life the man knelt down and prayed to God that he might find the true religion. That very morning he remembered the missionary who had called on him years earlier. Although he did not remember her religion, he felt that she could help him to come to know God. Through the years, he had seen her on the streets of the business district. Every day he went there, looking for this missionary. On the fourth day, spotting her, he literally ran after the sister, calling out "Madam, Madam." She had a faint recollection of this man, who immediately asked for a Bible study. Arrangements were made to study with him and his eighteen-year-old son. After a few months, the man's wife returned from Canada after receiving glowing letters from her husband and son stating that they had found the truth that will lead to eternal life. The family began attending all weekly meetings of the congregation. Their personalities soon had changed. The son was baptized and began temporary pioneering. Both parents became active in the preaching work and planned to be baptized at a district assembly in December of 1975. All of them are continually expressing their deep appreciation for the privilege of coming to know Jehovah and his ways, and they are delighted with the peace and happiness that now prevail in their household.

As a little girl, one woman had a great desire to know the only true God, the Father of Jesus Christ. She was raised a Catholic and fruitlessly searched for God in one church after another. As a young girl she began living with a married man many years older than she was. Her life centered around this man. Fourteen years passed. Still her desire to know Jehovah was not satisfied. Then suddenly her companion lost his life. Having centered her life around that man and material things, she saw no ray of hope for the future. What would she do? From that time on, the woman suffered from insomnia, had no appetite, lost weight. Life had little meaning. If she wanted to keep living, she knew that she had to find the true God. That was her only hope.

One day this woman went to the cathedral and prayed to God. Her prayer changed to tears and she cried and cried. She remained there for hours but no relief came. She left, walked into a bookstore and

bought a Bible. She reasoned that since God has given us his written Word, certainly someone should understand it. So from church to church she went, speaking to any she thought could help her unlock the mysteries of the Holy Book.

Then one evening this woman went to visit a neighbor. While she was there a young lady came to the door. The neighbor recognized her as one of Jehovah's witnesses and said that she did not have any interest in listening to what the young lady had to say. But the searcher for truth rushed to the door and asked the young lady: "Can you help me to understand the Bible?" Indeed she could! A Bible study was started that very night. She was so hungry to learn the truth that arrangements were made for the study to be held every day for ten days. Day by day, the woman drank in the knowledge of God's Word. Her life changed. For the first time in many years, she began to sleep and regain her appetite. Before long she was like a new person. Sometime later she was baptized. Now she finally has found what she had been looking for all her life.

Fiji: A thrilling event for the brothers in Tahiti was the visit of Brothers N. H. Knorr and F. W. Franz in February 1975. Though the meeting held for the benefit of the Tahitians in Papeete was not publicly advertised, 749 attended. The next evening 500 came to view colored pictorial slides shown by Brother Knorr at one of the local Kingdom Halls. During the visit, Brother Knorr made arrangements for a new branch office of the Watch Tower Society to be established, and by April 1, 1975, Tahiti became a new branch, separate from Fiji. The branch overseer says: "This is truly an outstanding achievement since the work in Tahiti started only sixteen years ago when three families from Los Angeles, California, in the United States, moved here to serve where the need was greater."

The branch overseer goes on to say: "No sooner had Fiji lost one of the nine countries it was administering than another country was added, the Tokelau Islands, a group of three small coral atolls situated 270 miles north of Western Samoa, with a total population of 2,000 people. Two small groups of publishers and interested ones were located on two of these islands. How did the work get started here? Two local doctors, while attending medical school in Fiji, received the truth, and on their return to their home country they began preaching the good news and organized meetings." How marvelous it is to see young

men coming to a knowledge of the truth in one land and then returning to another to carry the Word of God to the people! And so the message of the Kingdom gets out into every nook and corner.

Would you be willing to leave a comfortable five-bedroom home in a modern city and move with your wife and eight children to a materially poor and undeveloped island to serve where the need is greater? In 1973, this was the question that faced Brother David Wolfgramm, a citizen of the Tonga Islands. When Brother Wolfgramm handled a meeting part entitled "Am I Free from the Blood of All Men?" he says he came to see where his responsibility was. The Wolfgramms moved to Tonga and have been a very welcome addition to the group publishing the good news there. They have shared in pushing the work farther afield into more than 150 islands of the group.

FRANCE: The year 1975 will be memorable in the history of Jehovah's witnesses in France. The most noteworthy event was the lifting of the twenty-two-year ban on *The Watchtower*. Though efforts were made over the years to have this ban lifted, they were without success until now. A few weeks after a new president had been elected, a letter (dated June 10, 1974) was sent to him personally by the French Association of Jehovah's Witnesses. It requested that the ban on *The Watchtower* be lifted. The Association received an acknowledgment informing them that the matter would be examined. Finally, the *Journal Officiel* of the French Republic, dated December 1, 1974, published a decree made on November 26, 1974, annulling the decree of December 19, 1952, which had banned the circulation, distribution and sale of *The Watchtower*. Thus the French brothers were able to receive the January 1, 1975, issue of the French *Watchtower* for their personal study and meetings. A few weeks later they were able to begin offering this magazine from house to house. How happy they were!

To add to this joy, in December 1974, the one thousandth congregation was organized in France. In May 1975 a new peak of 64,091 publishers was reached in France. The "Divine Sovereignty" assemblies were held at the close of the year, and the total attendance at the seventeen assemblies in France reached 82,349.

The country of *South Vietnam*, which has been taken over by the Communists, now is under the supervision of the Society's Paris branch office. As far as can be learned, there are about 100 of our brothers remaining in Saigon. Looking back over the past year,

all of Jehovah's witnesses are grateful for the protection the Almighty Sovereign of the universe, Jehovah God, has granted their fellow believers in that land. Before the Communist take-over in April, Jehovah's witnesses in South Vietnam experienced six consecutive monthly publisher peaks. They reached a peak of 120 proclaimers of the good news. Three congregations were meeting in the branch home and a missionary home. The average meeting attendance on Sundays ran around 180 persons. During the year, a district assembly was held in Saigon. The highlight of the year was Brother Knorr's visit in Saigon before the take-over by the Communists. At that time he showed photographic slides of the work of God's people in different parts of the world, and then gave a very encouraging talk.

After Saigon fell, all communication with the local brothers ended. They having received good counsel and Scriptural help in previous years, we feel certain that their faith will manifest itself. For the first time, these brothers will have to continue preaching without the aid of missionaries. However, Jehovah knows their situation, and we are confident that he will continue to protect and care for the faithful ones.

In the evacuation of South Vietnam, many thousands of people were sent to various nations, particularly the United States. One missionary couple that came out of Vietnam have now been assigned to work in one of the refugee camps in California. They have met many whom they knew in Saigon, and so these missionaries are going from tent to tent, and Bible truth is reaching hearing ears. Regular congregation meetings are being held at one of the refugee camps. Surely Christians world wide will continue praying for their brothers in South Vietnam.

HONDURAS: September 18, 1974, was a date of calamity in Honduras. Hurricane "Fifi" struck and brought upon that country the worst natural disaster in its history. In hours, some 1,600 brothers—two thirds of all the Witnesses in the country—found themselves in a devastated area. The hurricane left behind a wreckage that destroyed communications, roads, bridges and homes. It was truly a disaster. Immediately, however, a full-scale loving relief effort was begun by the local Witnesses and fellow believers in other parts of the earth. Within hours, Christian love displayed itself, and relief from many directions came flowing into Honduras. Before the month had passed, sixty-three thousand pounds of supplies were distributed among the needy brothers, their families and friends.

By Wednesday, November 6, the brothers and sisters of Honduras, as well as interested persons, hurled all the obstacles related to the hurricane and assembled at a one-day circuit assembly, which was held in the heart of the devastated region. That evening four thousand persons were in attendance. Not only were they interested in restoring material things; they needed spiritual food. Emotions ran high and tears of joy came to the eyes of our brothers as they saw and heard their brothers and sisters around them. They then realized for the first time the full impact of having been preserved alive, with not one missing, although many came from towns and villages that had been almost totally wiped out, leaving hundreds, yes, thousands, dead. Amazingly, not one Witness lost his life in the hurricane. Many expressions of appreciation for the love they had been shown were made on the part of all the brothers.

INDONESIA: The healthy activity of Jehovah's witnesses in Indonesia has drawn the ire of religious leaders. Moslems view the house-to-house work as "an intrusion." The nominal Christian clergy say that Jehovah's witnesses are creating confusion.

Relentless pressure has been applied in local areas to have the organization banned, or at least restricted, including the doing of house-to-house preaching. The government has now forbidden house-to-house calls with literature and also has ruled that no approach may be made to those who already have a religion. Jehovah's witnesses in Indonesia are adjusting to the new situation. They call on all who formerly showed interest and they do incidental witnessing, as well as find other ways to present the good news.

ISRAEL: This country, with all its troubles, has enjoyed another outstanding year of progress in the congregations. They had a 21-percent increase in publishers, reaching a new peak of 263 in April 1975. There were 444 in attendance at the Memorial celebration. These figures are not large in comparison with some other lands, but they show that progress is being made in a land where the going has been difficult.

The branch reports an experience of a young man with a criminal background, and whose aunt was associated with one of the congregations. She often witnessed to this young man, but he never responded. Then one day he agreed to attend a talk given by a visiting zone overseer. The talk impressed the man greatly. He soon accepted the offer of a home Bible

study and the influence of God's Word on his life has been so great that he has left his former way of life, has become active in the field service and has dedicated his life to Jehovah. The big change made in his personal life also saved his marriage. He and his wife were at the point of getting a divorce, having nothing in common on any subject. But now that they are both publishers of the good news, they live according to Bible principles and are happy members of the Christian congregation.

The issue of neutrality came to the fore very prominently in Israel during this past year, and brothers are serving prison sentences because of their Christian stand. Sometimes their families have been deprived of food because these young men were the bread-winners. But the brothers in the congregation have rallied to their aid and provided the families with their needs. Some of these imprisoned brothers had been elders or ministerial servants. Members in the congregations have filled these positions too. So fine progress was maintained throughout the year, despite this interference.

LEBANON: Like other parts of the world, Lebanon has seen much trouble. Throughout the spring and summer and now in the fall of 1975 there has been much heavy fighting between the rival political factions in and around Beirut, the capital. Despite explosions and machine-gun fire day and night in all parts of the city, resulting in loss of material things, none of Jehovah's people have been reported killed or injured. This is truly remarkable because many of them were living in areas where some of the heaviest fighting has occurred.

There are many stories of narrow escapes through gunfire and rocket attacks. One meeting place was badly damaged and the congregation lost its chairs and other material things. At times, meetings had to be held in family groups while the fighting raged outside. But all have been spiritually fed throughout this continuous turmoil. The preaching work also has gone on as the brothers have spoken to frightened neighbors about God's kingdom and the time when war will be no more.

Some time ago a committee of a Protestant church in Aleppo, Syria, met to consider ways of opposing the activities of Jehovah's witnesses. After much discussion one of the older men expressed the opinion that there appeared to be many conflicting ideas about the Witnesses. So he felt it would only be fair for some of the committee to speak with them, getting

information firsthand on what they believe. All of those present were very much against this idea. So this gentleman said that if they did not want to appoint some member of the committee to make the investigation, he would do it himself.

After many discussions with the Witnesses over a period of a year, he informed the church committee that, rather than opposing Jehovah's witnesses, they should learn from them and help them in the work they were doing. That was enough to get him kicked off the committee. This shocked him in view of all the years of service he had rendered to the church. So the man began attending meetings of the Witnesses. He saw what true brotherly love is and what the spirit of cooperation means among those responsible for the oversight of the congregation. Soon he was publishing the good news. Of course, he did not neglect calling on his former church colleagues to give them the message of the Kingdom. This brought much opposition and persecution from his family and others, but he stood firm and was recently baptized in symbol of his dedication to God. How happy this man is to have learned in old age how to serve Jehovah acceptably!

MALAYSIA: Many young brothers and sisters here must show real fortitude and face severe parental opposition. Two brothers, ages seventeen and eighteen, experienced opposition because they refused to participate in pagan customs and rites in connection with their grandmother's death. These boys were beaten, abused and threatened with broken legs, expulsion from the house and confinement in a boys' institution. But they would not compromise. Two friends of these boys also were harassed. Their parents often came to the Kingdom Hall, shouting loudly at the brothers assembled, once even dragging two of the boys away. However, these four young men continued to attend meetings regularly, and they shared in the field service. Though often punched, kicked and treated badly, they are doing well. They prepare thoroughly for every meeting and comment frequently. They show the zeal and integrity peculiar to God's people. Happily, some of their own fleshly brothers and sisters are now showing interest in the truth.

MOZAMBIQUE: On June 25, 1975, Mozambique received its independence from Portugal. There was a festive spirit throughout the land and everywhere was heard the cry "Viva Frelimo!" When such nationalistic feelings exist, problems arise for those who wish to remain neutral.

Because Jehovah's witnesses maintained Christian neutrality in Malawi, having refused to join a political party, they fled from Malawi and were located in six refugee camps along that country's western border in Mozambique. They are now being repatriated. Some of these refugees were taken by truck to the Malawi border where a "welcome" speech was delivered to them by the Malawi government minister of the Central region. He said: "You left Malawi of your own accord, and now you are returning of your own accord. The ruling Malawi Congress Party is still here. Now go back to your homes and cooperate with your local party officials."

This repatriation from Mozambique to Malawi began on August 19. So, as the 1975 service year ended, thousands of our Malawian brothers were walking the roads leading to their homes. Some of them had to walk as much as two hundred miles or more. Many, on arriving in their home villages, found that the local villagers would not help them for fear of reprisals from political officials. In one region a circular was sent to all party representatives stating that Jehovah's witnesses should not be allowed into their own villages unless they were prepared to buy a party membership card. In many cases they have had to flee into the bush for safety. Some of them have been beaten badly because of their refusal to compromise. Another report has come through saying that some of the brothers were stripped naked and paraded before local villagers for the same reason. Only Jehovah can make "the way out" for our repatriated Malawian brothers. (1 Cor. 10:13) They are unwanted in their own country and they cannot return to Mozambique. There is nowhere for them to go.

Yet, in spite of all these difficulties, many new ones have associated with them and more than 2,000 were baptized last year.

During the last year the Society continued to give much help to our Malawian brothers in the refugee camps in the northern part of Mozambique. By June 1975, well over \$200,000 (U.S.) had been spent on their behalf. The largest single expense was food. Twenty tons of clothing, mostly mailed from South Africa, were supplied to these refugee brothers. They were also sent medical supplies.

Furthermore, the Society arranged to have one copy of the Cinyanja-language *Truth* book, as well as a copy of the book *Listening to the Great Teacher*, also in Cinyanja, given free to each publisher in the camps.

The *Watchtower* magazine reached them regularly, too, at no cost to them. Our refugee brothers greatly appreciated the consideration and generosity of their brothers earth wide who made these relief measures possible. But now the situation is bad, and the majority of the brothers, it seems, are being forced to return to Malawi, with nowhere else to go. All we can do now is pray in behalf of our brothers in Malawi. The prayers of the righteous have much force.—Jas. 5:16-18.

NORWAY: Incidental witnessing brings results. A circuit overseer was traveling by train to attend a meeting. Opposite him was a young man reading a book on politics. The brother asked this individual if he believed that the world could be saved by politics. No, the young man did not believe that the world could be saved by any means. The brother started to talk to him about the Bible. The young man asked many questions concerning Gog of Magog, the harlot of Revelation, and so forth. He listened intently, and when they reached their destination they exchanged addresses.

The next week the young man traveled twenty-five miles by bike to the branch office in Oslo to obtain eight books. Upon reading what Revelation, chapter seventeen, means, he went to the State Church and resigned. A Bible study was arranged with the young man. He has really shown concern for his family and has made many trips back home to witness to them and to other relatives. A study was begun with his own brother, who is now making fine progress. All of this happened within four months and really highlights the need to have an evangelizer's spirit.

PAKISTAN: For twenty-eight years there have been publishers in Pakistan. This relatively new land was formed on August 15, 1947. Since then, two missionaries, along with a number of other brothers, have worked diligently among the nation's 66 million people. The going is difficult, but the joy of the publishers is wonderful as they see progress being made in this Moslem country. Could you keep your enthusiasm up for years and be overjoyed with twenty-six people dedicating their lives to God in one year in the entire country? Well, the missionaries, pioneers and congregation publishers of Pakistan rejoice that they now have a new peak of 184 publishers.

While working for the government a woman learned the truth and was baptized. When her contract ended last year, the question arose: 'Should I return to my own country or continue serving where the need is

greater?" She has arranged to retire from secular work and stay in the congregation where she learned the truth and now is enrolled as a regular pioneer. With only five congregations throughout the whole land, what joy the brothers and sisters of Pakistan express in finding twenty-six new disciples of Christ Jesus in one year, as compared with a previous high of seventeen.

ZAIRE: Jehovah's witnesses in this land are not recognized by the government. While there is no outright persecution in most parts of the country, this lack of recognition has caused considerable difficulty for God's people. Large assemblies cannot be held. Congregation meetings are often closely watched by local authorities, and threats are made to deter the Witnesses from preaching openly. Because the brothers and sisters keep their neutrality, some have had their jobs taken from them, or have experienced beatings and imprisonment. Their children have been expelled from school. All of this, however, does not discourage the Kingdom publishers. They have not slowed down in their preaching activity. To the contrary, a greater witness than ever was given in Zaire during 1975.

THE WHOLE WORLD: For your convenience, the annual report of Kingdom preaching in the whole world is set out on pages 24-31. Listed there alphabetically are all the Watch Tower Society's branch offices, and under each branch the various countries under its care. It is truly an encouraging report, for it shows that Jehovah has directed his people, and during this past 1975 service year a grand witness has been given. Those enjoying the privilege of making known the Kingdom good news reached a peak of 2,179,256, which is 157,824 more than the number of those advertising God's kingdom last year.

People have to know about the kingdom of God. Jesus Christ declared: "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) So, diligently, this worldwide preaching of the good news goes on, and these servants of Jehovah spent 382,296,208 hours in talking to people about the divine purpose, eleven million more hours than during any previous year.

Jehovah's witnesses were interested, too, in leaving things to read with the people who were anxious to learn more about God's purpose. So world wide during their twelve months of field service they placed 28,410,783 bound books and Bibles and 12,163,807 booklets of 32 or 64 pages each, as well as 293,705,005

Watchtower and *Awake!* magazines in addition to the 2,111,730 subscriptions for these magazines. However, they were not satisfied merely with placing literature. They made return visits, trying to encourage the people to read the literature, or even study the Bible with Christian publications as an aid. In fact, Jehovah's witnesses were able to conduct 1,411,256 home Bible studies each week in the homes of interested persons. They made 155,336,481 return visits during the year. What a tremendous effort they put forth to help people to get an understanding of God's Word!

To aid Jehovah's witnesses in the Kingdom-preaching work, in their own printing plants in the United States, Germany, Finland and Greece, and in other printeries, they manufactured 63,305,420 bound books and Bibles and 513,705,582 *Watchtower* and *Awake!* magazines, as well as 22,190,340 booklets, so that people in all nations who wish to read and study the Word of God can do so with the aid of these publications.

The Watch Tower Bible and Tract Society of Pennsylvania had, on the average, 2,456 missionaries working throughout the world and they are included in the 15,734 special pioneers. These special pioneers are working 150 hours every month in the preaching work. Additionally, there were 114,491 regular and temporary pioneers devoting about 100 hours a month to the field service. On the average, each month throughout the whole twelve months there were 1,932,224 congregation publishers, many of whom spent from 10 to 20 hours in the field service. All these fine workers total up to 2,062,449 publishers, on an average, out in the field each month. And sometime during the year they attained the high peak of 2,179,256 publishers.

During the 1975 service year Jehovah's witnesses were able to help 295,073 individuals see the need of dedicating their lives to Jehovah God and being baptized in water to symbolize that dedication. They are now associated in 38,256 congregations in 210 countries.

These are not the only people interested in the work that Jehovah's witnesses are doing. Each year at the time for the celebration of the Lord's Evening Meal, or Memorial, many of those with whom Bible studies are conducted, and other interested persons, come together with Jehovah's witnesses at their Kingdom Halls world wide. On March 27, 1975, after six o'clock in the evening, 4,925,643 persons gathered together to commemorate the death of the Lord Jesus Christ. This means something to them. Jesus' death upon the torture stake can mean everlasting life for them, if they exercise un-failing faith in Jehovah, his Son and the kingdom by

1975 SERVICE YEAR REPORT OF

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

Country	Population	1975 Peak Pubs.	Ratio, One Pub- lisher to:	1975 % Inc. Av. over Pubs. 1974	
U.S. of America (G-6)	211,900,000	560,897	378	534,765	6
Bermuda (G-9)	60,000	200	300	180	28
Alaska (A-49)	404,988	1,310	309	1,200	7
Argentina (P-9)	25,050,000	31,140	804	29,180	15
Malvinas Islands (R-10)	2,098	3	699	2	-33*
Australia (M-31)	13,542,100	28,813	470	27,610	6
Austria (E-18)	7,479,000	12,256	610	11,692	7
Bahamas (H-8)	200,000	524	382	475	40
Turks & Caicos Isls. (H-9)	6,000	13	333	14	10
Barbados (J-10)	251,200	1,209	208	1,120	12
Bequia (J-10)	5,200	26	200	24	20
Carriacou (K-9)	8,300	30	277	28	-7*
Grenada (K-10)	98,800	299	330	265	13
St. Lucia (J-10)	105,500	278	379	240	26
St. Vincent (J-10)	92,950	174	534	155	18
Belgium (E-17)	9,705,248	19,624	495	18,620	8
Belize (J-7)	128,155	603	213	571	4
Bolivia (N-9)	5,633,790	2,400	2,347	2,020	23
Brazil (M-11)	107,661,000	103,173	1,044	95,894	17
British Isles (D-16)	54,603,000	78,736	693	75,168	4
Malta (G-18)	320,000	89	3,596	83	24
Burma (B-29)	28,750,000	822	34,976	764	14
Canada (D-4)	22,093,000	60,759	364	58,380	4
Central Afr. Rep. (K-19)	1,720,000	1,286	1,337	1,033	4
Chad (J-19)	3,870,000	127	30,472	111	14
Chile (P-9)	10,253,014	15,847	647	14,220	30
Colombia (L-8)	24,335,400	15,506	1,569	14,501	21
Congo (L-18)	1,300,120	1,717	757	1,578	5
Gabon (L-18)	600,000	331	1,813	281	13
Costa Rica (K-7)	1,921,572	4,651	413	4,400	17
Cyprus (G-20)	660,000	821	804	760	6
Dahomey (K-17)	2,700,000	2,381	1,134	2,228	1
Denmark (D-18)	5,059,454	14,554	348	14,027	1
Faroe Islands (C-16)	40,441	77	525	69	-20*
Greenland (A-12)	49,502	92	538	85	2
Dominican Rep. (J-9)	4,696,793	6,366	738	5,975	15
Ecuador (L-8)	6,500,845	5,528	1,176	5,254	15
El Salvador (J-7)	4,004,795	5,530	724	5,124	26
Fiji (N-38)	559,881	588	952	541	11
American Samoa (N-40)	28,000	87	322	75	17
Gilbert & Ellice Isls. (L-39)	55,000	6	9,167	5	-38*
New Caledonia (N-36)	131,665	315	418	289	23
New Hebrides (N-37)	93,000	43	2,163	38	9
Niue (O-40)	3,969	11	361	9	13
Tokelau Isls. (N-40)	2,000	4	500	4	New
Tonga (O-39)	95,000	27	3,519	22	-8*
Western Samoa (N-40)	158,576	143	1,109	119	18
Finland (B-20)	4,698,000	13,237	355	12,815	3
France (E-17)	52,590,000	64,091	821	60,119	13
Afars & Issas Terr. (K-21)	125,000	5	25,000	5	150
Algeria (H-17)	13,350,000	26	513,462	19	27
Cameroon (L-18)	6,500,000	12,759	509	11,319	15
Comoro Islands (N-22)	277,000	1	277,000	1	New
Equatorial Guinea (L-18)	285,000	67	4,254	47	-4*
St. Pierre & Miquelon (E-10)	6,000	2	3,000	2	New

JEHOVAH'S WITNESSES WORLD WIDE

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

1974 Av. Pubs.	1975 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
506,367	71,300	31,833	7,117	92,925,486	36,688,887	306,734
147	40	13	3	36,608	22,612	151
1,124	164	69	21	194,903	70,579	596
25,294	5,110	1,862	563	5,443,372	2,672,646	24,429
3			1	114	62	1
26,012	2,725	1,701	503	5,315,017	1,981,704	11,404
10,972	1,178	514	203	1,866,300	967,541	5,909
477	77	17	10	83,596	38,138	479
10		2	2	5,431	3,130	40
998	248	61	14	185,175	75,212	753
20		3	1	5,729	3,156	15
30		3	1	7,272	3,869	19
235	73	22	5	56,753	24,554	254
191	35	22	4	51,171	24,755	260
131	44	16	3	40,353	13,155	131
17,238	2,586	892	271	3,262,400	1,410,063	7,893
548	74	67	14	151,415	52,949	574
1,647	619	338	54	711,088	229,316	2,570
81,851	16,789	4,474	1,844	15,092,566	5,620,443	70,233
71,944	7,850	4,210	1,040	12,900,113	6,359,181	38,209
67	11	5	1	15,818	6,418	59
670	108	166	63	321,757	118,280	770
56,108	5,110	3,380	979	9,743,193	3,507,894	25,260
998	107	103	55	258,271	101,301	1,192
97	30	34	11	64,288	26,222	248
10,962	3,842	914	255	2,699,129	1,136,213	15,735
12,018	2,686	1,060	257	3,092,406	1,272,274	16,858
1,509	156	179	40	387,134	152,152	1,517
249	29	12	10	45,142	20,824	264
3,769	697	201	98	755,504	266,026	3,715
757	65	40	11	125,186	46,044	245
2,107	290	290	87	693,885	275,486	2,386
13,832	953	826	231	2,163,711	896,110	4,967
86	3	15	5	18,671	7,092	33
83	6	22	8	20,752	9,882	57
5,194	1,054	604	112	1,565,165	745,197	9,097
4,585	1,450	464	102	1,253,231	549,121	5,670
4,065	1,612	410	107	1,209,299	431,360	6,326
486	137	66	19	145,306	41,682	614
64	14	8	1	19,906	5,703	72
8			2	1,102	206	6
235	45	9	8	44,910	20,159	247
35	5		3	6,155	3,346	46
8	1		1	800	465	13
			2	276	109	4
24	3	5	1	8,009	2,679	36
101	22	9	3	25,906	7,393	98
12,427	1,125	963	240	2,298,075	1,026,917	5,541
53,003	9,657	2,250	1,084	10,376,849	4,647,896	38,459
2	1		1	652	370	5
15			1	1,608	1,467	18
9,831	1,632	367	1	880,924	636,212	8,274
		1	1	39	19	1
49		3	1	10,116	4,537	91
		2	1	701	162	3

Country	Population	1975 Peak Pubs.	Ratio, One Pub- lisher to:	1975 Av. Pubs.	% Inc. over 1974
Tunisia (G-18)	4,470,000	41	109,024	39	3
Vietnam (D-30)	19,800,000	127	155,906	120	13
Germany, West (E-18)	59,902,400	100,351	597	98,194	3
West Berlin (E-18)	2,013,700	5,539	364	5,426	
Ghana (K-17)	9,587,622	21,483	446	20,324	12
Greece (F-19)	9,000,000	18,348	491	17,868	5
Guadeloupe (J-10)	324,000	2,393	135	2,319	13
French Guiana (K-11)	45,000	193	233	176	16
Martinique (J-10)	330,000	1,056	313	994	19
Guatemala (J-7)	5,393,247	4,876	1,106	4,507	18
Guyana (K-10)	740,000	1,420	521	1,328	8
Haiti (J-9)	5,000,000	3,589	1,393	3,350	16
Hawaii (K-45)	846,900	4,742	179	4,647	9
Guam (G-36)	98,580	131	753	123	10
Marshall Is. (J-39)	25,044	156	161	143	8
Palau (G-33)	12,674	27	469	24	14
Ponape (J-37)	23,251	139	167	88	29
Saipan (F-36)	14,335	27	531	26	8
Truk (H-36)	31,600	33	958	21	17
Yap (F-34)	7,869	29	271	24	118
Honduras (K-7)	2,973,751	3,062	971	2,606	28
Hong Kong (C-31)	4,000,000	455	8,791	416	33
Macao (C-31)	375,000	7	53,571	6	
Iceland (D-15)	216,628	157	1,380	145	-1*
India (J-25)	580,000,000	4,531	128,007	4,300	6
Bangladesh (B-28)	78,000,000	4	19,500,000	2	-50*
Nepal (A-27)	12,500,000	16	781,250	13	63
Indonesia (G-30)	130,000,000	4,108	31,646	4,001	15
Ireland (D-16)	4,506,000	1,657	2,719	1,543	17
Israel (G-21)	4,560,000	263	17,338	250	21
Italy (F-18)	55,262,000	51,248	1,078	47,736	29
Libya (H-19)	2,010,000	2	1,005,000	1	New
San Marino (F-18)	18,000	46	391	45	18
Ivory Coast (K-16)	4,100,000	1,021	4,016	949	25
Upper Volta (K-16)	5,258,141	44	119,503	42	45
Jamaica (J-8)	2,081,000	6,652	313	6,111	7
Cayman Islands (J-8)	13,400	31	432	27	-4*
Japan (B-36)	110,730,000	33,480	3,307	30,294	34
Kenya (L-21)	13,500,000	1,709	7,899	1,608	15
Burundi (L-20)	3,850,000	125	30,800	113	64
Ethiopia (K-21)	25,000,000	1,637	15,272	1,537	30
Rwanda (L-20)	4,050,000	29	139,655	25	56
Seychelles (M-23)	55,000	51	1,078	39	56
Sudan (K-20)	17,000,000	99	171,717	90	3
Tanzania (M-20)	14,300,000	1,609	8,888	1,475	7
Uganda (L-20)	11,000,000	158	69,620	143	21
Korea (B-35)	34,150,000	32,693	1,045	29,362	28
Lebanon (G-21)	3,213,000	1,882	1,707	1,831	13
Abu Dhabi (H-23)	49,000	12	4,083	9	50
Dubai (H-22)	59,000	1	59,000	1	-50*
Iran (G-23)	32,001,000	29	1,103,483	22	10
Iraq (G-22)	10,410,000	16	650,625	14	56
Jordan (H-21)	2,560,000	53	48,302	36	16
Kuwait (H-22)	880,000	18	48,889	17	
Qatar (H-22)	115,000	1	115,000	1	

1974 Av. Pubs.	1975 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
38	3	1	1	4,119	2,235	25
106	8	32	3	32,781	10,460	135
95,610	7,407	3,558	1,336	14,482,462	6,848,600	34,255
5,436	345	163	58	754,941	384,784	1,733
18,095	3,719	1,259	399	4,354,194	1,970,090	18,275
17,073	1,246	746	453	3,074,426	1,719,576	7,401
2,061	374	76	31	373,406	209,011	1,995
152	37	7	2	31,769	17,702	239
838	153	48	15	181,510	93,491	928
3,823	760	283	70	921,582	323,669	4,744
1,227	273	182	33	362,771	143,862	1,277
2,887	514	277	69	862,389	353,946	5,044
4,248	603	802	53	1,424,396	600,169	4,789
112	12	21	2	36,710	13,141	103
132	30	20	2	40,504	17,557	223
21	3	11	1	17,873	7,720	99
68	16	16	1	29,200	7,798	76
24	1	9	1	17,624	5,439	47
18	2	8	2	14,369	4,849	83
11	1	6	1	12,222	4,899	75
2,039	571	274	59	706,671	256,321	3,619
313	108	86	6	184,130	78,771	685
6		4	1	6,509	2,849	13
146	12	18	3	33,870	12,026	109
4,046	551	472	234	1,085,830	364,862	3,133
3			1	99	65	1
8		4	1	5,047	1,967	23
3,471	1,099	689	135	1,323,960	429,179	4,178
1,321	150	311	57	587,943	219,389	853
207	41	22	5	55,851	20,824	185
36,965	10,308	2,712	1,031	10,191,426	4,648,533	39,763
38	5	2	1	35	19	1
760	247	103	34	8,389	2,724	21
29	11	18	3	290,023	165,962	1,637
5,712	730	248	171	31,865	15,302	129
28		3	1	929,173	356,477	4,239
22,612	7,505	7,662	787	5,108	2,117	30
1,394	733	216	70	14,013,273	5,842,026	50,332
69	38	1	1	548,290	176,118	1,725
				25,298	14,304	118
1,163	370	155	44	483,432	219,341	2,309
18	7	9	1	17,512	5,668	25
25	13	2	1	7,026	4,397	56
93	15	15	2	32,819	13,465	137
1,376	254	143	70	383,542	135,844	1,328
118	46	26	11	58,043	28,654	232
22,861	8,120	4,122	470	8,598,106	2,903,837	32,567
1,618	166	82	46	325,694	143,383	1,218
6	3		1	618	538	3
2				8	12	
20	2	7	1	9,066	3,675	29
9	2	1	1	1,831	926	6
31	4	2	1	4,045	1,835	26
17	1	1	1	1,458	749	9
1				105	62	

Country	Population	1975 Peak Pubs.	Ratio, One Pub- lisher to:	1975 Av. Pubs.	% Inc. over 1974
Saudi Arabia (J-22)	8,100,000	3	2,700,000	3	50
Syria (G-21)	6,895,000	190	36,289	180	6
Leewards-Antigua (J-10)	70,794	182	389	172	10
Anguilla (J-10)	6,524	18	362	14	
Dominica (J-10)	70,302	225	312	205	8
Montserrat (J-10)	12,335	30	411	26	18
Nevis (J-10)	11,230	42	267	39	5
St. Kitts (J-10)	35,135	158	222	143	14
St. Martin (J-10)	5,327	48	111	42	8
Liberia (K-16)	1,300,000	1,027	1,266	1,001	12
Luxembourg (E-17)	422,000	790	534	762	12
Malagasy Rep. (N-22)	9,000,000	764	11,780	672	29
Malaysia (E-28)	12,394,301	418	29,651	373	22
Brunei (F-30)	112,000	2	56,000	1	-50*
Mauritius (N-23)	855,800	349	2,452	339	9
Réunion (O-23)	481,505	456	1,056	419	24
Rodrigues (N-24)	26,100	14	1,864	11	-15*
Mexico (H-5)	60,145,258	80,481	747	75,484	14
Morocco (G-16)	16,690,000	196	85,153	180	-6*
Gibraltar (G-16)	29,927	83	361	79	14
Netherlands (D-17)	13,599,092	29,057	468	28,097	7
Neth. Ant.-Curaçao (K-9)	154,928	610	254	585	18
Aruba (K-9)	61,788	342	181	319	19
Bonaire (K-9)	8,500	37	230	30	15
Newfoundland (E-10)	530,000	1,131	469	1,058	9
New Zealand (R-35)	3,106,000	7,588	409	6,951	8
Cook Islands (P-41)	19,522	41	476	38	36
Nicaragua (K-7)	2,100,000	3,101	677	2,903	22
Nigeria (K-18)	79,758,969	112,164	711	105,686	10
Niger (J-18)	2,870,000	61	47,049	51	42
Norway (C-18)	4,009,000	7,445	538	7,051	4
Okinawa (D-34)	1,041,456	871	1,196	794	29
Pakistan (H-24)	66,000,000	184	358,696	164	16
Afghanistan (G-24)	15,900,000	9	1,766,667	9	-10*
Panama (K-8)	1,667,700	2,880	579	2,686	16
Papua (K-34)	739,200	697	1,061	622	15
Bougainville Is. (K-36)	102,400	28	3,657	24	
Manus Island (J-35)	27,600	13	2,123	8	-11*
New Britain (K-35)	189,000	183	1,033	166	18
New Guinea (J-34)	1,531,000	489	3,131	462	
New Ireland (J-35)	64,500	57	1,132	50	9
Solomon Islands (L-36)	178,940	637	281	601	1
Paraguay (O-10)	2,584,000	1,374	1,881	1,267	14
Peru (M-8)	15,060,000	11,721	1,285	10,646	24
Philippines (E-32)	42,000,000	78,452	535	76,662	13
Portugal (F-16)	8,500,000	16,183	525	14,837	23
Angola (M-19)	5,450,000	3,055	1,784	2,507	78
Azores (G-14)	275,900	211	1,308	190	25
Cape Verde Rep. (J-14)	300,000	36	8,333	23	92
Madeira (G-15)	249,300	216	1,154	197	24
Timor (J-31)	610,000	3	203,333	3	New
Puerto Rico (J-9)	3,030,000	15,662	193	14,779	17
Virgin Is. (Brit.) (J-9)	10,500	90	117	85	15
Virgin Is. (U.S.) (J-10)	75,500	442	171	429	10
Rhodesia (N-20)	6,200,000	12,710	488	12,079	2

1974 Av. Pubs.	1975 No. Bptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
2				224	138	4
170	20	6	5	29,385	11,433	82
157	6	15	3	33,922	13,193	124
14	1	2	1	3,894	1,611	11
190	24	16	7	44,000	15,423	111
22	3	3	1	5,329	2,244	26
37	6	5	1	8,149	2,702	16
125	30	9	2	25,667	12,507	104
39	3	2	1	5,973	3,120	45
891	145	138	22	318,680	115,485	1,329
679	88	54	17	151,793	72,071	481
521	200	49	20	147,332	68,737	830
305	71	71	18	146,683	65,580	755
2				66	43	1
310	60	28	7	73,948	25,655	309
339	94	26	10	91,455	36,256	378
13	1	3	1	1,855	847	8
65,973	15,557	5,721	2,998	14,107,497	5,261,178	64,219
192	28	14	6	44,922	17,462	138
69	15	5	1	13,657	4,648	65
26,157	2,247	2,270	282	5,635,570	2,041,356	10,432
495	87	32	7	122,915	61,116	734
268	58	10	5	53,785	27,632	229
26	3	3	1	8,658	3,987	38
974	118	114	35	243,202	101,219	513
6,413	567	539	113	1,396,505	543,746	3,689
28	15	2	2	7,372	3,161	37
2,389	699	236	49	682,240	321,551	3,618
96,173	16,291	9,373	1,998	25,707,419	8,678,788	92,870
36	9	18	3	41,019	17,298	134
6,795	684	259	189	960,129	389,664	2,569
617	171	170	19	321,581	128,668	1,127
141	26	28	5	55,697	21,523	185
10				1,342	462	3
2,309	464	208	65	590,798	260,786	3,166
541	94	56	33	129,558	41,276	635
24	4	7	2	10,328	3,895	61
9	1	2	1	1,781	530	4
141	75	17	9	46,164	13,824	171
461	72	56	23	118,933	33,977	425
46	11	10	6	19,968	4,576	41
595	32	84	33	175,575	57,732	659
1,113	232	150	43	335,844	149,057	1,219
8,618	2,646	1,106	212	2,870,685	1,018,965	12,185
67,725	12,131	9,053	1,743	17,207,130	5,394,232	38,317
12,075	3,925	523	227	2,392,202	988,499	14,055
1,409	963	68	30	518,397	376,321	5,205
152	58	12	5	37,275	14,749	187
12	3	2	2	8,957	5,837	65
159	76	8	3	35,029	13,207	153
		2	1	1,308	405	5
12,598	2,078	603	202	2,552,756	961,471	12,855
74	5	3	1	12,118	5,584	81
390	52	22	8	73,144	30,073	357
11,830	1,579	691	513	2,301,015	780,050	8,539

Country	Population	1975 Peak Pubs.	Ratio, One Pub- lisher to:	1975 Av. Pubs.	% Inc. over 1974
Mozambique (O-20)	8,200,000	25,790	318	22,632	-1*
Senegal (K-15)	4,000,000	327	12,232	305	13
Gambia (K-15)	325,000	13	25,000	10	11
Mali (J-17)	4,500,000	23	195,652	18	125
Mauritania (J-16)	1,500,000	2	750,000	2	
Sierra Leone (K-15)	3,002,426	1,153	2,604	1,096	6
Guinea (K-15)	5,143,284	375	13,715	213	4
Singapore (E-8)	2,200,000	305	7,213	289	13
South Africa (P-19)	25,540,000	28,531	895	27,351	5
Botswana (O-19)	630,379	284	2,220	246	29
Lesotho (P-20)	994,000	688	1,445	619	3
St. Helena (N-16)	5,056	99	51	93	15
South-West Afr. (N-18)	610,000	322	1,894	300	14
Swaziland (O-20)	463,000	750	617	666	-2*
Spain (F-16)	34,196,245	30,838	1,109	29,210	24
Andorra (F-17)	26,558	53	501	45	41
Canary Islands (H-15)	1,275,643	1,057	1,207	987	23
Sri Lanka (C-26)	13,400,000	529	25,331	482	18
Surinam (K-10)	375,000	920	408	882	16
Sweden (C-19)	8,195,000	16,013	512	15,438	6
Switzerland (E-18)	6,375,500	10,060	634	9,719	6
Liechtenstein (E-18)	23,759	20	1,188	19	12
Tahiti (Q-43)	119,168	326	366	284	43
Taiwan (D-33)	16,400,000	1,380	11,884	1,255	3
Thailand (C-29)	42,276,319	664	63,669	625	20
Togo (K-17)	2,100,000	2,712	774	2,483	12
Trinidad (K-10)	1,024,438	2,856	359	2,697	7
Tobago (K-10)	39,037	121	323	106	7
Uruguay (P-10)	2,760,000	4,689	589	4,494	7
Venezuela (K-9)	12,550,000	12,546	1,000	11,825	16
Zaire (L-19)	24,000,000	17,477	1,373	15,468	13
Zambia (N-20)	4,695,000	57,683	81	54,289	4
Malawi (M-20)	5,100,000	375	13,600	160	
198 Countries	1,993,452		1,884,588	9.7	
† 12 Other Countries	185,804		177,861	8.8	
GRAND TOTAL (210 countries)	2,179,256		2,062,449	9.7	

* Percentage of decrease

† Work banned and reports are incomplete

which God will bring them the blessings of life in his promised new order.

Jehovah's witnesses world wide are not loved by the nations of the earth. It is just as Jesus said: "You will be objects of hatred by all people on account of my name." (Matt. 10:22) Though this be true, and Jehovah's Christian witnesses know that they are going to suffer persecution, they believe the Bible's words: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." (Ps. 55:22) So, while these

1974 Av. Pubs.	1975 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Total Return Visits	Av. Bible Studies
22,958	2,303	898	422	3,492,720	1,411,448	14,373
271	40	60	7	121,252	58,564	485
9		3	1	4,403	2,836	13
8	9	8	1	14,111	13,552	101
2				141	82	2
1,038	182	262	59	485,248	224,540	2,205
205	25	64	15	110,746	50,277	446
256	55	25	6	78,931	38,793	536
26,097	3,337	2,136	807	5,965,945	1,861,789	19,598
190	40	23	12	64,494	21,062	240
601	129	71	22	179,063	59,608	563
81	15	2	2	10,278	7,009	40
263	51	36	10	73,099	21,885	210
681	31	44	26	147,600	44,708	502
23,536	6,372	2,186	513	6,574,867	2,725,267	26,475
32	9	4	1	10,685	4,351	48
802	225	87	20	227,917	88,949	797
410	96	87	14	171,325	60,432	644
760	137	120	14	262,514	105,557	987
14,590	1,337	1,174	281	2,853,570	1,241,051	8,288
9,197	1,138	260	206	1,428,744	663,054	6,133
17		2	1	3,807	2,825	19
199	118	19	8	58,840	20,019	284
1,216	165	115	47	243,431	69,846	687
519	127	113	25	214,336	67,365	545
2,224	402	249	45	700,717	308,484	3,187
2,531	391	233	41	575,608	219,721	2,544
99	7	12	2	28,049	13,596	113
4,200	820	403	85	1,050,490	478,608	5,051
10,229	2,755	621	156	2,272,787	967,369	12,131
13,681	2,959	1,713	526	4,659,723	1,893,568	22,845
52,209	3,638	1,211	1,090	7,583,564	4,907,303	54,732
	7	2	17	18,500	7,385	61
1,717,170	275,130	127,238	35,102	363,292,396	146,926,822	1,317,340
163,543	19,943	2,987	3,154	19,003,812	8,409,659	93,916
1,880,713	295,073	130,225	38,256	382,296,208	155,336,481	1,411,256
					1974	1975
MEMORIAL ATTENDANCE WORLD WIDE					4,550,457	4,925,643
MEMORIAL PARTAKERS WORLD WIDE					10,723	10,550

fine Christians are in the world, they are not a part of it. They are interested in the Sovereign Ruler of the universe, Jehovah God, and they take their stand definitely on his side. Jesus said: "The hour is coming when everyone that kills you will imagine he has rendered a sacred service to God." (John 16:2) Nevertheless, God's people will not turn back from their dedicated purpose of walking in integrity and magnifying Jehovah's great name.

Marvelous things are happening. During this past year, the disciple-making work has been done openly

in Portugal, instead of in an underground fashion, for the government there has recognized Jehovah's witnesses as a religious body in that land. We thank Jehovah for this. In Greece greater freedom has been granted to Jehovah's witnesses, so that they can declare the good news.

While Jehovah's people are persecuted in many countries, they have not been stopped. Even behind the Iron Curtain and in other difficult lands there are 177,861 publishers of the Kingdom. This is an 8.8-percent increase over last year. That was the average every month during the 1975 service year. They reached a new peak of 185,804 publishers. Even though they have to work underground and keep themselves fairly well hidden in Communist lands, and in other countries where the work is more or less banned, there was an attendance of 291,460 at the Memorial in these lands. Just imagine! During the past year these persecuted Christians were able to devote 19,003,812 hours to preaching the good news of the Kingdom in their lands.

This work of Jehovah's witnesses will continue because it is God's time for the preaching of the good news of the Kingdom world wide. While conditions may get worse for them, they will also get much worse for the nations of the world. These nations stand against God and his sovereignty. They refuse to accept his kingdom as the only hope for mankind. The result will be great tribulation for all the nations and their religious systems in the final destruction of this present system of things. Jesus prophesied that this good news of God's 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) That means the end of this present system of things. It will be followed by the glorious millennial reign of Jesus Christ, the Messianic kingdom for which Christians have prayed to God, saying: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) So until that day Jehovah's Christian witnesses have work to do, and under His direction they will continue to do it.

Jehovah's witnesses are grateful for the God-given privilege of declaring the Kingdom message throughout the earth. Certainly they are pleased that by their Christian words and deeds they can 'adorn the teaching of their Savior, God, in all things.' (Titus 2:10) Despite persecution or other hardships, what a joy it has been to work together as a body of Christian witnesses of Jehovah God in declaring this good news during the 1975 service year!

ACTS OF JEHOVAH'S WITNESSES IN MODERN TIMES

All persons who come to know Jehovah God through reading his written Word will sooner or later want to tell other people about it. They learn that God's will is for 'all sorts of men to be saved and come to an accurate knowledge of truth.' (1 Tim. 2:3, 4) Love for Jehovah makes them want to be imitators of him, reflecting his qualities and sharing his outlook. (Eph. 5:1) So they exert themselves to share with others what God's Word says. This was true not only in the days of the early Christians; it has also been true down through the centuries right to the present. When the apostle Paul was writing to the Romans, he said: "For if you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:9, 10.

When an individual dedicates his life to Jehovah, he will of necessity publicly declare the word about Jesus, his resurrection and the way of salvation for all mankind. In fact, he feels just as Paul felt when he said: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!" (1 Cor. 9:16) This we have seen in the previous experiences set forth in the *Yearbook*, but now we want to go into detail in regard to the modern-day witnesses of Jehovah and how they got started in certain countries. You will be interested in reading these brief histories from the countries of Luxembourg, Newfoundland, which is an island in the North Atlantic, also South Africa, including the early beginnings of the work in Northern and Southern Rhodesia, and Nyasaland. These last three mentioned countries have had name changes since the early days of Jehovah's witnesses. In conclusion, there is the history from Sri Lanka, which most people throughout the world know as Ceylon, in the Indian Ocean. The work in all these lands had early beginnings that were very small, but the acts of Jehovah's witnesses in these countries are very interesting, in fact, fascinating, when you think about what a few people did, with the aid of God's spirit, in preaching the good news. In these places today we see fine results and a great ingathering of a crowd of people that truly love Jehovah God. So let us go back in years and let time pass before our eyes as these stories bring us right up to 1975.

LUXEMBOURG

Luxembourg, with its 999 square miles (2,585 square kilometers) and 350,000 inhabitants, is among the smallest countries in the world. It is located in the center of Europe, between France, Belgium and Germany. Although small, Luxembourg is an independent and sovereign state. It is highly industrialized. Yet, thick forests and rolling hills make it a pleasant land. Happily, too, Luxembourg has a constitution that guarantees freedom of religion, freedom of speech and freedom to form corporations.

For centuries Luxembourg was proudly known as a Catholic stronghold. Today, however, the government financially supports, not only the Catholic Church, but also the Protestant and Jewish religions. In spite of the motto of Catholic Luxembourg, "We'll remain what we are," over 700 Luxembourgers today are advertising the good news of God's Word from house to house as Jesus Christ did. How has this come about? The answer is found in the modern-day history of Jehovah's witnesses.

THE KINGDOM MESSAGE REACHES LUXEMBOURG

Already in the years 1922 to 1925 brothers from Strasbourg, France, distributed Bible literature in Luxembourg. This distribution started with the tract entitled "A Challenge" and ended with "Ecclesiastics Indicted." At this time there were none of Jehovah's witnesses living in Luxembourg. However, in 1929 the Watch Tower Society's office in Magdeburg, Germany, dispatched Brother August Riedmiller to Luxembourg as a pioneer. When he married a pioneer sister from Lorraine, France, in the summer of 1930, she joined him in that territory. They distributed the books *The Harp of God*, *Deliverance*, *Creation and Government*, also some booklets and the magazine *The Golden Age*. A pioneer sister from Danzig, Germany, served for a short period together with this couple, and Brother Schröder, another pioneer, also was dispatched from Magdeburg, Germany, to Luxembourg.

A wonderful instrument for proclaiming the message among the people was the Photo-Drama of Creation, presented in four parts. The office at Magdeburg, Germany, sent brothers to Luxembourg to show this extraordinary Drama that acquainted viewers with the divine purpose, taking them from creation to the end of Christ's millennial reign. In the year 1930 the Photo-Drama was shown in the city of Luxembourg

and at Esch-sur-Alzette, as well as in many other places. In Luxembourg city, more than 300 persons were present every evening. In Esch-sur-Alzette, too, there was great success. Many addresses were handed in, and these people were visited by Brother and Sister Riedmiller.

CATHOLIC OPPOSITION BEGINS

The Catholic Church, which had long held the monopoly in regard to religion in Luxembourg, took steps to try to stop the progress of the truth of God's Word. At its instigation, police regulations were made to discourage people from viewing the Drama and to create the impression that it was prohibited. This impression was furthered by means of false reports in the Catholic press.

Nevertheless, using the addresses received at public meetings held after the Photo-Drama, pioneers were able to find the first persons in Luxembourg who were truly interested in the truth. In the south, the first Luxembourger who endeavored to become a true footstep follower of Christ was Fred Gores. How he got started is expressed by his following words:

"On one of the evenings, when public meetings were held, I got acquainted with a man in his middle thirties. And we both expressed the desire to convey to other people the new truth learned. After talking it over at my home, we informed Mr. Riedmiller of our determination. Shortly after that, Mr. Riedmiller brought along a large supply of booklets with the title 'The Kingdom, the Hope of the World,' some books and a so-called testimony card. As far as I remember, this testimony card was written in two languages: one side was German, and the other, French. The purpose of calling was mentioned on this card, together with a brief witness about the end of the world and the hope of a paradisaic earth.

"We beginners, my partner and I, one day took courage and went to a street we picked out to make our first try. No one had shown us how it was to be done. We had never done anything similar before. In spite of that, we took good courage and fully trusted in Jehovah. He would assist us, we thought to ourselves. And, indeed, Jehovah did help us in his own way. In a friendly manner we greeted the people and presented the testimony card. While the people were reading the card, we opened the suitcase and displayed our literature. It is noteworthy that, right from the beginning, we each went to the doors alone, without any fear that someone would ask questions that we might not be able to answer. We knew that it was

the truth we represented. This strengthened us and made us confident, come what may.

"I well remember the first house I visited. A kindly man, of advanced age and with an artificial limb, at once accepted the book *Creation* and ordered a Bible. We had a friendly conversation and I promised to return to him as soon as possible to deliver the Bible. . . .

"The joy to have had such a fine reception at the first house gave me the needed strength to continue, although in the next houses the people were skeptical, yes, even rejecting the message. After a short while, the police appeared and made a quick end to our work. They confiscated our suitcases with all the contents, drew up a protocol and ordered us to go home. What else could we do? Of course, we complained to Mr. Riedmiller about these experiences but he comforted us by supplying us with new literature. We bought a new suitcase—this time of cheap cardboard—and we tried again. Gradually we became wiser, and, after repeated confiscations of our literature and equipment, we started to hide the literature in the pockets of our overcoats and went from door to door without a suitcase. In this way we were less conspicuous."

In Luxembourg city it was especially Eugen Reuter who started the proclamation work, in 1931, using the booklet *The Kingdom, the Hope of the World*. But opposition was encountered here too. Brother Reuter recalls: "Repeatedly Brother Riedmiller, as well as other pioneers, had been stopped by the police in their preaching activity from door to door because of the law on peddling. The proclamation of the truth proved to be a thorn in the flesh of the Catholic clergy in particular. Because of freedom of religion being guaranteed by the constitution, our preaching could not be stopped. Therefore, the pretext of peddling was used in an effort to stop the witnessing. The attempt was, however, without success. Because of the resistance, our zeal was stirred up. In spite of court convictions and, at times, acquittals, more and more interested persons had an active share in witnessing. The police accused us of peddling and taking orders for books.

"After three years of activity by Brother Riedmiller, an important countermeasure was taken by the authorities. Brother Riedmiller was escorted by two policemen to the German border and expelled from Luxembourg. Our lawyer stated that top officials had explained to him that August Riedmiller was deported from Luxembourg to protect the Catholic Church in the country. After several months the police urged Sister Emma Riedmiller to leave the country too.

The third pioneer from Germany voluntarily left the country sometime later because of his impending expulsion."

By this means opposers expected to stop the preaching activity. But they had not taken into consideration that the seed of truth in the meantime had become well rooted. In time, the first Luxembourgers were ready for water baptism. On September 25, 1932, in a private bathing establishment in Esch-sur-Alzette, the baptism was held. Now the foundation was laid for the theocratic organization in Luxembourg and nothing could stop the progress.

SUPERVISION FROM SWITZERLAND

In 1933 the work of Jehovah's witnesses in Germany was banned by the Nazis. So the office in Bern, Switzerland, took care of the brothers and interested ones in Luxembourg. Legal battles also were directed from there, as well as meetings for Biblical instruction; and the publishers were aided to organize and strengthen themselves spiritually. Brothers were sent from Switzerland to Luxembourg at regular intervals to serve as public speakers. This brotherly assistance soon produced further fine results.

The fifteen publishers already engaged in field service in 1934 distributed 3,164 books and booklets during that year, despite tremendous difficulties and resistance. To reach the villages in the north, these fifteen publishers frequently had to cover eighty miles a day by bicycle. With great exertion, they gradually visited and preached in all the villages and cities of the country.

With the increasing distribution of literature, the police reports accumulated as well. The unanimous decisions of the Court of Peace were consistently rendered as "guilty of colportage." Again and again the brothers appealed these decisions and so their cases got to the Court of Appeal and finally to the Supreme Court. Even these higher authorities upheld the decisions of the lower courts, and again the Witnesses were pronounced guilty.

But these courageous fighters gradually observed that the people to whom they preached were divided into two groups. One group, under the influence of the clergy, was unfriendly toward the Kingdom witnesses and frequently assaulted them at the doors. Stirred up by this group, some policemen even went so far as to try to intimidate the Kingdom publishers with the words: "If you place even a single book, we will hang you from the highest tree." Other law-

enforcement officers apologized and stated: "You understand, we were called and we must do our duty."

In 1936 the number of Kingdom publishers grew to nineteen, divided among three congregations. It was in this year, too, that some of these publishers traveled to a larger foreign assembly for the first time and returned home with new strength to continue their activity. At the assembly, in Lucerne, Switzerland, they met Brother Rutherford, president of the Watch Tower Society for the first time. How impressive it was for the brothers to witness the courage of this fighter for Jehovah! Brother J. F. Rutherford told the delegates from Germany that when they returned to that "cunning old fox in his den," Adolf Hitler, they should give notice that God's kingdom rules and that no power of this world would be able to bring about the downfall of Jehovah's king. Then he raised his arm, as was done in salute to Hitler, but declared, "Hail Christ." All these experiences and talks were very upbuilding for the brothers from Luxembourg. They again took courage to continue their activity.

As they did so, in addition to using testimony cards, they made greater use of the portable phonograph to play Biblical discourses for listeners. This method brought much joy to the brothers in Luxembourg; by their using this means to preach, the officials could not hinder them so much.

GERMAN INVASION

Suddenly, on May 10, 1940, Luxembourg was surprised by an invasion. In fact, almost all Europe was flooded with German troops with one blow. There was not much time to think about it. In the city of Esch-sur-Alzette, the officials decreed that all inhabitants should take the necessary things and leave at once for the French border.

On that day the activity of most of Jehovah's witnesses practically ceased in the country of Luxembourg and the publishers were dispersed like a flock of sheep without a shepherd. The individual publishers faced severe trials during the next five years. Well-known brothers, who took the lead, were taken into protective custody because of reports made by some Germans who had settled here and who served as spies for the German army. After several months in the prisons of Luxembourg and Trier, the brothers were released but forbidden to do any preaching. However, even during these crucial war years it was possible to do some underground work, and, as a result, a few new disciples were baptized. Two brothers from Luxembourg, suspected of having continued

preaching, faced a specially severe test. They were the only Witnesses from Luxembourg sent to the concentration camps.

FAITH TRIED IN CONCENTRATION CAMPS

One of these two brothers, Victor Bruch, supplies this report:

"In the prison of Trier we were given the familiar form to sign. By my signature I would confirm that I had followed a doctrine of error, that I disowned my faith, that I did not possess any literature from the Watch Tower Society, that I would not distribute it anymore, that I would report anyone who approached me with literature, and that I would respect all German laws. The Gestapo tried to weaken us by all means. When I persistently refused to accept these offers by not signing the form, the Gestapo took me into the concentration camp in Buchenwald/Weimar, on January 2, 1941. First we two brothers were transferred to the penal settlement for three months and we had to work in a quarry, with poor food and not enough rest. I can never forget the following episode:

"When we arrived in Buchenwald, we were shaved bald, and chased naked to the bath across an icy street, then again across the street to the barracks where we were given clothes. There at a long counter we received from a prisoner our prisoner's clothes, one piece after another, starting with the shorts. Behind this prisoner who supplied us with our things another prisoner stood, opposite me. Repeatedly he asked what there was new outside the camp. I did not reply. We were informed in prison that frequently the Gestapo disguised themselves in prisoner's clothes in order to spy. I thought about this while he was asking and decided, 'You're not going to find out anything from me.' As I received my final piece of clothing, he said to me: 'You can talk to me, I am the same as you.' It was indeed Brother Ernst Hassel from Saarbrücken. Later I understood this curiosity; the brothers had been in custody since 1937 and were cut off from the organization. The knowledge that one had was always pondered over and during the daily discussions at the various tables it was exchanged in fragments.

"After several months, it was in January 1942, the officials of the camp announced that if a prisoner possessed an additional pullover, besides the one received from the camp, he should hand it in immediately for the soldiers on the eastern front. Because all of Jehovah's witnesses refused to supply even a handkerchief for war purposes they all had to stand for hours on the parade grounds on January 15, 1942. Then

they took away the pullovers and, as a penalty, we had to work nights. Under floodlights we had to level a hilly area into a playing field. It was hard work after quitting time, with the soil frozen hard and with a temperature of -20 degrees Centigrade (-4 degrees Fahrenheit). Our shoes were taken away from us and so we had to march wearing wooden clogs. But even during these hard times Jehovah assisted us. Only three weeks passed and all the clothing that had been taken away from us was placed in the prison block, neatly cleaned and repaired, with the remark that it was an overly hasty mistake. The officials in Berlin had not approved this method. . . .

"We were removed from our community block in the spring of 1943 and scattered in various political blocks. The camp management hoped to break the resistance of Jehovah's witnesses in this way. But just the opposite occurred. Now we had a better chance to share our faith with others.

"In February 1944 craftsmen were needed in Lublin and so I was sent there. An effort was made to change us into being good Germans and not Luxembourgers anymore, much less witnesses of Jehovah. When I refused, I again had to go to a camp. My private clothes were torn from my body and I was brought to a secondary camp, in Pulawy. Here in Pulawy, a sawmill, we experienced terrible nights. The prisoners slept in a barracks together with the guards, separated from them only by a wooden partition. Almost every night there was repeated shooting between the partisans and the guards.

"As the Russians approached, we were deported to Auschwitz. Those brothers and sisters who had been in Auschwitz for a time had positions of trust. Several sisters were allowed to walk to the city without a guard to make purchases for their mistresses. In this way the sisters could contact brothers outside. They cared for a special, hard and dangerous job. They copied whole *Watchtower* articles into blue paper-covered school notebooks and tried to circulate them among as many as possible. I got some to read too. One theme I remember very well. It was 'Consolation for the Dispersed Ones.'

"Again the Russians advanced. That meant for us a transfer to another area. It was a mad chase across Germany. Some of us were jammed into closed cattle cars and sent away. Our food for this journey was one loaf of bread. This had to last for three days. But in this case, too, we could rely on Jehovah's wisdom. One brother told us: 'If they already say three days, then we had better divide up our bread

for six days.' The fact was that ten days remained. At the stops we ate plantain (or ribwort), grass and anything that was growing near the railroad tracks, in order to keep from starving. On the eleventh day we arrived in Ravensbrück. More than 1,500 died of hunger during the last days of that trip. As soon as someone died, he was placed at the end of the railroad car and the carcasses were piled up in layers.

"In emergency barracks we were separated from the other prisoners by barbed wire. We had to be content with a half liter of vegetable soup and a slice of bread a day.

"Again the Russians seriously threatened the camp. This meant a transfer into another region. It was necessary to march for days. We brothers always tried to stick together. There were forty-nine brothers and one interested person who stuck together and encouraged one another. During one night there was shooting such as I had never heard before. When dawn broke we noticed, to our great astonishment, that the German guards had disappeared. After we washed ourselves, which for weeks had been very rare, we fifty went to the nearby village to find out what had happened. We observed there that all public buildings were occupied by Americans.

"Then we came together on a meadow at the outskirts of the village and a brother spoke a prayer of thanksgiving to Jehovah for His wonderful liberation. This took place on May 3, 1945, in Rubz. For days, we continued to march until the brothers gradually scattered so as to arrive at their homes. Jehovah had helped us to survive a difficult and trialsome time. This was possible only with his aid.

"On June 18, 1945, I arrived at home in Esch-sur-Alzette. To my greatest joy and gratitude, I there found my wife and children, who had arrived home only five days earlier than I. And this occurred after our being separated without any word from one another for almost two years.

"Through all these difficult years the text in Proverbs 3:5, 6 was a fine guide for me. It states: 'Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight.'"

REORGANIZATION AFTER THE WAR

Shortly before the second world war, the Society's office in Brussels, Belgium, had been instructed to supervise the activity of Jehovah's witnesses in Luxembourg. Immediately after the war, this office dispatched a pioneer to Luxembourg. It was Brother

Emil Schranz, the first Luxembourger pioneer. During the war he had served in Belgium. Now he visited all brothers known to him. Congregations were organized anew and the activity prospered. The year 1946 saw thirty active publishers, with a peak of thirty-nine.

Many organizational changes made after the war caused the work to grow rapidly. Instead of working with testimony cards and phonographs, the brothers themselves were enabled, through training received in the Theocratic Ministry School, to deliver public discourses and to give a witness at the doors. Also, the home Bible study activity progressed, and this caused tremendous prosperity.

An additional push for freedom of preaching was now advisable. It was decided to incorporate a non-profit legal society to care for the Kingdom interests in a better way. On July 18, 1946, this important milestone was reached in the history of Jehovah's witnesses in Luxembourg. Notice of legal registration was published in the *Amtsblatt Memorial* of October 23, 1946. This legal society has proved very useful to the brothers.

UPBUILT BY BROTHERS FROM BROOKLYN HEADQUARTERS

In 1947 there was another great event in the history of Jehovah's witnesses in Luxembourg. The first large assembly was held there. Brothers F. W. Franz and Grant Suiter served the brothers with Scriptural words of counsel at this assembly. It was the first time that brothers from the Society's Brooklyn headquarters had visited Luxembourg. A sister who was very young at that time later expressed her feelings about this occasion in these words:

"I cannot forget that these brothers had a meal together with us in the kitchen. I often thought that these brothers were used to speaking in larger and nicer halls than the one in Luxembourg, which was located beside a noisy bowling alley. But this did not hinder the two brothers from presenting a thorough witness and they did not complain in any way. On the morning of June 11, 1947, the baptism talk was delivered in French by a brother from Brussels and six brothers were baptized. This was for us a grand event. The public talk, delivered in German that evening by Brother Franz, had the theme 'The Joy of All the People' and was attended by 123 persons. Starting from this year, the brothers were encouraged to continue organizing larger meetings, such as circuit assemblies, which they did.

"Because of the fine success of this first big assembly, the brothers courageously organized and advertised the

larger assemblies thereafter in the following way: A group of from four to six persons using bicycles with placards fastened on both sides rode about the town. All the streets were covered. Other brothers, wearing sandwich signs advertising the assembly, walked up and down the streets. Sometimes we were hit by stones, and almost always scolded."

In March of 1949 the first Gilead School graduates, Brothers Nelson and Cummings, were sent to Luxembourg. They greatly strengthened the rather small organization, and through their initiative the street work with magazines was introduced. It served to advertise Jehovah's kingdom more and more, but the Catholic Church showed a great desire to silence the witnessing activity.

The Society's president, Nathan H. Knorr, was present at the first large international assembly held in Europe after the war, in Frankfurt am Main, August 24-26, 1951. Delegates from Luxembourg also attended. When Brother Knorr later stopped in Luxembourg to speak to the brothers, the occasion proved to be a great witness, and even today the brothers talk about it. This time it was possible to rent a nice hall, and the brothers endeavored to fix up everything the night before. But alas, the hall was used by other people till the last moment. Therefore our brothers had to put forth great effort. A conversation between two men who used the hall before us was overheard. One said to the other: "I am anxious to find out what the president of this society looks like." A publisher who overheard this conversation was quick of mind and replied: "Oh, you don't have to be anxious. The president is there, in front of the platform on a ladder, hanging some cloth with hammer and nails." The two men were astonished. What a difference from the usual Catholic glorification of men! And on the following day one could see Brother Knorr as he rode a bicycle along with the brothers through the streets of the capital city to advertise his own talk. How fine and pleasant it was to observe that he himself engaged in the activity suggested from the assembly platform!

This short stopover by Brother Knorr proved to be a great blessing for the work in general and for this special meeting. The 205 in attendance who listened to his talk made up the largest theocratic meeting until that time in Luxembourg. All these events contributed to strengthening the internal organization, and in the same year the number of publishers increased to more than one hundred for the first time, as 113 publishers were active in the field service.

NOT PEDDLERS BUT PREACHERS

The years 1952 and 1953 brought big court cases again for the organization. Some publishers, among them minors, were stopped by the police as they engaged in their preaching activity in Fischbach, and an official report was made. They were accused of violating the law against peddling. When the case was presented, a young publisher defended herself so well before three judges that she was exonerated. But what happened to the older publishers? Because they were older persons they were found guilty during the same trial.

This decision caused a big change to take place for God's people the following year, 1953. The Society's lawyer distinctly impressed on the minds of the judges during the session in the Court of Appeal in Luxembourg that it did not make sense for the court in Mersch to exonerate one part of the group and find the other part guilty, since both groups did the same preaching work. This inconsistency even caused the public prosecutor to work in favor of the brothers. He himself proved to the high court that in this activity one cannot speak of "selling," because this term includes a financial gain from which the seller lives. However, this is not the case with Jehovah's witnesses, be they old or young, the public prosecutor argued. And what was the outcome this time? During its public session on March 26, 1953, the district court arrived at the following decision:

"In considering the facts that the latest Luxembourg Jurisprudence decided that the action of both appellants does not constitute any selling nor an offer to sell or take orders, there is consequently no violation of the law of 1.1.1850 about peddling. For this reason the first decision is reversed and both defendants are exonerated."

Most of the police respected this great victory in behalf of Jehovah's witnesses, and since that time no further court cases have arisen. The brothers are thankful to God that his people today enjoy religious liberty in Luxembourg.

It was at about the same time, in the year 1952, that the municipal government of the capital city granted the Witnesses use of the municipal banquet hall in the Clercle building, at the Paradeplatz. This event caused much astonishment because till then only the Catholics were accustomed to use it by permission of the government. From then on, the attitude of the authorities toward Jehovah's witnesses became continually better and more tolerant.

BRANCH OFFICE ESTABLISHED

The year 1955 represented another milestone in strengthening the internal organization. After a stop-over in Luxembourg in autumn of that year, Brother Knorr decided to open up a new branch office of the Watch Tower Society in Luxembourg. Thus that country would no longer be supervised by the Belgium branch office. This change resulted in enlarged activity. During the 1957 service year six active congregations had already been formed, and a peak of 230 publishers was reached. The magazine distribution increased from 16,157 in 1955 to 47,174 during 1956.

One who lives in such a small country as Luxembourg often thinks in small quantities. Therefore it is understandable that the sixteen delegates from Luxembourg who attended the 1958 international assembly in New York were astonished when they saw how large the organization was. They returned strengthened in their faith and had much to report to their fellow Witnesses there.

Brother Knorr visited Luxembourg again in 1960. The city of Luxembourg then gave Jehovah's witnesses permission to use the city theater, and, on July 14, 502 persons attended the public talk. All of this, as well as the faith and patience of the local Witnesses, contributed to an increase to 303 publishers in 1961.

During the next year, eleven brothers from Luxembourg were called to the Kingdom Ministry School at the Society's branch in Wiesbaden, Germany. This contributed very much to their training, which led to further progress in the organization. When they returned to their own congregations, they were able to take care of the Kingdom interests in an even better way.

PREACHING IN A VARIETY OF TONGUES

Although Luxembourg is a small country, foreigners from more than thirty nations are living there. When the Kingdom publishers go from house to house, it is not surprising for them to meet people speaking many different languages, so they have tried to advance the Kingdom interests among those various language groups. For instance, through patient, intensive visits it was finally possible in November 1963 to organize an Italian congregation with twelve publishers in the city of Luxembourg. In cooperation with the Society's branch in Belgium, an Italian circuit assembly was held in Luxembourg for the first time in November 1967; 342 persons attended.

In this respect it is interesting to note that in

Luxembourg the official language is French. But the people themselves speak the dialect of Luxembourg, which originated with the Celts and incorporates words from languages of neighboring lands.

In the neighboring country Belgium, where French is spoken, is a small territory consisting of many villages and towns where people still speak the German language. A few publishers were active among them, but they needed more opportunity to hear the good news in their own tongue. In the spring of 1965 it was decided that these people should be taken care of by the Luxembourg branch. By that October a congregation with twenty-two publishers was operating in the German-speaking area in Eupen. During May 1970, it was possible to organize a circuit assembly in this area.

However, the fine progress of the work directed from Luxembourg does not appeal to the opposer of God, Satan the Devil. He, too, has been active in many ways. The year 1965 was one of trials for the brothers. It has always been Satan's tactic to sow misunderstandings, controversies and other problems among the brothers. This came increasingly upon the brothers in 1965. Some organizational changes were therefore made. Anton Letonja temporarily served as branch overseer for several months. Then Albert Steimann was sent to Luxembourg and was appointed as branch and district overseer. During this time of test, most brothers stood firm. Many understood much better the text in Psalm 127:1, where we read: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it." Jehovah's organization has to be kept clean. A special pioneer who has served for eight years in the country remarked about this time, "The whole country prospered anew," spiritually speaking. The year 1965 was crowned with a fine occasion, the first international assembly, where 3,835 delegates assembled for a spiritual banquet.

It was on June 5, 1968, that Brother Knorr arranged for the Society to purchase a building located in a very nice area of the capital city, for use as a branch office and missionary home. This building has contributed very much to the witness given and to further progress of the work. Alterations were also made to provide a very attractive Kingdom Hall. Stimulated by this building project, many other congregations seriously considered building their own Kingdom Halls.

RELIGIOUS CONTRAST

While the Catholic Church has lost much of its former power and influence here, spiritual prosperity,

progress and blessing abound among Jehovah's worshippers. Most people that these call on are polite, but show little interest in God's Word. This is not surprising, since the authenticity of the Bible is doubted among the clergymen. In fact, one cleric in Luxembourg city remarked that the Bible is a book written by men who just expressed their own religious opinions. No wonder church attendance has decreased!

In contrast, however, publishers of the Kingdom message are upholding the Scriptures and have shown their desire to have a greater share in Jehovah's service. For example, during the month of June 1975 there was a peak of 790 Kingdom proclaimers in Luxembourg.

Back in 1958, a government official visited the Society's branch office and was astonished over the progress of Jehovah's witnesses. Confidentially he mentioned that the Witnesses were then the second-largest religion in Luxembourg and he suggested that the Witnesses ask the government to support the work financially.

That they have not done, of course. Their reliance is placed on Jehovah, to whom belong "the beasts upon a thousand mountains," as well as "the productive land and its fullness." (Ps. 50:10, 12) The fact that God is giving them the increase is evident in that 1,519 attended the celebration of the Lord's Evening Meal on March 27, 1975. How many of these persons, or others, will yet join them in Jehovah's service is not known. Nevertheless, they are determined to continue preaching the good news in Luxembourg until the work is done. For this unspeakable privilege and the rich blessings they enjoy, their gratitude and praise ascend to Jehovah, their loving heavenly Father.

NEWFOUNDLAND

Off the eastern coast of Canada is the seagirt island of Newfoundland. The sixteenth-largest island in the world, it is less than half the size of the United Kingdom, and has a population of 530,000 inhabitants. Newfoundland is magnificent with its primitive, rugged beauty and tortuous six-thousand-mile coastline of lofty crags, storm-scarred cliffs and dangerous breakers. The population—mainly fishermen, loggers and trappers in its earlier days—are hardy descendants of English, Scottish and Irish stock. To wrest a living from the sea and the rocky soil was a real test of endurance. Dominated for so long by clergymen of Christendom's various sects, Newfoundlanders, for the most part, nevertheless have a fiercely independent spirit coupled

with a respect for God and his written Word—surely suitable soil for planting the message of truth by Jehovah's modern-day witnesses!

One of Jehovah's faithful servants, Edith Mason, a gentle forty-year-old woman, was busy spreading the Kingdom message in Canada's mainland province of Nova Scotia in the year 1914. Only ninety miles separated her from Newfoundland, and she often found herself wondering about its people. "They need the message, too! How happy it would make them!" She talked to the local brothers about taking the marvelous Photo-Drama of Creation over there. She was sure that this slide, motion picture and sound production outlining God's purpose from creation through the thousand-year reign of Christ would benefit the Newfoundlanders. Though the time did not seem to be ripe for that step, she kept thinking on the matter.

Then, in quiet prayer one night, she resolved that she would go to pioneer there alone. That resolution was to have far-reaching results. Jehovah would use this courageous woman to satisfy many a truth-hungry person in Newfoundland. At first she could find no one who appreciated what she had to say. But, time and again, when she had a few pennies to spend, she found herself attracted to Skipper Gibbon's place on Carter's Hill. Here is how she tells the story:

"This old schooner captain ran a boarding house and loved to 'yarn' with the men of the north when they were in port. Many of the captains and merchant traders who came to the capital from the 'outports' boarded at this home. I soon discovered that if I would go to Skipper Gibbon's for dinner on Sundays, many of these men . . . would be gathered at his hearth. Usually . . . a pious atmosphere prevailed, so I would start talking to them about the Kingdom." Two of those men, young fishermen from Cat Harbour or Lumsden, a small village on the desolate northeast coast, were Eli Parsons and Wesley Howell. They were impressed by what they heard, accepted copies of *Studies in the Scriptures* and took them back to their distant homes.

It so happened that Wesley Howell was lay reader for the Methodist church on the north side of the settlement, and Edgar Gibbons, another of the group who obtained literature from Sister Mason, was lay reader of the church on the south side. They both decided that they now really had something to preach about. But one day the clergyman made a special visit to Wesley's business office and bitterly remarked: "You are welcome to return to the pulpit, but leave your new religion out of it!" Wesley flatly refused. The

infuriated preacher retorted, "Your family will curse you for this," and stomped out.

About this same time the president of the Anglican Ladies Aid group happened to hear the concluding part of a talk given by Brother A. H. Macmillan, from the Watch Tower Society's headquarters at Brooklyn, New York, on a subject that she should have known all about, namely, the Lord's Prayer. A few days before she died in December 1970, at the grand old age of ninety-one, she was reminiscing about that night long ago: "The Orange Hall was packed out, but Wesley Howell managed to find us seats. Brother Macmillan was explaining the meaning of the Lord's Prayer, and although I had been brought up in a strict Church of England home, I never knew its meaning. It was as if I had been in a dark dungeon all my lifetime and in those few moments Brother Macmillan had turned the light on. I had recognized the truth from just part of the last talk." That former president of the Anglican Ladies Aid became Sister Mary Goodyear.

GAINING A Foothold

It was at that time that Brother Macmillan organized the first congregation of Jehovah's people in Cat Harbour (Lumsden), in the year 1916. The Bible study group grew in number to over a dozen, some of the participants hiking many miles over sandy beach and around rugged shore, even in stormy weather.

Sister Mason, alone there in the capital, St. John's, was still planning and praying that the Photo-Drama might yet be brought to Newfoundland, where many persons were still loyal to the Bible. By means of funds provided by friends where she had formerly been a colporteur, and with the help of a donation made by the Watch Tower Society's president, Charles T. Russell, out of his own pocket, she finally arranged for Brother Black of Nova Scotia to bring the Society's slides and projection equipment. So on May 5, 1916, the Photo-Drama started a three-week run in St. John's. So many local citizens and visiting fishermen and traders from the outports and from Labrador came to see it that there was never enough room for the crowds. All together, 10,825 persons got to attend one or another of the fourteen evening and fifteen afternoon showings.

After the brothers had returned to their own assignments in Canada or elsewhere, Sister Mason decided to visit the little group at Lumsden. She used the opportunity to build some strong foundations for that remote little congregation. Quite a few who later were active publishers first gained an appreciation of God's purposes at that time.

As the years passed, many different brothers visited Lumsden to nurture and strengthen the growing group. Everyone recalls the time when Brother Clifford Roberts visited from the "mainland." An elderly man of the settlement, suffering from heart trouble, could not endure the long walk to the Orange Hall to hear the visitor's public lecture. Much to everyone's surprise, this old gentleman made arrangements to use the local church building; and there Brother Roberts spoke to an audience of several hundred. As the talk progressed, he was momentarily interrupted by a man who appeared at the rear of the church, shouting: "This group has taken over my church!" At the conclusion, the elderly man mentioned that he had hoped he would live long enough to hear the truth preached in church; that day his hopes were realized.

Sister Josephene Parsons of that area recalls the visit in 1927 of Brother John Cutforth, one of the "pilgrims," as traveling representatives of the Society then were known. She chuckles as she relates this amusing incident: "We often wonder how John felt when he asked the man at the boarding house for a bed, and the reply was: 'I don't think I have one long enough for you.' You see, Brother Cutforth was over six feet tall."

Do you remember that clergyman's prediction that Wesley Howell's family would curse him for having turned away from Christendom's teachings? A blessing resulted instead. Today a number of children, grandchildren and great-grandchildren of those early believers in Bible truth are to be found in the ranks of the pioneers in Newfoundland.

In 1945 about a dozen active Witnesses were organized into a congregation in Lumsden South. The same year the Lumsden North congregation converted the second floor of the "Cooper Shop" into a Kingdom Hall. Then, in 1947, the first Kingdom Hall in Lumsden South was built. Farther along the Straight Shore (so called because of its lack of harborage) are the congregations of Musgrave Harbour and Aspen Cove. These are made up of natural offspring, and many spiritual offspring too, of the original Witnesses in Cat Harbour or Lumsden.

PREACHING IN EARLY TIMES

The preaching activity of those earlier days bespeaks the love, courage and tenacity of the preachers of the good news. There were no roads and only a few narrow trails. During the 1930's and the 1940's many a journey had to be made by boat in rough seas and stormy weather. Seasickness often plagued the Witnesses. One

of Wesley Howell's daughters relates this experience: "After a fifteen-mile boat trip to Wesleyville, we would walk the five miles to Templeman. This wasn't easy, as we scrambled over rocky paths, struggled through wet, springy bogs, loaded down with a suitcase [of literature] in one hand and a phonograph in the other. Many times we would place our phonographs down as steppingstones, then struggle with our suitcases to pull our tired bodies over the bog. . . . In many localities groups of jeering young boys used to follow us around as we went to different homes to play the lectures. One of those former scoffing lads became an overseer in Lumsden. His elderly parents, along with his wife and family, are Jehovah's witnesses. Two of his children are in the full-time service."

What had Sister Edith Mason and her companion Sister Whitmore been doing since we last heard from them? In 1918 Christendom's clergy were taking advantage of the war fever to rid themselves once and forever, as they thought, of the pestiferous Bible Students. We gain some idea of the ludicrous lengths to which they would go from what these harmless lady missionaries report of their experiences: "Newfoundland was the last point of the North American continent and from here the Marconi Trans-Atlantic Station served the allied nations in the Atlantic and across the sea. Then someone tried to shoot the Marconi operator. For several months we had been called spies. Sister Whitmore and I were often charged with being German undercover agents, and we were [accused of] carrying weapons under our dresses. The people were suspicious and full of fear. Then on September 1, 1918, they deported us as suspects in the Marconi case." Of course, the sisters were completely innocent.

During the years 1919 to 1923 the congregations kept growing slowly: one small group at Port Union, five persons at St. John's and the Lumsden group. In the latter area it had reached the point where the clergy no longer visited; their flocks had been spoiled. In 1924 the persevering Sister Mason arrived back at St. John's, this time determined to work the whole island on the railway, called the "Newfie Bullet," or on the boats stopping at the island's outports.

Here is how she tells about it: "In the summer of 1924 and on into 1925 I traveled much of the country. Sometimes I would sail on the government mail boats, the Susa, Prospect, Clyde or Portia. Every time I got awfully seasick. Other times I would catch a schooner from harbor to harbor. They would land me at all hours of the night on some dismal wharf, while a

lonely foghorn kept me company. I carried my books in flour and sugar barrels, so I would often spend the night repacking and sorting them so I could cover the cove and move on to the next. . . . Ofttimes I would have to be up by four in the morning to hitchhike a boatride."

Together with another partner, this time Sister Ann Dowden of Halifax, Sister Mason toiled through the summer and winter of 1926, sailing the coast of Newfoundland, preaching the Kingdom at every opportunity. Then, in 1926, she left the island for the last time. Many years later, her kindly eyes blinded by cataracts, she reminisced: "People have asked me why I loved it there. I hardly know myself. I guess I saw the joys of people getting their spiritual eyes opened to the truth. . . . I always felt Jehovah's hand on my work, and I feel so happy to have had a share in the vindication of his dear name." Many of the "seeds" she had sown grew into healthy "plants" displaying Jehovah's glory!

A NATIVE SON RETURNS

It was August 29, 1929. The place? A small fishing village at the extreme easterly tip of the Avalon Peninsula facing on the stormy Atlantic. One of the native sons of Bay de Verde, Jack Keats, had just arrived back in his hometown after spending some time on the "mainland." To the amazement of his family and friends, he began to preach to them—beliefs that sounded strange indeed to the ears of the conservative inhabitants.

Happily Jack Keats' family listened to what he had to say and appreciated it. Then he started witnessing to his cousin William, better known as "Billy Jim," Keats, a staunch church member, active in the Orange Lodge, member of the choir and a highly respected family man. Billy Jim listened attentively, but did not accept everything at once. He wanted proof, and that was what he got. The 'fiery hell' tradition of his church was one of the vital topics of discussion. It was not that he really wanted to believe in a place of endless torment. But if it was wrong, what of his church? Where did it stand? The discussions led to the truth of the matter. During the busy fishing season of 1930 Billy Jim did not get to church regularly. He would take the opportunity to rest. Ah, but the real reason was that his mind was being transformed. The seed of truth had been sown on fine soil. (Mark 4:3, 20) Shortly thereafter, Billy Jim broke all ties with Babylon the Great.

Meantime Jack Keats' brother Isaac, who had readily accepted the Kingdom teachings, began to fail in health. Before his death he made it clear that he would have no clergyman preside at his funeral and he did not want to be buried in the Anglican cemetery. The family determined upon a small strip of land above the village. That decision drew the ire of the clergy and their henchmen. Why, it was not even "consecrated ground"! Moreover, the parson flatly refused to issue a death certificate. In spite of it all, the funeral service was conducted by Brother Earle from St. John's and the remains were interred in the 'unconsecrated' plot of land.

The clergyman complained to the Department of Health about the burial in the open field, under pretext of being concerned about the welfare of the local community. A policeman and a local magistrate turned up to investigate the matter, but they were given a witness and left satisfied that everything was in order. Earlier the clergyman had moved to have the children of all Witness parents and of those who had helped with the funeral in 'unconsecrated' ground barred from the schools, most of which were denominational. Only those children whose parents apologized to him would be permitted to return and attend classes. The brothers took the case to the Board of Education in St. John's and the clergyman was ordered to permit the return of all children, and that without apology. The Witness children were ignored and scorned by their schoolmates, and the teacher paid as little attention to them as the law would allow, but the parson had suffered a great fall from his position as unquestioned boss of the community.

Jack Keats soon ranged farther afield to preach the good news in many other parts of Newfoundland, traveling at times by pony and cart, or by train or fishing boat. In order to keep on 'fishing for men' he would from time to time return to fishing for fish. (Matt. 4:19) In 1939 he became quite ill and had to spend practically two years in a sanatorium in St. John's, thereafter returning to Deer Lake, where he made his home.

Jack's cousin Billy Jim later took up where Jack had left off in the Bay de Verde area. Accompanied by his wife, he traveled around by horse and buggy, playing Bible-sermon records on his phonograph for anyone who would listen, and most people did listen in those days. There were no hotels and restaurants. But folks were hospitable, and, when mealtime came around, the publishers would accept the generous invitation to share what the householders had on their

tables. At the close of a long day in the field service, when darkness turned the sea into inky blackness, and oil lamps began to flicker in the windows of these humble homes, they would accept the kind offer: "Put your horse in the barn and stop for a spell." Then, while the animal was bedded down for the night, Billy Jim and his wife would talk to their hosts into the wee hours of the morning and then snatch some rest before the start of another day.

Others besides Billy Jim and his wife were growing spiritually. How do we know? Because one summer day in 1939 when a brother from St. John's arrived to conduct a baptism, there were six excited people offering themselves as candidates. They all walked the three miles over the rugged hills to a pond, and there they gave outward evidence of the dedication of their lives to God. Then followed many years of endurance in the Kingdom work in the face of indifference and apathy on the part of the population of Bay de Verde. In 1965 two special pioneers were assigned to help the congregation, and as a result, publishers were trained and the meetings were placed on a firm basis, with programs that aided one and all to improve their field service. In 1971 the congregation completed the building of a fine Kingdom Hall.

PREACHING THE GOOD NEWS BY BOAT

Still the available territory in Newfoundland had barely been scratched. Its 42,000 square miles had only five communities with a population exceeding 5,000. Even the capital, St. John's, had no more than 55,000 inhabitants at the close of World War II. That meant that the major part of the population lived in hundreds of small hamlets and settlements scattered along the 6,000 miles of wild shoreline. The Witnesses came to realize that the sea was the most accessible way of contacting the people.

Over the years the Watch Tower Society provided for the purchase of four different boats to be used in this work. The first of these, the "Morton," was a coastal vessel, sixty-six feet long, sleek and beautiful as viewed from the wharf. F. J. Franske, placed in charge of the boat by the Society, tells of the experience he shared with another brother:

"At the beginning of May in 1929, Jimmy James and I were sent to Newfoundland from Canada to take over the operation of the Society's coastal vessel 'Morton.' . . . We found the Newfoundlanders a warm and friendly people whose hospitality is an outstanding quality. And even when they disagreed with us they

would still hear us out and treat us courteously. One thing that puzzled us at first was their habit of not answering the door when we knocked. Sometimes they would sit by the window and watch us stand on their doorstep but would not come to the door. . . . It appears that due to isolation, the people became so intermarried that no one was considered a stranger and they simply walked in and out of one another's homes as if they were of the same family. . . . Every family, it seemed, had its tragic story of loved ones who had gone to the sea and did not return. We called on many of these bereaved ones and comforted them with the clear truth of God's Holy Word, the Bible."

The economic depression had hit Newfoundland hard. Many were destitute. The old-age pension was but \$50 a year. Ninety percent of the population were engaged in fishing—hard work with very small returns. A quintal (112 pounds) of fish sold for \$5.50 or less. Hardships were as certain as death and taxes. People offered in return for Bible literature homespun garments, mittens, socks, sweaters, sealskin leather goods, furs, trinkets made of whalebone and ivory, and dried fish. And, of course, the appearance of the "Morton" in many a cove was unwelcome to some, particularly the clergy. They would decry the Witnesses, call them false prophets, forbid their parishioners to read Watch Tower literature or even to receive the Witnesses in their homes. We can relive those experiences as we read from Brother Franske's diary:

"We tried to work Presque, Bonah, St. Kyrans and Paradise without success. All had been warned by the 'Father,' who did not want to have his nest ruffled. The visit to Flat Islands compensated for all of this. The entrance to the harbor is very rocky, and a fisherman in a dory came out to meet our boat and pilot us into the harbor. Both men and women came aboard the 'Morton' in crowds. . . . We never had such a reception before. We gave them some music and a talk and they remained until midnight. These people were hungry for the truth. The next day they showered us with flowers. . . . Although they were poor, we placed many books, and we answered many Bible questions."

The following season, 1930, the "Morton" again sailed forth, this time with a new partner for Brother Franske—Philip Parsons, a fisherman from Rose Blanche who was well acquainted with boats and sailing under difficulties. It was well that this was so, for it had been decided to journey northward and work all the islands and the coastline in the Notre Dame and White Bay areas. In June such a trip can be exciting. The ice floe is on in full force.

"Growlers" (the name sailors give to the mammoth structural monuments from the Arctic) glisten like huge castles in the sun. They may resemble anything from square floating blocks to cathedrallike apparitions with tall spires. Then, too, there are the seemingly endless fields of broken drift ice that can make sailing hazardous. To avoid being crushed, the crew of the "Morton" had to keep their pike poles busy, fending off the larger chunks of ice. The hazards of the journey were amply rewarded by the delight of preaching the message to people who had never heard it before. Thousands of pieces of literature were placed.

GROWTH CONTINUES

The group in the city of St. John's was growing numerically and had the benefit of many visits by traveling representatives of the Society. For example, M. A. Howlett came over in 1927. Later Brother Cutforth was there. The Society's radio programs were heard regularly through a Nova Scotia station. However, there was little real boldness for the proclamation of the Kingdom message. It seemed that there was an element in the congregation that hindered the flow of Jehovah's spirit. With the acceptance of the name "Jehovah's witnesses," in 1931, it became clear that there was a division. Some preferred the soft term "Bible Students." They managed to influence the major part of the congregation, only a few standing firm and loyal in support of the Watch Tower Society's worldwide work. The August 15 and September 1, 1932, issues of *The Watchtower* with their articles on "Jehovah's Organization" shook out any remaining weak ones. Some of the congregation's former "elective elders" and their hangers-on thereafter became prominent in local society, and even moved into the good graces of the clergy. The few faithful ones now had the advantage that they had been cleansed from all the influence of the fearful and halfhearted ones.

Attention now turns to the second-largest community in Newfoundland, Corner Brook, on the west coast. Sister Mason had been there in 1923, but no real effort had been made to search for sheeplike ones thereafter. Then in 1933 Earl Senior, a dedicated Newfoundland brother, was working with the Department of Highways, and business took him to Corner Brook. While there he started distributing the booklet *Where Are the Dead?* He found ready ears in a small woodworking shop where Alfred Johnson and Reuben Barnes worked together. That booklet was all that was needed to open their eyes.

Soon a new study group had been formed and later,

when Lloyd Stewart was sent there by the Society's Canadian branch, he organized a small congregation with the Barnes and Johnson families as its nucleus. Little Reta Johnson and young Gus Barnes shared in those early meetings. Both were later to become Gilead School missionaries and have a goodly share in the development of the Kingdom activity in Newfoundland.

Jack Keats later joined the Barnes and Johnson families at Corner Brook and a vigorous campaign of preaching the good news of the Kingdom got under way. No opportunity to preach was overlooked. At lumber camps, fishing communities, among river log drivers, on midnight railway trains—everywhere the phonograph sermons were played and Bible truth was discussed. The clergy-dominated town of Corner Brook was in a real uproar!

Again the question of consecrated ground for burial became the issue. Once more the local townsfolk and the clergy were shocked when the brothers went ahead and buried their dead in their own 'unconsecrated' plot. The full import of these incidents may not be fully appreciated today when religious leaders and their practices are suspect; but in those days the clergyman's word was law and any defiance of the church-established traditions was sacrilege.

MOVING IN ON THE CAPITAL

While Corner Brook was the scene of these happenings, the Society's branch in Canada sent a very devoted couple to St. John's to care for the interests of the Kingdom in Newfoundland. They were Ray and Betty Gillespie. A depot for literature was built and a sound car began to be used throughout the area, broadcasting to large crowds everywhere the powerful voice of J. F. Rutherford, at that time president of the Watch Tower Society. An interesting incident is told about those stirring times when the distraught clergy were instigating violence against the Witnesses:

"Once while Brother Gillespie was playing a transcription record from the sound car on Bell Island, a crowd began to throw rocks at him. One young boy was goaded into throwing some of the rocks. It was his rock that hit the machine and stopped it. That night the boy went home sad, sick at heart. Through the years the matter plagued him often. One day, years later, a pioneer called on that boy, now a grown man, and started a study with him. After the study he wanted to unburden himself by a confession of what had weighed on his heart for so long. He told of

his guilt and sorrow and asked for forgiveness. That man later became a Witness.'

The 1930's were a difficult period for Jehovah's people in Newfoundland, and particularly so in St. John's, where tempers often flared, where shouting matches, throwing of stones and challenges to fight were common. Into this atmosphere came Brother and Sister Ernest Ellis, who had experienced mob violence in the United States. They faced many challenges. For example, one morning when Brother Ellis was working in the east end of the city some women with their families, instigated by the priests, attacked him and tore up his Bibles and books. Ernest stood his ground and would not budge until he could get the police. He pushed the matter to court, where a fair-minded judge severely chastised the attackers, to the great surprise of the citizenry. Fearlessly Brother Ellis went back into that same area again and again with the message of peace and comfort.

While in St. John's, Ernest had a neighbor who was a contact for men arriving in St. John's from an outpost called Princeton. After visiting with Ernest, those men went home to Princeton as Jehovah's witnesses. The interest aroused in that part of Newfoundland was strong. Later that area produced several missionaries as graduates from Gilead School.

Brother Ellis also initiated efforts to obtain a local charter, forming the International Bible Students Association of Newfoundland Limited. This was early in 1940.

By now the local authorities had had enough of Ernest Ellis. Steps were taken to deport him as a foreigner preaching a foreign religion. But Ernest aroused the brothers, and suddenly the authorities were faced with a strong delegation of native Newfoundlanders who held their ground successfully, so that Ernest stayed on. An amazing number of signatures to a petition in his behalf was a powerful factor in this result. Even some "enemies" signed the petition because they admired the fighting spirit of this little man. Later, when World War II was threatening and it seemed that another attempt to deport him would succeed, the Watch Tower Society recalled him to the United States, and the opposers never got the satisfaction of kicking him out of the country, as they had planned.

World War II came in 1939. The arrival of *The Watchtower* through the mails became almost impossible due to the tight censorship that was instituted. However, an American soldier stationed at Fort Pepperrell on the outskirts of St. John's became interested

and subscribed for the magazine. His mail got through without difficulty, so eventually the brothers could count on his copy. They purchased a mimeograph machine, and in this way were able to supply the one hundred subscribers throughout Newfoundland. But difficulties were multiplying. Those zealous fighters for righteousness who were not native to Newfoundland were being pressured into leaving, if not deported outright. What was to happen next?

Back in Corner Brook young Gus Barnes had grown up. His father, Reuben, was always kindly, firm for truth and devoted to the spread of the good news. Often he would speak to Gus about the great issues involved and the need to tie close together all the interests in Newfoundland and establish the organization on a country-wide basis. "I wish I were young and could do that work," he would say.

So, it was a happy day for old Reuben when his boy came and told him that he had decided to spend the rest of his life in the pioneer service. Gus saved sufficient money that winter to buy his train ticket to St. John's and to get together a few items of equipment. He told his plans to another young man in Pasadena, Newfoundland, and he decided to accompany him. So, in the spring of 1940, Gus Barnes and Herbert Dawe arrived in the capital, Gus with but \$5.27 in his pocket. And during the next ten years, despite problems and difficulties, he was never any poorer financially.

IN TROUBLESOME TIMES

At the literature depot Brothers Barnes and Dawe met Dougal McCrae, a Canadian pioneer who was about to be deported. He told them that the government was about to impose a ban on all Society literature, and that the supply of recordings and books in the depot was therefore in danger of confiscation.

The brothers hit upon a plan. They loaded most of the literature and records into Brother Howell's schooner for shipment to Lumsden. More was sent to Princeton and other smaller places. When the authorities did crack down on the depot, it was too late—the shelves were practically bare.

Meantime, Brothers Barnes and Dawe could see that during the war it would be best to confine their Kingdom activities to the distant outposts along the wild coast. 'I was no sailor,' Gus Barnes admitted, 'for I knew nothing about the tides and the storms, the charts and the compass, the breakers and the dangers of the ever-turbulent sea.'

It took a lot of ingenuity and determination to re-

outfit the Society's thirty-one-foot motorboat, which, with high hopes for the future, they called "Kingdom Boat No. 1." The brothers at Princeton were a fine source of encouragement. There Bob Moss joined the crew, helping to build up their confidence for the job they were now undertaking. Says Brother Barnes: "The very first day of our seagoing ministry was a wild one, our little boat digging into the waves in a frightening sort of way. Our first port of call, Salvage, was populated by staunch supporters of the Church of England. The result: we soon were being stoned and driven from the harbor as German spies. In fact, someone in the village sent word to the police to the effect that we were playing a phonograph record entitled "Hitler Can't Lose." We retired gracefully and got to work in another quieter cove, though all day long we kept hearing that the police were coming for us. When we went ashore Bob and I separated, he going in one direction while I went in the other, with the idea that we should meet with each other later in the day.

"At last, long hours beyond the expected time, I did meet up with him. As I rounded a point in a lonely part of the road, there I saw Bob playing a record for the benefit of a tall policeman who towered above him. The recording had reached the point where Brother Rutherford was lining up all those on the Devil's side at Armageddon. "On the Devil's side," boomed out the powerful voice, "at Armageddon will be the armies and the navies of all the nations, the police power, the police power, the police power . . ."—the record kept repeating at that one spot! Bob was red as a beet, and, fearing the worst, I was wondering if I should run, when suddenly, seeing the humor of the situation, the officer laughed out loud. In fact, he became one of our good friends thereafter."

Continuing his story, Gus Barnes went on to say: "It was a day of big swells when a nervous, sea-frightened crew neared the dangerous coast at Cat Harbour (now Lumsden) at the mouth of Dead Man's Bay. No stranger could ever make entry into that tricky cove, so as we hovered out there among the rocks, what a relief to see a big fisherman's boat bearing down on us! The hearty, handsome fisherman who welcomed us was Elmore Howell, who was to become like a father to us in our endeavors of the years to come. Here in Lumsden the friends fed us, encouraged us, replaced some of our worn equipment, provisioned our boat and sent us on our way to some of the bays to the north. They spoke of Sister Mason, of Brother Macmillan, as well as Brothers Howell and

Parsons who had pursued the truth from back in 1915."

When winter came, it was impractical to continue with the boat; so the alternative was to take to the trails with a sled loaded with phonograph, Bibles and literature. Gus Barnes tells of times when he placed as many as 500 books in a month. On the other hand, there was the accusation that they were "spies." On one occasion at least, that meant sleeping outside, curled up on a sled, watching the northern lights. That one night that Gus spent outside "turned the tables," so to speak, for the people of the community became intensely interested in him and were sure he was no "German spy."

The authorities at that time had begun to raid various homes of the Witnesses where they expected to seize 'outlawed' literature. But the stores of literature were safely hidden away where only a few had access to them, and so it was possible, from time to time, for congregations and pioneers to replace their stock and carry on with the Kingdom work, using the Bible alone in their initial approach to the homes.

In the early spring of 1941 Gus Barnes and Bob Moss were back in Princeton to spend some weeks readying the boat for another summer's voyage. That gave opportunity to help the group there to get well organized for *Watchtower* studies and for a weekly book study in the book *Salvation*. "While there that spring," Gus reports, "I often talked with Ford and Bill Prince, two young boys who were extremely interested in what we were doing. I didn't realize then that both of those boys would move on from those early talks we had to become pioneers and later go through Gilead School and be sent out as missionaries."

The second summer voyage of the good boat "Kingdom No. 1" was exciting, to say the least. At Lumsden, Brothers Moss and Barnes were baptized, though they had now been preaching for several years. Then they headed for Lewisporte. Gus Barnes tells what happened: "The boat was leaking, so we put into a small cove several miles from Lewisporte. We decided to fix the leak here, so early that morning we carried our literature and provisions back into the woods and covered them with a tarpaulin to guard against rain. But news of our presence got around quickly—"a strange boat with speaker horns on the roof, perhaps German spies!" Suddenly we found ourselves surrounded by a group of Canadian Army soldiers. They towed us under guard to Lewisporte, where the whole town turned out to see these desperate prisoners. . . . I demanded to see the officer in charge. When this was denied, I told the captain that in view of the agreement

between the Canadian military and the independent state of Newfoundland his men were interfering with civilians and encroaching upon the authority of the local police. Then I demanded to be taken to the Newfoundland police. Soon the police were satisfied and we were on our way. We stopped only long enough to pick up our cache of literature, and then we made for the far northern peninsula. Thereafter police and customs officers were often our visitors, but many of them did not even have a copy of the ban, so they left us alone. By fall we were back in Corner Brook after an exciting summer in which we had placed thousands of pieces of literature.

By the end of 1941, Gus Barnes and his companion were back in St. John's, living in the depot and striving to build up again what had become a very small study group. Materialism and fear had cooled the affections of many. It was even being said, 'Perhaps the work is finished.' With some the wish doubtless was father to the thought. Then came news of the death of Brother Rutherford on January 8, 1942. What was ahead?

CONTACTING BROOKLYN HEADQUARTERS

Brother Barnes tells how the publishers got the answer to that vital question: 'Jehovah knew our needs and almost as if by a miracle the February 1, 1942, *Watchtower* came into my hands. It proved to be the right thing at the right time. Its article "Final Gathering" showed how Jehovah purposed to have a great "fishing and hunting work" done. The Newfoundland brothers were familiar with literal fishing and hunting, and this fitted them for the work that lay ahead. The brothers knew that there was much work to be done, and they were ready to do it, but they needed help and instructions from the Society. But how, in view of the censorship and other circumstances of the ban?'

Ford Prince volunteered. Soon he was hired on a passenger vessel as a merchant marine. He was undaunted by the fact that German U-boats were sinking many ships. He knew his mission. The brothers in Newfoundland needed help in getting a good, seaworthy boat, literature and other materials for the advancement of the Kingdom work. In Brooklyn he explained the situation to Milton Henschel of the office of the Society's president, N. H. Knorr, and was assured that all the problems would be taken care of right away.

Because of duties aboard ship, Ford could not stay for dinner, but he returned the next day. Sure enough, there was a package for him containing literature and phonograph records. This was but the first of

many important trips he was to make bearing precious cargo for his brothers at home. Through a letter from Brother Knorr, Gus Barnes learned that funds would be made available for the purchase of a better boat. For only \$600, Brother Barnes bought a beautiful forty-two-foot yacht. So, before long, a new Kingdom boat called "Hope" was put to work in spreading the good news.

The plan was to work the south coast from Port-aux-Basques on to Placentia Bay. At Burgeo, a port of entry, the customs men and the Mounted Police boarded the "Hope." They knew of the ban on the literature, and wanted to act, but they hesitated and decided to await instructions from St. John's. One of the crew members of the "Hope" relates:

"That night, as the fog rolled in and the coast was shrouded in blackness we decided to chance it with our small dory and take out all our literature, records and equipment, with the idea of hiding them in some lonely cove. They had posted no watch on us. Then an amazing thing happened! Around midnight we heard the coastal steamer whistle its way to anchor in a fogbound harbor on the outer shores. We quickly got our compass and charts and rowed through the fog until we picked up that steamer's bearing lights. Climbing the rope ladder and walking along the deck, we managed to contact the purser and told him we had a shipment we wanted to make. He was agreeable to accepting it, and in no time we had our dory empty and all our theocratic equipment was shipped down the coast some seventy miles. In the morning the officers were there, as we had expected, to take everything we had. They found nothing! They were for keeping us in port indefinitely, but we protested to the government and an order was issued for them to release us.

'Several weeks later we arrived at the port where we had more or less blindly sent our literature. The local merchant, out of curiosity, had opened one of the cartons and was thoroughly enjoying the book *Enemies* when we arrived. Indeed, he provided us with facilities to wrap up and mail literature back to all the interested persons whose names and addresses we had noted down. When that same coastal vessel headed back up the coast again, it carried hundreds of books and booklets in neat packages addressed to points all the way up as far as Burgeo.'

Then came the fall, with high gales and lashing seas. The "Hope" was on the coast of Burin Peninsula, one of the southerly tips of Newfoundland. On the way to Epworth an incident occurred that did much to remove the stigma of "spies" and "smugglers" that

had clung to the "Hope" like barnacles. Here is Gus Barnes' log entry: 'We were sailing a stormy sea on a dismal coastline when we heard gunshots from somebody in distress. By maneuvering we finally managed to signal the drifting boat with thirteen people aboard, mostly women and children. They had gone adrift and were in grave danger of being swept out into the terrors of the winter ocean. During many hours they had been crying for help. We were able to revive them, serving hot drinks, and then towed them to their home port of Corbin. Here the whole town is Catholic, but these people were our friends now, and we could speak the Kingdom message to them.'

FREEDOM TO EXPAND

The ban on the importation and distribution of literature published by the Watch Tower Society was lifted in March 1945. That was surely a time for great expansion of the Kingdom interests in Newfoundland. A shipment of 75,000 pieces of literature was ordered from the Brooklyn headquarters. Also, a branch office was established in the former depot, graduates of the Watchtower Bible School of Gilead were assigned to serve in the major cities, and circuit and district overseers were appointed to visit the congregations and organize upbuilding semiannual assemblies. Thus, the organization became more firmly knit together.

Soon the branch premises were outgrown and new and larger quarters were secured on June 6, 1946, at 239 Pennywell Road, St. John's. Charles Clemons, one of the newly arrived missionaries, was appointed branch overseer. Arrangements were made to have the missionaries concentrate on the two largest communities, St. John's and Corner Brook. The boat "Hope" continued to carry the Kingdom message to isolated coastal villages. But with the passage of the years, roads began to crisscross the island. Other conveniences followed, and preaching by way of the sea diminished in importance. Practically all settlements, with the exception of the south and the Labrador coasts, soon could be reached by road.

Back in the 1940's circuit overseers still experienced difficulties of travel, however. George Stover, for example, tells of one hazardous trip: 'The return trip was not easy. The country was in the grip of winter, and during the thirty-three-mile walk the temperature dropped to 20 degrees below zero Fahrenheit. The first night I stayed with some men in a woods camp, and took the opportunity to talk to them. Next day I began the last lap of my journey. I started out across

a lake. Before I reached the other side, a storm blew up and closed the trail so that I could not see where I was going. I placed my briefcase down on the snow, sat on it and began praying for direction. With renewed confidence I picked up my case and after a few steps I came upon fresh tracks in the snow coming from another direction on the lake. My only hope was that this trail would take me in the right direction. Darkness was settling. Soon I would be unable to see the trail. Then, as I raised my head and looked straight forward, to my joy I could see the lights of the town. How grateful I was to Jehovah for his care and protection!'

In 1946 Gus Barnes and Ford Prince were invited to the first international class of Gilead missionary training school following the war. Both thereafter returned to Newfoundland, Brother Barnes to continue in circuit service and Brother Prince to supervise the operations of the "Hope." The vessel still had much to do in behalf of the Kingdom interests before being taken out of service in December 1955. Scores of isolated persons had been contacted during its years of activity, many of them to become themselves active publishers of the Kingdom and associates in the increasing number of congregations.

The 1946-1947 service year proved to be outstanding for the brothers in Newfoundland. Eight pioneers and thirty-eight publishers placed a total of 25,000 pieces of literature. But the crowning joy of 1947 was the summer assembly when Brothers Knorr and Henschel were the specially welcomed visitors. This was the first time that a president of the Watch Tower Society visited the island. "Permanent Governor of All Nations" was the title of the widely advertised lecture on that occasion. Brother Knorr himself had the joy of sharing in the advertising when he went aboard the "Hope" and, with the help of its sound equipment, made announcement all around St. John's harbor concerning the forthcoming lecture.

Charles and Eva Barney, better known among Newfoundlanders as Barney and Eva, were assigned as missionaries to the Corner Brook area—a widely scattered territory. On their arrival, they found that the original group had moved away, leaving just a couple of interested families. No preaching activity at all was being reported to the branch office. But during the following six years, when the missionaries were tramping up and down the hills of the neighborhood, there was a great transformation. When the Barneys left, there was a thriving congregation praising Jehovah in Corner Brook.

Walter and Grace Kienitz, another missionary couple who came with the first group assigned to Newfoundland in the autumn of 1945, have now spent thirty years on the island. In 1962 they received an assignment to work Argentina and surrounding settlements, where much of their territory involved witnessing to the personnel of the United States Navy stationed there. A goodly number of wives, particularly, accepted the message of the Kingdom, and then, sooner or later, moved back to the United States.

By the year 1952, there were 21 congregations, with 315 publishers, busy in Newfoundland. In that year also, M. F. Latyn was appointed branch overseer.

Year after year new congregations were established and added their efforts to the spread of the Kingdom message. In 1952, a new congregation was formed at Bonavista as the result of the labors of Gilead-trained missionaries Bernard and Elizabeth Mahler. Another congregation was formed at Joe Batt's Arm in 1953; also congregations at Stephenville, Musgrave Harbour and Mount Pearl in 1955; at Port-aux-Basques and Epworth in 1957, as a result of the activity of Gilead graduates; and one at Norris Point in 1958. And in the succeeding years other congregations were established at Lewisporte, Happy Valley, Bay Roberts and Weybridge. In St. John's city, too, great things had been taking place; the congregation had become so large that in 1963 several groups were formed.

The moving of families to where the need is greater has had good results in Newfoundland. This is what led to the formation of a new congregation at Labrador City in 1964, to the forming of another congregation at Carbonear in 1967, and still another in Shoal Harbour in 1968. The diligent efforts of special pioneers produced other new congregations at Springdale and Baie Verte in 1969. The story has been one of theocratic progress ever since.

Looking back over the record of Jehovah's people there in Newfoundland truly causes gratitude to Jehovah to well up in our hearts. From the time the first congregation was organized by Brother Macmillan in 1916 down to the year 1974, the records show that more than 3,600,000 pieces of literature have already been distributed throughout the towns, hamlets and outposts, all over Newfoundland. More than three million hours have been spent in this work. To nourish the interest, well over 1,000,000 return visits have been made. With what result? Why, during the past twenty-five years alone, over 1,180 persons have dedicated their lives to God and have symbolized this by water baptism! A peak of 1,131 publishers reported activity

during May 1975. Yet, many more are being attracted to God's organization, for 2,041 attended the celebration of the Lord's Evening Meal on March 27, 1975.

Jehovah's hand may be seen in the way humble isolated persons here have been reached, and they, in turn, have preached to others. (Compare Acts 11:19-21.) The good news has been spread to remote places. It is stimulating to realize that our God is still pleased to use the brothers in Newfoundland in his great work of Kingdom proclamation. And, in turn, they are happy to be the recipients of such wonderful favor!

SOUTH AFRICA and Neighboring Territories

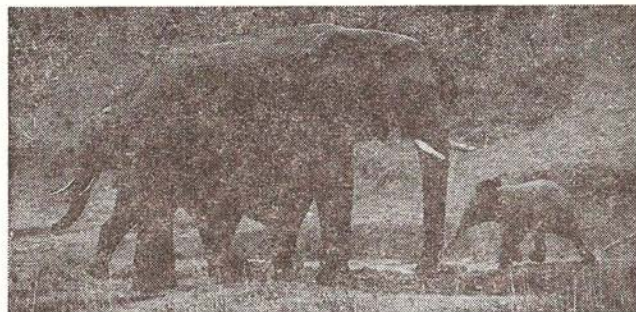
Come with us to a land of intriguing contrasts—bustling cities and remote places in the bush, modern dwellings and humble African huts. Walk among people of many races. Listen and you will hear millions speak English or Afrikaans (derived from old Dutch). Others of this land's 26,000,000 inhabitants are at home with such tongues as Xhosa and Zulu.

This is South Africa. It covers 472,000 square miles and is the home of interesting, often lovable, people. Among them are many who yearn for good things of a spiritual sort, and their desires are being satisfied with Bible truth proclaimed by Jehovah's Christian witnesses.

First, a little history: During the eighteenth and nineteenth centuries, South Africa was the scene of much fighting. As the black "tide" of population moved south from central Africa and the white "tide" spread northward from the Cape, they clashed in fierce blood-spilling wars. The worst was the Anglo-Boer War of 1899-1902, between the British and the Boers, the Dutch farmers. As a result, the four colonies of Natal, the Orange Free State, Transvaal and the Cape came under British rule. In 1910 they became one nation. Half a century later, in 1961, the country became the Republic of South Africa. This was by a majority vote of the whites. The blacks have no vote except in some of their "homelands," large territories set aside for each African tribe.

A BRIEF JOURNEY

So now let us take a quick trip through South Africa. We start at Cape Town, near the southern extremity of the continent. Cape Town is the *legislative*



capital, the country's oldest city. Over 500 miles to the northeast is Bloemfontein, the capital of the Orange Free State, which city is regarded as the *judicial* capital of the country. Pretoria, still farther to the northeast, is the capital of Transvaal and is the *administrative* capital of the republic.

The main topographical feature of South Africa is the interior plateau. From a coastal plain on the east the land rises sharply to form massive mountain ranges, varying in height from over 5,000 feet to more than 11,000. The plateau slopes gradually toward the west. Once, most of it was undulating grassland teeming with great herds of impala, zebra, springbok and other beautiful creatures. Today much of the interior is farmland, and most of the wild animals are found only in game reserves, such as world-renowned Kruger National Park. But toward the north, in the interior section, the land is drier and becomes the Kalahari Desert. To the northeast is the bushveld (pronounced "bush-felt"), with its abundance of shrubs.

Kimberley, in the Orange Free State, is world famed as a center for diamond mining. In the Transvaal is found Johannesburg, largest city of the country and known as "queen" of the "Reef," a string of mining and industrial towns. The Reef came into being due to the discovery of gold in the area back in 1886. Somewhat over 300 air miles southeast of Johannesburg lies Durban, on the shores of the Indian Ocean, and here one sees many Indian women in their colorful saris.

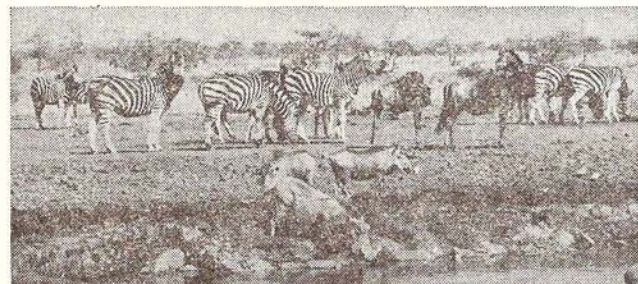
Twelve and a half million Africans, belonging to at least nine tribes, live in South Africa. The largest tribes—the Xhosa and Zulu peoples—each number over three million. Next come the Basuto, then the

Tswana, Tsonga, Swazi, Ndebele, Venda and others. Just over half the African population lives in the African "homelands," the large territories designated for each individual African tribe. Usually the way of life in these "homelands" and in the reserves is quite primitive, with most of the people living in huts having walls mainly of mud, and roofs thatched with grass. The rest of the African population lives in African townships, such as Soweto with its little concrete-and-brick homes built by the municipality. These are located a few miles outside European cities and towns. The government's policy is that each racial group develop separately and independently. South Africa has come under heavy criticism for its apartheid, or segregation, policy.

Apart from the main sects of Christendom, the Africans have their own religions. Not only are the major faiths of Christendom represented among them, but many an African preacher has started his own little sect. Consequently, South Africa has the largest number of sects in the world—at least 2,000! Apart from professing adherence to one of Christendom's churches, most Africans still engage in some form of ancestor worship and live in fear of the dead. This is true not only in the "homelands." Many a modern African, though driving a late-model car, occasionally sacrifices a goat to appease the spirits of his dead ancestors.

BACK TO THE TURN OF THE CENTURY

At the turn of the century, South Africa's population was smaller, the pace slower, and life more simple. The country was just recovering from the Anglo-Boer War when the time proved ripe for the good news to reach this fascinating field.



In the year 1902 a certain Dutch Reformed clergyman was sent from Holland to an assignment at Klerksdorp, a town of the Transvaal. He brought with him a big box of secondhand religious literature, including *Studies in the Scriptures*, a copy of *Zion's Watch Tower* in English and the booklet *What Do the Scriptures Say About Hell?* Frans Ebersohn and Stoffel Fourie met this clergyman at Klerksdorp. They were permitted to examine his library, found these publications to be of great interest, and were allowed to take them from the collection. These men were so deeply impressed by the truths that these publications contained that they decided to form a new congregation. They called it "Volheid van Christus" (Fullness of Christ). This was the very first foothold of the Kingdom message in South Africa.

These two men began holding meetings and working from house to house to spread the good news. In 1903 Frans Ebersohn wrote to the first president of the Watch Tower Bible & Tract Society, C. T. Russell, and asked that a "pilgrim," or special representative of the Society, be sent to South Africa. Brother Russell replied that circumstances did not then permit this, but that as soon as possible it would be arranged.

In 1906 a couple of sisters who emigrated from Glasgow, Scotland, to Durban were enthusiastic about spreading the good news. Before long, others became interested in the truth in that city, and, by the end of 1906, there were forty subscribers for *Zion's Watch Tower* in South Africa.

In 1907 a certain "Reverend" Joseph Booth appeared on the stage of the Kingdom drama in southern Africa. Born in England, he moved to New Zealand at the age of twenty-nine to do sheep farming and later took up business in Australia. He joined the Baptists and after some time felt a call to become a missionary in Africa and so arrived in Nyasaland (now Malawi) in 1892 as an independent missionary. Booth became fired with the idea of equality for the Africans and "Africa for the Africans." He established various "Industrial Missions."

By the year 1900 Booth had broken with most of his missions and had made a few trips to America, where he was converted to the Seventh Day Baptist faith. He soon afterward came back to Nyasaland to establish a mission for that Sabbatarian organization. Before long, he was in trouble with the Seventh Day Baptists. He then linked with the Seventh-day Adventists and established a mission for them. He also fell out with the government authorities, since they had a strong dislike for his schemes for African social

change. It appears that in 1906 Booth started to take an interest in the Churches of Christ and, although turned down by the British Churches of Christ, he found some response in the Cape Town branch of the South African Churches of Christ. Booth was instrumental in helping them to establish a mission in Nyasaland. According to the publication *Independent Africa*, Booth moved from denomination to denomination like a "religious hitchhiker."

Toward the end of 1906 Booth, now in Scotland, read some of the books of Brother Russell. Soon he was off to the United States. Booth arranged for an interview with Brother Russell and this turned out to be a very interesting and crucial discussion. Brother Russell knew very little about Booth's background and of his main objective to restore Africa to the Africans. He could not have known that Booth was already viewed as an undesirable by officials and whites in Nyasaland and that he had already used various religious organizations to support his own schemes. Also, Brother Russell was anxious to find someone who would open up a wide new field. Hence, the Society, for a time, undertook Booth's expenses as its missionary to those peoples with whom he was acquainted.

Little did Brother Russell realize that this would result in many difficulties and the bringing of much reproach on the name of the Society. At any rate, early in 1907, Joseph Booth was back in Africa and began operations in Cape Town and other parts of the country. Being *persona non grata* in Nyasaland, it appears that Booth did not return there for quite a time, although by letters and personal messengers he maintained close contact with the Nyasaland field and had a profound effect upon it.

In the June 1, 1908, issue of *Zion's Watch Tower* a letter signed by L. de Beer and written to Brother Russell shed some light on what was developing. It says, in part: "I am deeply interested in your six books, and have two brothers similarly interested; one is a clergyman of the Dutch Church; not only a reader, but a thinker. He is emeritus; resides at Pretoria, Transvaal, and edits a Dutch Church paper, besides preaching when requested. . . ."

"Then there is a mutual friend of Brother Booth and myself, Rev. J. H. Orr, minister of the Independent Congregational Church, Wynberg (one of our suburbs), who is already preaching some of the new truths contained in your books."

"As you will have heard, quite a nice little company, of which I was one, all interested in the Millennial message, assembled in Brother Orr's Church to cel-

celebrate the Passover—five Europeans, 29 natives, conducted in three languages. It was an important and impressive hour, and a new era in our lives."

More news of the work in South Africa appears in *The Watch Tower* of January 15, 1909. The report says: "There are three black brethren who are preaching the Truth to the natives. One of these has gone northward about two thousand miles to his home region to carry the message. This brother, although young, speaks several of the native languages, and writes the English quite fluently. The latest report from him is very encouraging. The natives seem to have open ears for the Good Tidings of Great Joy, the message of Restitution."

The young African mentioned as traveling about 2,000 miles northward to his home region was Elliott Kamwana. Kamwana came from the Tonga tribe and had been educated by the Livingstonia Mission (Scotch Presbyterian) at Bandawe on the western shores of Lake Nyasa. However, he had met Booth at Blantyre, Nyasaland, in 1900, and two years later had been baptized at one of the Seventh Day Missions that Booth had established. He had come down to South Africa later, worked in the mines for a time and then met Booth again in the Cape. It appears that Kamwana stayed with Booth for a few months getting some instructions, and then went back to his home country, Nyasaland. In *The Watch Tower* of July 1, 1909, Booth describes the distribution of tracts in Johannesburg and Pretoria among the Africans and then says:

"They are overjoyed at having the same message brought here which they have heard was being proclaimed up in their home country, Nyasaland, by Brother Elliott Kamwana.

"One who has been here only three months tells that he saw Elliott baptize 300 in one day; another gives advice that in one place there are 700 adherents. And I am further informed that there are towards 3,000 in that country in about 30 separate places who have accepted the Divine Plan as preferable to Presbyterianism and the Church of England. Brother Elliott himself reports that there are about 9,000 who are interested somewhat, though not all of them to the extent named above."

Toward the end of this report, Brother Russell included some very recent news about the arrest of Elliott Kamwana at the instigation of the Calvinistic Scotch Missionaries of Bandawe, Lake Nyasa. Brother Russell concludes the report with the brief statement: "Brother Kamwana baptized 9,126 in past year."

No comment is made on this fantastic figure. At that time there were many less than that number baptized in the whole United States! But how did Kamwana do it? What methods were used?

"WATCHTOWER MOVEMENTS" BEGIN

Actually, neither Booth nor Kamwana had really left Babylon the Great, or false religion; they never became Bible Students or Jehovah's Christian witnesses. Their relationship with the Watch Tower Society was short and superficial. Mrs. Marjorie Holliday, whose memories concerning the truth go back to the early 1900's, describes how Joseph Booth frequently endeavored to sabotage the meetings of the brothers in their upstairs room in Durban. Says our Christian sister Holliday: "For example: while we were singing 'Free From the Law,' he would station himself outside and reply with 'not free from the law.'"

So it is not surprising that Elliott Kamwana, Booth's spiritual apprentice, would have quite a garbled idea of the truths presented in the Society's publications. But exactly what he did preach when he got back to Nyasaland, it is now impossible to say. It certainly seems true that a marked feature of his campaign was its dramatic open-air baptisms. But these baptisms performed by Kamwana had no relationship with the true Christian baptism of Jehovah's servants. Whatever he said or whatever methods he used, Kamwana's campaign lasted only a short time, from approximately September 1908 to June 1909, when the government stepped in and put him in prison, later deporting him to the Seychelles Islands. He was not allowed to go back to Nyasaland until 1937, when he carried on as a leader of one of the false "Watchtower movements."

Most unfortunately, as a result of Kamwana's work a situation arose in central Africa that for a long time was terribly confusing. Movements developed that used Brother Russell's books to a small degree. These mingled some truth with many of their own ideas and methods. Thus, many people were led astray. Not all these movements used the names "Watchtower" or "Watchtower Society"; in fact, the movement that Kamwana led in time developed the name "The Watchman Mission."

Many years later, in 1947, due to the fact that these false Watchtower sects were still causing some confusion, the brothers in charge of the Kingdom-preaching work in Nyasaland wrote to Kamwana. In a reply written and signed by Kamwana, he says: "The Watchman Mission (Mlonda Mission) has no time to waste on rumour because the blacks and the Europeans

in Nyasaland know that the Watchman Mission is separate and distinct from the Watch Tower Bible and Tract Society of Europeans."

So the facts make it quite clear that Kamwana never was a true, dedicated servant of Jehovah, and it appears that he started off or caused the formation of the various false "Watchtower movements." It seems that this all began with his "fiery" campaign of 1909. Brother Nguluh, an African brother in Johannesburg who was in Nyasaland at that time, has likened Kamwana's campaign to a "wild fire catching the grass." In those days, there was considerable migration from Nyasaland by natives looking for work and better pay. Evidently, then, in that way false "Watchtower movements" spread throughout the Rhodesias, the Congo and down into South Africa.

DURBAN HEARS THE MESSAGE

Now let us go back to Durban in the year 1906. Marjorie Holliday and her mother lived next door to a Mrs. Morton. Sister Arnott, of Glasgow, Scotland, was constantly sending tracts and leaflets to her natural sister, Mrs. Morton. In turn, Mrs. Morton passed on these tracts to Marjorie Holliday's mother, Mrs. Agnes Barrett, and eventually both accepted the truth. At this time there also was a Sister Taylor there from Scotland. A little later Sister Arnott and her family decided to come from Glasgow and settle in Durban. So, according to Sister Holliday, it was Sisters Arnott, Taylor, Morton and Barrett who really got the work started in Durban. One of their main methods of spreading the truth was to hand tracts and leaflets to the people on the beaches.

Marjorie Holliday herself took her stand at the age of ten years by writing a letter of resignation to the Presbyterian Church, and thus dissociating herself from Babylon the Great. She also says that in 1910 the little group in Durban was joined by an American Negro, Brother Whiteus. Sister Holliday tells us that he had very good success in Durban. Then she mentions quite an amazing incident. Apparently, Brother Whiteus was recalled to America, possibly by Brother Russell. But not long before the ship left Durban he was kidnapped by Booth and locked in a room! (Why Booth did this is not clear.) In any case, the local sisters managed to discover where Brother Whiteus was locked up, and Sister Barrett succeeded in releasing him and then safely escorted him to the docks so that he could catch his ship.

By the year 1910 some good seed had been sown, but strange things were happening in southern Africa.

The situation was not good in Nyasaland, and Booth was giving trouble in Durban. It was very necessary for someone mature and reliable to take oversight of the Kingdom work in this vast field.

A TURNING POINT

The year 1910 saw a new chapter open for the Kingdom work in South Africa. By that time Booth was finished as far as the Society was concerned. About the middle of that year Brother Russell sent William W. Johnston, who was probably in his early thirties. He was a Scotsman from Glasgow, sober-minded, careful and reliable, a real contrast to the volatile, erratic Booth. Brother Johnston had been an elder in Glasgow for several years, was a deep student of God's Word and an excellent speaker. He was one of the "gifts in men" very much needed in the African field, which had been badly shaken by Booth's exploits. (Eph. 4:8) Brother Johnston's main mission was to go to Nyasaland, investigate the situation there, and give help to the brothers.

The first white man to discover Lake Nyasa had been the famous explorer and missionary David Livingstone, in 1859. After that, the country was pioneered for white settlement by missionaries of the Scottish Presbyterian and Roman Catholic Churches. It became a British protectorate in 1891, and part of British Central Africa. At the time of Brother Johnston's journey the population of Nyasaland was about one million, with very few local white residents.

Brother Johnston spent some four months in Nyasaland and reported that there were close to one hundred churches in as many villages and thousands of natives owing their allegiance to "present truth." (2 Pet. 1:12, AV) He found that some had a "very fair grasp of the Truth." But he was very disappointed with the general spirit.

"Some of them seemed to think also that I had come out with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society," said Brother Johnston. "I had to disabuse their minds of that idea. . . . I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form." He also found that Booth's influence was "markedly manifest on the work in Nyasaland." Some were keeping the seventh-day sabbath. "I did what I could to present the truth on this question," remarked Brother Johnston, "and was enabled by the grace of God to deliver at least some of them from bondage."

Brother Johnston made an effort to establish some form of organization and chose several natives to act as teachers after he had cleared up the sabbath question for them. He also was pleased to find that many appeared to be "filled with a strong desire for a more intimate acquaintance with God's Word." For a while after returning to South Africa, he received reports from some of these people in Nyasaland, but after a few years there was very little contact. For fifteen years the movement started by Booth and Kamwana was largely left to itself. It is not surprising that such a situation gave birth to the false, indigenous "Watchtower movements."

A SMALL BRANCH OFFICE WITH VAST TERRITORY

Soon after his return to Durban in 1910, Brother Johnston received instructions from Brother Russell to open a branch office of the Watch Tower Society there. This new, one-man branch was simply a small room in School Lane, Durban. It served as an office and, at times, as a meeting place. But the territory over which it had jurisdiction was tremendous. Roughly speaking, the whole of Africa south of the equator was its field. In fact, some of the territories that came under this branch, such as the Congo, Uganda and Kenya, stretched far north of the equator. Also included were the island of Mauritius away out in the Indian Ocean, the huge island of Madagascar (Malagasy Republic) off the Mozambique coast, St. Helena hundreds of miles out in the Atlantic, and the island of São Tomé in the Gulf of Guinea. However, as the prophet Zechariah wrote: "Who has despised the day of small things?"—Zech. 4:10.

EFFORTS PROVE FRUITFUL

It is not good to despise the work of humble people, such as Brother Whiteus. He once called at a home in Durban and placed a full set of the *Studies in the Scriptures*. The woman who obtained them did not read them herself, but shortly afterward her daughter, Mrs. Thompson, took the books with her on a boat trip to Glasgow and read them on the voyage. During her stay in Glasgow someone called at her door and left a leaflet advertising a talk to be given by Charles T. Russell. Mrs. Thompson went, but found the place so crowded that she could not get in. However, at that moment the brothers decided to open up the orchestra box and so Mrs. Thompson got a ringside seat for the public lecture. She enjoyed it very much. One of the local sisters took her address in South Africa and in



course of time Brother W. Johnston made a return visit. Mrs. Thompson accepted the truth and was baptized soon after this. She herself was a faithful and active publisher for many years, right down until 1965, when she passed away at the age of ninety-eight. Her daughter and two granddaughters also became zealous Witnesses. So that call made by Brother Whiteus proved to be very fruitful.

Meanwhile, in Durban, Brother Johnston was regularly giving Bible talks in the Masonic Hall, on Smith Street, every Sunday evening. The audiences as yet were quite small, but among them was a Norwegian man named Myrdal. His wife was a staunch Seventh-day Adventist. The two of them had arguments about doctrines night after night. However, Mr. Myrdal got the better of the discussions, and before long he and his wife and son Henry became regular attenders at Brother Johnston's lectures. They also started attending the Sunday morning meetings called "open Bible studies."

Also from the year 1911 there is a definite record of real interest among the Africans in South Africa. Jeremiah Khuluse of Ndwedwe, a small native township about thirty miles from Durban, remembers that a man called Johannes Tshange came there from Cape Town. Tshange had obtained a knowledge of the truth in Cape Town and he was anxious to spread it in his hometown of Ndwedwe. Jeremiah Khuluse's father became very interested, especially in the new teaching about hell. So Bible studies were started and held every evening. There were many associating with the little group. They used the *Studies in the Scriptures* for their Bible studies, and in a few months, as they were already preaching to other church people, the local clergy began to get worried. As a result, the members of the Wesleyan Methodist Church gathered together to discuss the problem. After many arguments these newly interested ones in the truth were excommunicated from the church. This was probably the first African congregation of true worshipers to be formed in South Africa.

Brother Johnston was very busy in 1911. He made a special trip to Johannesburg in the Transvaal and to Parys in the Orange Free State. In Johannesburg he made many calls and, as a result, arrangements were made for "Bible class" meetings. A very fine meeting was held in the Town Hall of Parys, where the mayor introduced the lecturer, the vice-mayor translated his remarks into Dutch, and about 250 people listened. It is clear that Brother Johnston was busy in the class-extension work being done by God's people

world wide at that time. Soon meetings were also being held in Pretoria, Balfour, Port Elizabeth and Ndwedwe.

Although their numbers were few, Jehovah's servants put forth much effort to spread the Bible's vital message. In a report on the work in South Africa for 1912, the February 1, 1913, issue of *The Watch Tower* shows that they distributed 28,808 tracts entitled "People's Pulpit" in English, 30,000 tracts entitled "Everybody's Paper" in English and 3,000 "People's Pulpit" in Dutch. Of interest, too, is a brief note in *The Watch Tower* of November 15, 1913, which shows literature available in Zulu. The good news was reaching out to many people in this land.

Also, at this time, Brother Russell's sermons were being published in the newspapers regularly. *The Watch Tower* of December 15, 1913, shows that about 600 papers in Great Britain, South Africa and Australia printed his articles weekly. World wide the figure was approximately 2,000 newspapers. Brother Johnston had organized a publishing agency for the sermons in South Africa, and by the end of 1913 eleven newspapers in the country were publishing them in four languages.

1914 ARRIVES!

The months rolled by and turned into 1914. Around the world at that time the brothers must have been wondering what the year would bring forth. The brothers in South Africa were very conscious of the date. Among them were the Myrdals down in Durban. Henry Myrdal says: "I well remember the date August 4, 1914, when my mother, reading the newspaper, told us, the family, 'Here it is! The War has come, just as Pastor Russell said in his books.'"

Over in Britain many were watching world events with interest and recognized the "sign." This included a young brother named George Phillips, then a lad of sixteen doing colporteur service at Barrow in Furness, England. Little did George know then that he would play an important part in the development of the Kingdom work in southern Africa!

Up in Nyasaland many Africans sincerely interested in the truth also were watching the date. The Germans were just across the border in Tanganyika (then German East Africa) and British troops were preparing to defend the border. Some were conscious that Bible prophecy was being fulfilled.

Says the book *Independent African*, page 230: "Africans themselves left their own record of the unsettlement which the War had brought to them. It seemed, indeed, to many that the Watch Tower proph-

ecy that the world would end in October 1914 was about to come true." Confirming this was a letter from a Brother Achirwa in Nyasaland to Brother Russell (published in *The Watch Tower* of September 1, 1914). Among other things, it says: "Surely we are living in the Time of the End, according to the Scriptures. . . . But we read in the Bible that the Deliverer shall come, and the Kingdom of God shall come, and all nations shall know the Way of our God; but the wicked will He destroy." It then goes on to describe their meetings, which, on special occasions, were attended by hundreds at one time.

"FIRST SOUTH AFRICAN CONVENTION"

Under this heading *The Watch Tower* of August 15, 1914, published a letter from Brother Johnston. He wrote:

"The first South African Convention of the International Bible Students Association has now gone down into history, leaving with those who were privileged to attend a glorious memory that will serve as a stimulus and an inspiration until we get to the greatest of all Conventions, beyond the veil [in heaven]."

Johnston then went on to describe that it took place on April 10 in Durban. People had come from all parts of the subcontinent. He specially mentioned "one dear sister traveling nearly a thousand miles." Johnston also said: "We were a very 'little flock,' indeed. Our largest attendance was 34." Brother Johnston meant thirty-four Bible Students, but for the public talk the attendance was about fifty. Considering the attendance, the number baptized was very high, a total of sixteen. They also had the Memorial of Christ's death on the same weekend, with thirty-two partakers. Little did those brothers realize that some fifty-seven years later (1971) there would be an assembly in Johannesburg with a total attendance of nearly 50,000! This certainly brings to mind the prophecy, "The little one himself will become a thousand."—Isa. 60:22.

UNFOUNDED ACCUSATIONS

The first few weeks of 1915 were very grim for Nyasaland. By that time the British and the Germans had already had a sharp engagement on the frontier, resulting in victory for the British. Many Africans were killed or wounded in this battle, but worse was to follow. On January 23 there was a serious uprising among the Africans led by John Chilembwe, an educated leader of an African sect. He killed a few

local Europeans and tried to cause a general uprising. However, this was quickly crushed by African troops, European officers and volunteers.

Subsequently, however, accusations were made that the Watch Tower Society had had something to do with the revolt. In fact, the official *History of the Great War* refers to Chilembwe as a "religious fanatic . . . of the so-called 'Watch Tower' sect." Careful investigation has since proved that those in Nyasaland who were interested in the truth and even those of Kamwana's movement, a false "Watchtower movement," as such, had no direct connection with or responsibility for the rioting. The book *Independent African* examines the evidence on this very thoroughly and, on page 324, comes to this conclusion: "Chilembwe himself had no apparent connection with the American Watch Tower movement and attempts to link his insurrectionary projects with this organization in the United States seem misguided." Of course, since Chilembwe had been one of Booth's converts, and Booth once had some connection with the Society, enemies of the truth used these facts to make accusations and turn the Society into a scapegoat. In actual fact, Chilembwe and his lieutenants were members of the highly respected orthodox missions. These, too, came in for a lot of criticism from the government.

The book *Independent African*, page 232, also has this interesting comment to make regarding the false accusation that the Watch Tower Society's publications influenced some Africans to take part in the uprisings: "But it must also be noted that *nowhere in the Russell volumes* [italics ours] was it suggested that the believers in his teachings should take active steps to hasten the overthrow of these institutions in preparation for the Millennial Age; rather they were recommended to wait patiently for divine intervention."

GROWTH CONTINUES

A few months later, down in Durban, the brothers had another very fine assembly. This was again tied in with the celebration of the Memorial, and forty-seven partook of the emblems. For the Zulu class at Ndwedwe there were thirty-eight present, also fifteen at Johannesburg, eight at Cape Town, six at Douglas and two at Balfour.

The year 1914 had come and gone. Although world events were fulfilling prophecy in a remarkable way, the work was not yet over and it seemed that there was still much to be done. Brother Johnston said in a letter to Brother Russell: "The past year has been one of continuous testings and trials, both to in-

dividuals and to Classes [or, congregations]." However, the report of activity in South Africa for the year 1915 shows that there had been over 4,700 printed volumes distributed, 75,131 copies of free literature circulated and 312 meetings held. The work had not come to a standstill by any means.

THE PHOTO-DRAMA OF CREATION

In 1916 the Photo-Drama of Creation arrived in South Africa. This combination slide, motion picture and sound production outlined God's purpose for earth and man. It apparently ran into difficulties in the Cape Province and was banned by the authorities there as being likely to "offend the religious susceptibilities" of the public.

However, indicating the scope of the Photo-Drama work, by early 1918 Brother Johnston calculated that in eighteen months he had traveled over 10,000 miles to show it in many parts of the country. The Drama drew large audiences everywhere. Although permission was refused in the Cape Province, it had been shown in Durban, Johannesburg, Pretoria and various other parts of the Transvaal, the Orange Free State and Natal. A great ingathering had not resulted from the showing of the Drama, but it had given a very wide and powerful witness.

EARLY NEWS FROM RHODESIA AND THE TRANSVAAL

In 1916 we hear for the first time some mention of Kingdom activity in Rhodesia. William W. Johnston said in a letter to Brother Russell: "Your communication re work in Rhodesia, to Mr. Nodehouse, was duly received. I have written that gentleman asking for particulars and am awaiting his reply."

The witnessing work in South Africa at that time was by no means limited to the cities. In the small town of Koster, in the western Transvaal, there was a man called Japie Theron who was busy studying the truth. Theron, a capable lawyer, had come to realize that the religions of the world were false. One day he read in the newspaper concerning the outstanding prophecy about 1914 that had been published by the Watch Tower Society decades previously. So Theron sent for literature and received the books *Studies in the Scriptures*. Very soon he saw the truth and felt a burning desire to help others. He often had debates with the clergy, challenging them to prove their false teachings, such as a literal hellfire.

Brother Theron certainly had plenty of initiative.

At one stage, he witnessed regularly on the little train that puffed through his town each day. Boarding the train at the station, he would start from the engine and work his way to the rear, offering the publications to all the passengers, while the train would slowly climb the steep incline. He would time it so that when the train came to the top of the rise he would have finished his "territory" on wheels and would hop off! Brother Theron became widely known in the western Transvaal and Orange Free State and helped many to accept the truth.

In the northern Transvaal the light had been shining over quite a wide area and much of the literature was being sent out by post from one person to another. It reached the hands of two young fellows attending school in the little town of Nylstroom in the northern Transvaal. According to one of these youngsters, Paul Smit, the publication that touched his heart and fired him to action was the booklet *What Do the Scriptures Say About Hell?* To use Brother Smit's own words: "Believe me, Nylstroom became a center of commotion, as if struck by a cyclone, as we two schoolboys made it known, and in no uncertain way, that the doctrines of the church were false. We went about our business fearlessly. At that time there were only the three Dutch Reformed Churches and the Anglican Church that had the 'freedom of the city' to go about their business undisturbed. So just imagine, when the 'hose was turned on hell,' the smoke of torment that went up! Within a short while the popular talk was about this new religion in the town and district. The clergy, of course, as the instruments of darkness, played their well-known role of misrepresentation and persecution. Their weekly sermons for months, yes even years, centered on this 'false religion.'"

SPIRITUAL PROSPERITY DESPITE DIFFICULTIES

The meetings back there were conducted by "elders" who were elected by a show of hands of the congregation. Votes were also cast for the deacons, whose job consisted of opening the windows, straightening the chairs, giving out the songbooks and generally assisting. This was the congregational arrangement of that time.

On October 31, 1916, C. T. Russell, the first president of the Watch Tower Society, died, active and faithful to the end. The news of this caused distress and dismay among Jehovah's people. Among the brothers in Durban a cry went up: "What are we going to do now?" After the first reaction of grief, the period of testing began. Brother Russell's personality and activity had so dominated the Kingdom work up to that time, and very

many were so deeply attached to him personally that they resented changes that had to come after his death. In Durban, Brother Myrdal remembers arguments developing at the meetings time after time and a group beginning to manifest itself as being against the Society and causing a lot of trouble. Divisions and problems were not easily settled. Nevertheless, the work went on with clear evidence of divine blessing.

Sometime in 1917 the Society's branch office in South Africa was transferred from Durban to Cape Town, almost in the shadow of the great rock mass of Table Mountain. This was done for the convenience of shipping, and the small premises at 123 Plein Street, Cape Town, became the branch office for the next six years.

The number of brothers in South Africa was steadily increasing. Brother Johnston reported that the number of white "brethren" was estimated at between 200 and 300. Most of these were in the four principal groups or congregations—Durban, Johannesburg, Pretoria and Cape Town—and many others were isolated. At Ndwedwe there was a flourishing congregation of about eighty Zulus. There was also a small group of Basutos meeting in a place called Bank, and some Xhosa brothers meeting in East London.

In a report, Brother Johnston made these very interesting remarks about the African brothers:

"Despite the fact that we have no literature in the native languages, the grasp of Present Truth which these native Brethren have is phenomenal. We can only say, 'It is the Lord's doing, and marvelous in our eyes.' Entertaining, as they all do, a profound respect for the Bible as the Word of God, they have listened eagerly to the Truth imparted to them by native teachers able to read the volumes in English and to translate what they read into the vernacular. Having practically nothing to unlearn, they have readily embraced the Lord's Message when presented. The intelligence and the sincerity of their consecration [dedication] have been attested by their sufferings for conscience' sake. Nearly all these dear native Brethren have been solemnly and publicly excommunicated from Babylon—turned out of the Mission Reserves in which they were born, and branded as dangerous persons in their Locations [African townships], which are their world. Yet none of these things move them; and they count it all joy that they are permitted to suffer for Christ's sake."

The work in Nyasaland had already aroused the opposition of the government, spurred on by jealous

missionaries, on account of their schools emptying and their churches being depleted. "As a result," said Johnston, "several of the leading brethren have been deported, and are now interned in Flat Island, Mauritius."

A NEW FIELD OPENS UP

Since the seventeenth century, Stellenbosch has been a center of education, especially for the training of Dutch Reformed clergymen. In 1917, Piet de Jager was studying there at the university before going to the Dutch Reformed church mission in Nigeria. It appears that one of his fellow students already had accepted the truth and was studying the Society's literature. This naturally worried the church authorities and so Piet de Jager was assigned to talk to this fellow student and invite him to attend the weekly Bible study organized by the Christian Students Association. What was the result? Piet de Jager himself accepted the truth. One can imagine the consternation that this caused in those ecclesiastical circles! Soon after that, Piet de Jager had many a hot debate with the professors about the soul and hell and other points, and before long left the seminary.

Later a public debate was arranged between Brother Piet de Jager and a Dutch Reformed doctor of theology, Dwight Snyman, with 1,500 students in the audience. Brother A. Smit describes the incident: "Piet pinned down this learned doctor on every point and proved from the Bible that the church had unbiblical doctrines. One of the students summed up the outcome in a few words, 'If I did not know that Piet de Jager was wrong, I would swear that he was right *because he proved everything from the Bible with scriptures!*'"

While in Cape Town, Brother Johnston, apart from office work, spent much time in the field, and one day paid a visit to the little town of Franschhoek near Stellenbosch. This is another of the older towns of South Africa and originally was settled by Huguenot refugees in 1688. It also had a Colored population (descendants of intermingled blacks and whites) and the time was now ripe for the Kingdom seed to fall on good ground here. Several years previously a few, under the leadership of Adam van Diemen, a local Colored schoolteacher and a man of brilliant mind and high principles, had broken from the Dutch Reformed Church and formed their own religious group. It must have been in late 1917 or early 1918 that Brother Johnston called on Van Diemen and placed literature with him. Mr. Van Diemen not only got literature for himself but took quite a supply to pass on to his friends.

These included a man named Daniels, and thus a copy of *The Divine Plan* reached the hands of his son, seventeen-year-old G. Daniels. For young Daniels that was the beginning of a life of service to Jehovah. Van Diemen also accepted the truth and became very active in spreading the message. He visited other places, such as Wellington, Paarl, Bellville, Parow, Elsie's River, Wynberg and Retreat, in the vicinity of Cape Town. This zealous activity led to his being obliged to resign his position as schoolteacher and become a full-time preacher of the good news. The Kingdom message had now made a good start in this field.

In 1918, William W. Johnston, the branch overseer, received a new assignment. The Society had decided that the field in Australia and New Zealand needed a good, spiritually strong brother to take oversight and so asked Brother Johnston to go there. His successor as branch overseer was Henry Ancketill, who had received the truth in Pietermaritzburg and had previously been a member of the legislative assembly of Natal. He was of Irish descent and at that time was a retired gentleman getting on in years, of short stature with white hair and beard and a kindly expression. Owing to his age, he found the work load a bit heavy. Nevertheless, Brother Ancketill handled his new responsibility faithfully and efficiently for the next six years.

FAITH DISPLAYED IN TRYING TIMES

The new branch overseer, Henry Ancketill, took over his duties at a difficult time. The Society's officers were in prison in America, the witness work was at a very low ebb, and unfaithful ones were being manifested. This was very evident in Durban. The arguments and troubles that had started soon after Pastor Russell died had been growing all the time, and now reached a climax under the leadership of a man named Jackson who thought very much of himself and of his ability. He and two others, Pitt and Stubbs, were apparently ringleaders of the opposition.

A split came in 1919 and a large group, in fact the majority, of those who were attending meetings became antagonistic and decided to hold their own separate gatherings. They called themselves the "Associated Bible Students" and set up their own organization. This left only a group of twelve, most of whom were sisters. Henry Myrdal found himself in a difficult position at that time because his father joined the opposition, whereas his mother remained loyal to the Watch Tower Society. However, he gave the matter careful thought and prayed and came to the conclusion,

wisely, that the Society must be the agency blessed by the Lord, and so he followed along with his mother.

More and more Afrikaans-speaking people came to a knowledge of the truth. Willem Fourie is one example. He was a nephew of Stoffel Fourie, who first got the truth in Klerksdorp with Frans Ebersohn. His father had, in fact, obtained a copy of *The Divine Plan of the Ages* in Dutch somewhere around 1906 and had come to realize that the religions of the world were false. Willem Fourie heard that Japie Theron, the lawyer of Koster, had debated with the clergy and had made them a special challenge: He would give them £1,000 (\$2,800) if they could prove from the Bible that the soul was immortal. At that time Fourie was still a member of the Dutch Reformed Church and, as they were needing funds to build a new church, their predikant ("preacher") was asked if he would not like to accept this challenge. But he refused, and this disappointed Fourie, who later left the church. About 1919 he received the Watch Tower publications, studied them carefully and saw that this was the truth. Before long he was having a share in the field service.

Remember those two schoolboys in Nylstroom who caused such a sensation by telling everybody that the church teachings on hell were wrong? Both Paul Smit and the other youngster were given the 'cold shoulder' by their best friends. Sometime later Paul's companion was given employment by the school board and came under heavy pressure to give up his religion. He succumbed. Paul shed many a tear over losing his companion, but prayed without ceasing to Jehovah, and by His undeserved kindness he never wavered concerning the truth. He persisted in preaching by incidental witnessing and lending publications to others. So isolated was he that he did not realize that there was an organization, and he had to rely entirely on Jehovah for help and guidance. A little later he did get personal visits from Brother Piet de Jager and other colporteurs. What a wonderful help such personal visits must have been in those days!

Although very new and still young, Paul Smit began to get Jehovah's blessing in the form of "letters of recommendation." (2 Cor. 3:1-3) His first 'letter' was the son of a neighboring farmer who accepted the truth. In 1922, Paul started a study with a family named Vorster, using the book *The Harp of God*, which had just been published. There were seven in the Vorster family and they lived four miles away from the Smits. Paul walked that distance every week through the fields to their farm. In the course of time

the parents and one son became Witnesses. So by 1924 Paul had succeeded in organizing a fine group of thirteen in Nylstroom, this being the first class or group in the northern Transvaal.

But how were things getting along up in central Africa, in Nyasaland? M. Nguluh was in Nyasaland at the time, and was a preacher for the Presbyterian Church. But he relates that after World War I interested ones in Nyasaland were busy spreading the truth, and about that time, 1920, he received the book *Millions Now Living Will Never Die*. He says that it "shocked my understanding of the Bible as a preacher."

Another man who got the truth in Nyasaland about the same time was a young African named Junior Phiri. His baptism, however, had to be held secretly, since the fear and suspicion of unorthodox sects caused by the uprising of John Chilembwe, in 1915, was still making it difficult for certain religious activities to be carried on. After his baptism, one of the brothers shook Junior's hand and warned him that from now on he would be in danger, but that he must keep on walking faithfully in Jesus' name.

Brother Phiri did run into serious opposition from the local Baptist clergy who prevailed upon the chief to have him arrested and taken before the magistrate, where he was accused of belonging to the banned sect of John Chilembwe. When asked by the magistrate why he had left his previous Baptist religion, Junior explained that he disagreed with the teaching on the dead and asked the magistrate what his view was. The magistrate said: "As far as I can see, the dead are in their graves." Junior agreed with him and quoted John 3:13, and this, after the magistrate had checked it in his own Bible, made a good impression. Junior assured the magistrate that he did not belong to John Chilembwe's sect but that he belonged to the religion called "International Bible Students Association." He was freed, much to the surprise and disappointment of the local Baptist leaders.

Now let us swing down a distance of almost 2,000 miles from Nyasaland to the Cape Province of South Africa to see how the Colored group was getting on at Franschhoek. By this time the local Dutch Reformed Church was becoming conscious of this new and vigorous group and began to do something about it. A schoolmate of young Brother Daniels, named Van Niekerk, a promising Bible student, became a qualified schoolteacher and was offered a good job on condition that he and his family rejoin the Dutch Reformed Church. They gave way to this pressure and went back into "spiritual captivity." Later, when Van Niekerk

left that area, Daniels was made the same offer but he refused. From this stage on, persecution started and became so bitter that eventually the family had to move. The opposers did not leave them alone; one night they came to the house and told the Daniels family that if they would not fall in line, witchcraft would be used to wipe out the whole family. In reply, Daniels quoted from a hymn based on Psalm 23, showing that they relied on Jehovah's protection.

After that, hatred and opposition increased and it became unsafe for the brothers to venture out alone at night. They were called all sorts of names such as "Russellites," "Van Diemen's soul-less group," "false prophets" and the like. But the brothers stood firm. They were experiencing the fulfillment of what Jesus had said about his true disciples, namely: "You will be objects of hatred by all people because of my name."—Luke 21:17.

NEW BRANCH QUARTERS

About this time (1923) the branch office moved to new premises at 6 Lelie Street, where there was just one big room on the ground floor. The Cape Town congregation occupied about 95 percent of the space for their meetings and Brother Ancketill used a little cubicle at the back of the room as his office. The following year, 1924, the congregation moved to other quarters. An office was partitioned off near the front door, and shipping, storage and printery were all at the rear of the room. Shelving was erected, and space was made for the printing press when it arrived.

DEVELOPMENTS IN JOHANNESBURG

Now let us take a look at how things were going in Johannesburg, where Brother Johnston had formed the first class several years before. Sister Iris Tutty of that city was about five years old when she began to have a share in giving out the tracts by putting them under the people's doors. She also remembers standing for hours at her mother's desk watching her write letters and cards that were sent to the various "brethren" on the occasions of deaths, births, weddings, and any other special occasion. Sister Tutty's mother did this because she was the secretary of the "Philadelphia League," instituted by Brother Russell, to keep in contact with the brothers and sisters in their joys and sorrows through the bond of brotherly love.

Socially speaking, there was very little contact between whites and blacks, even though in those days the stricter laws on apartheid had not yet been passed.

But this did not prevent Kingdom witnessing. An African brother, Enoch Mwale, was helped by Sister Tutty's mother to get the truth in 1921, and the year thereafter he started participating in the field service. Brother Mwale studied with the European brothers for a while, and later, after receiving *The Harp of God*, the African brothers started their own group.

THE "MILLIONS" CAMPAIGN

In 1921, the Society began an extensive public meeting campaign that lasted for several years. The famous lecture "Millions Now Living Will Never Die," first given by Brother Rutherford in February 1918, began to be used widely in South Africa. Brother Ancketill, the branch overseer, assisted by Brother Piet de Jager, then in full-time service, and an English-speaking brother named Parry Williams, visited all the bigger towns of South Africa and gave this lecture in English and Afrikaans. The results were very good. For the first lecture, at the Opera House, Cape Town, 2,000 were present. A considerable amount of literature was placed and much interest was manifested. These lectures were held in both Dutch and English, and the *Millions* book was placed in English, Dutch and Afrikaans. On this extensive tour in 1921, these brothers visited Bulawayo and Salisbury, in Southern Rhodesia (now Rhodesia).

Both large and small audiences heard the talk. "We travel hundreds of miles to address towns that will yield only about eighty listeners at the English, and the same amount at the Dutch lectures," wrote Brother Parry Williams. Brothers P. J. de Jager and William Dawson, billed as the lecturer and the colporteur respectively, handled 70 lectures during the year, according to a report dated August 31, 1923. This was an average of almost six per month, and the total attendance had been 9,376. A number of subjects were used in addition to the famous "Millions Now Living Will Never Die," including such striking titles as "The Resurrection Soon," "The New World Begun" and "All Nations Marching to Armageddon." Using the addresses that were turned in at each lecture, they made 2,483 house calls and placed thousands of pieces of literature.

The churches of Christendom began to feel the direct heat of the message. "In fact," says the 1923 annual report, "in one town a complete Apostolic Church was closed down through the penetrating effect of our message and this gladdens the heart of all connected with the work. A writer in the 'Kerkbode,' a Dutch Church paper, paid the I.B.S.A. [International

Bible Students Association] a compliment the other day by stating that although he did not agree with our doctrines yet he commended the zeal of the I.B.S.A. followers to the adherents of the Dutch Reformed Church."

COLPORTEUR ACTIVITY

Pioneer or colporteur work, as it was known then, was also taking shape. In 1923 there were six in the full-time work and they did most of the witnessing work in the country, other brothers and interested ones mainly engaging in incidental witnessing. One of these full-time workers was Brother Edwin Scott, who was assigned to distribute printed copies of the resolution that had been adopted at the Cedar Point, Ohio, International Convention in September 1922. Thirty-five million copies of this tract were distributed throughout Christendom. This faithful brother carried a big bag on his back with the tracts in both English and Afrikaans, and a stick in his hand to defend himself against fierce dogs! He visited 64 towns in the four provinces of South Africa and distributed 50,000 copies in six months. In addition to that, this tract was mailed to clergymen of every denomination in South Africa and Rhodesia. "Advertise, advertise, advertise, the King and his Kingdom" had been the battle cry expressed by Brother Rutherford at that famous assembly in 1922, and the handful of brothers in South Africa were determined to do just that.

Early in 1923 two young sisters, who had for some time been members of the Johannesburg ecclesia (congregation), entered full-time service. They were Lenie Theron (the fleshly sister of Brother Theron, the lawyer of Koster) and Elizabeth Adshade. They gave up their jobs as teachers and set off together in the colporteur field. During a three-month tour in northern Natal and the Transvaal, these two sisters placed 3,188 books, about 500 books each per month! A letter from one of the sisters quoted in *The Watch Tower* of January 1, 1924, says, in part:

"I seem to have been going at top speed all the time, catching all sorts of trains . . . Often have I arrived late at night, the train being unduly delayed, at a lone station; but, true to his promise, the Lord never leaves one in the lurch. On every occasion he put it into the heart of someone to help me. It strengthens one's faith and increases one's love to see his devoted and providential care.

"One day after reading again that beautiful article on 'Service Essential,' I was so excited that I could not sleep. At last I got up, held out the map, and

discovered that we were leaving out Barberton and some other places on a branch line off our route, and at once determined that we should not leave them out. I mentioned it to my companion; and we decided that she should go there while I came on and finished my section. The place I visited next was a very small place; I made only eighteen calls, but I [placed] forty-nine Volumes [of *Studies in the Scriptures*], sixteen 'Millions,' and thirteen large HARPS. I had very little sleep the night before, only three hours; for I was talking until 11:30 p.m. to some very interested people and then packing up to 2:00 a.m. and up again to catch a train at 5:30 a.m. I would just love to tell you all the little experiences we get, and how obviously our Savior is leading us; but I have not the time." Is that not a wonderful example for us today?

IMPORTANT CHANGES IN CAPE TOWN

Over a wide area and in many ways the work was progressing. But Brother Ancketill, in Cape Town, was now getting on in years and finding the work load heavy. So the Society's president, Brother Rutherford, decided to send a new branch overseer. Brother Ancketill had done well, "holding the fort" during a difficult period in the development of the Kingdom work. Now clouds of further trouble were gathering over the territories of South Africa, but Brother Ancketill's successor was to cope with this situation.

By the year 1924, important changes were taking place in Cape Town. The Society had shipped in a printing press, with type and equipment. Also, new brothers arrived from England. One was Thomas Walder, who had been assistant branch overseer in the British branch for some time. He was a young man of about thirty years of age, fair and stocky, and was sent to take the place of Brother Henry Ancketill as branch overseer for South Africa. His companion, George Phillips, a few years younger, was a tall, fair-haired Scotsman from Glasgow.

During May 1924, when Brother Rutherford paid a visit to Glasgow for an assembly, George Phillips was his chairman on Sunday morning. As they sat together waiting to go on the platform, Brother Rutherford said to George: "You heard me make that announcement last night that I was sending Brother Walder to South Africa. Would you like to go with him?" The response was: "Here I am; send me." So George was given two weeks to pack his bags, say good-bye to his folks and the brothers in Glasgow, and be ready to leave. Brother Rutherford also told him: "It may be for a year, or it may be for a bit longer, and remember,

George, there is no furlough in wartime. You will take a one-way ticket."

When these two newly assigned brothers arrived in South Africa, there were only six persons in the full-time service there and barely forty doing a little field service. As for the territory, it was overwhelmingly extensive. It included South Africa, Basutoland, Bechuanaland, Swaziland, South-West Africa, Northern and Southern Rhodesia, Nyasaland, Mozambique, Tanganyika, Kenya, Uganda, Angola, and various islands of the Indian and Atlantic Oceans, such as St. Helena, Madagascar and Mauritius.

Soon a small hand-fed platen printing press arrived from Brooklyn. Under the guidance of a Cape Town brother who was a printer, Brothers Walder and Phillips telescoped a five years' apprenticeship into about five months. They discovered what it means for a printer to "watch his p's and q's." Before long the little press was turning out thousands of handbills, tracts and service forms. In addition to that, other literature was prepared in Afrikaans and in the various African languages. A brother in the Orange Free State, a farmer named Izak Botha, upon hearing that *The Harp of God* was being translated into Afrikaans, immediately made a donation of £500 (\$1,400) to help pay for the printing.

TROUBLE FLARES UP

One of the first things that Brother Walder, the new branch overseer, did was to give attention to the Rhodesias (Northern and Southern Rhodesia) and also Nyasaland. The Society's literature already had reached these territories, though the situation in that part of Africa was uncertain.

It is difficult at this time to form a precise picture of what was actually going on in the Rhodesias in

George Phillips typesetting by hand in Cape Town office



the early twenties. In any case the clergy of Christendom were getting quite alarmed. In *The Rhodesia Herald* of June 6, 1924, there was a lengthy report of a missionary conference held in Southern Rhodesia, during which the "Watchtower movement" and the Watch Tower Bible and Tract Society were discussed. Like Elymas the sorcerer, who 'distorted the ways of Jehovah' in an endeavor to hinder the Christian work of the apostle Paul, the clergy of Christendom hurled false charges against Jehovah's modern-day Christian witnesses. (Acts 13:6-12) A clergyman, C. E. Greenfield, accused the Watch Tower Society of propagating "ecclesiastical Bolshevism." He said that this propaganda was coming from Russia and asked if it should be tolerated in Africa. So he moved the following resolution: "That in the opinion of this conference of the missionaries of Rhodesia the teaching of the Watch Tower Bible and Tract Society is subversive to true religion in the Church and law in the State, and as such its propaganda among the natives of this land is particularly dangerous; the Government be therefore requested to watch over and control its operations."

Others spoke in support of this resolution. The manager of the Wankie Colliery (in Southern Rhodesia), Mr. Thomson, described how 'batches' of twenty or thirty were being baptized in a pool. Attempts to control the movement, it was reported, resulted in a large increase in converts who then were said to number about 1,500. According to Greenfield, the propaganda promised the overthrow of the power of the white man. The conference carried the resolution, with a few dissents.

At that time, it was a favorite trick of missionaries and clergymen to raise the old bogey of Communism. However, even though we discount the references to Russia and Bolshevism, it is uncertain whether those 1,500 adherents claiming to be of the Watch Tower in Wankie were our brothers or members of one of the false "Watchtower movements." The report, however, does serve to show that the name "Watchtower" already was well known in the Rhodesias by 1924 and that there was a need for a clarification of the matter.

So, toward the end of 1924, Brother Walder made a trip to the Rhodesias, seeing government officials in both Northern and Southern Rhodesia to find out what was going on in the name of the "Watchtower." Officials told him enough to enable him to realize that action must be taken immediately to separate those sincerely interested in our work from those belonging to the indigenous movements. In the following year, 1925, a European brother, William Dawson, was sent

up from South Africa. He visited all the centers claiming to have any relationship with the Watch Tower Society in both Southern and Northern Rhodesia.

The report from this brother indicated that the vast majority of these people had no real understanding of the truth as set forth in the Society's literature. On the other hand, some were sincerely interested, and these needed mature assistance and guidance. Brother Walder, in Cape Town, promptly repudiated the indigenous movements that were misusing the Society's name, and the governments concerned were notified of the fact. He sent letters to the responsible authorities in the Rhodesias and Nyasaland clearly stating that the Society accepted no responsibility for the false movements that religious elements were linking with the Society.

About the time that Brother Dawson visited the Rhodesias, a person called Mwana Lesa caused terror among the Africans of Northern Rhodesia. Mwana Lesa (which means "Son of God") was an African from Nyasaland; his real name was Tom Nyirenda and he came over to Northern Rhodesia by way of the Congo. Reports speak of him as an adherent of one of the indigenous "Watchtower movements" who made himself a prophet. According to the account in the *Sunday Times* of July 1, 1934, by Scott Lindberg, he got hold of a copy of Foxe's *Book of Martyrs*. From this he saw how white men in olden times tied "witches" to a ducking stool and drowned them. Apparently this made a big impression on him. Traveling from village to village, he preached and told the natives "that Africa belonged to the Africans and that the white man must be chased out."

Nyirenda then struck up a partnership with Chiwila, a headman of Lala (the southeast part of the present Copper Belt). These two made a plot for Nyirenda to wipe out Chiwila's political enemies by labeling them "witches" and drowning them by baptism so that he could win the election for the kingship. Mr. Lindberg says: "Tom was then told the names of all Chiwila's enemies. He called the headmen together and told them that he had been sent by God to cleanse the tribe of witchcraft, and that every man, woman and child must be baptised in the river."

"The superstitious natives were decoyed to a place where a swift river forced its way through a winding ravine among the hills, and there, on top of a boulder in the middle of the river, stood Tom, dressed in long white robes.

"He told the people that God had sent him to separate the sheep from the goats. He then baptised each

person by immersion in the river, with the help of Chiwila's staunch supporters, who held their enemies under the water, with their heads upstream, until they were drowned.

"The people sang hymns as they stood gazing at each lifeless victim, and all night long the forest echoed the frenzied exhortations of Mwana Lesa.

"Having drowned twenty-two natives that night, Tom decided to cross the border and settle in the Katanga Province of the Belgian Congo, where the Rhodesian authorities would not be able to get him."

NEEDED CLARIFICATION AND AID

In the Congo, Tom Nyirenda committed further atrocities before he was arrested by Northern Rhodesian police, tried, convicted and hanged in Broken Hill Prison Square in front of the native chiefs. These fiendish deeds were linked to the name "Watch Tower." But Mwana Lesa had no connection whatsoever with the Watch Tower Bible and Tract Society, or the Bible Students, as Jehovah's witnesses were known then. To the contrary, Mr. Lindberg reported that Tom Nyirenda "had been received into the Roman Catholic Church and given absolution while in prison" before he was executed. In spite of this the enemies of God's kingdom, the clergy of Christendom's denominations, did their best to pin the blame for this on the genuine Watch Tower Bible and Tract Society and to prejudice authorities and the public against us to try to keep the Witnesses out of the country. So, we can appreciate the mountainous obstacle that had to be overcome to establish the Kingdom work in Northern Rhodesia.

In Nyasaland, too, our position needed to be clarified and the interested ones needed help. In *The Watch Tower* of December 15, 1923, is the following report from the Society's representative: "I had a visit recently from Major—, Chief Commissioner of Police. He is a fine man, a modern Gamaliel. He has been investigating our work in Nyasaland. He is disgusted at the amazingly wicked lies circulated about us and told him by the clergy. He stated that he had disguised himself and gone to our meetings amongst the natives. He knows individually all the leaders. He tells me that the truth is spreading like wildfire amongst the natives."

In any case, it was good that the Society sent John Hudson and his wife to Nyasaland in 1925 to investigate and arrange things. His visit was helpful. John Hudson relates that during the fifteen months that he spent in Nyasaland, he toured many parts of the country and gave talks in many places. He found that most of the

brothers had very little knowledge or understanding of the truth. In his talks the brother endeavored to help them to appreciate the importance of keeping in touch with the Society and accepting its leading and direction.

Brother Junior Phiri also says that Brother Hudson counseled them on the point of husbands sitting in the meetings with their wives. In African tribal life, a husband does not eat with his wife and when the family goes to church or to religious meetings the men sit on one side of the aisle and the women on the other; so it appears that Brother Hudson gave good counsel on this point.

But, as Brother M. Nguluh relates, certain groups said to themselves: "We shall not get our teaching from men at Cape Town, but we shall do what we think is right." So Brother Hudson's visit must have caused a separation between those who were willing to follow the Society's lead and those who were not. The unfortunate part is that those who were not willing to follow the Society's lead still insisted on using the name "Watch Tower," and apparently one of the main leaders was a Mr. Willie Kavala. One of the special features of that movement was that it did not believe in the resurrection of the dead. Brother Nguluh says that these false elements refused to pay their taxes, and they said they were the rulers of God's kingdom!

After Brother Hudson submitted a report on his visit, the Watch Tower Society's Cape Town office sent a letter to the government authorities in Nyasaland. In part, it said:

"On behalf of the above Society I beg to inform you that our representatives in Nyasaland have been recalled . . . Our reason for sending Mr. & Mrs. Hudson into Nyasaland was due to the activities of certain self-styled native 'Watch Tower' Churches. This movement we cannot endorse. It absolutely perverts the Society's teachings and in the main its followers show no inclination to submit to any direction or authority from us. We therefore entirely dissociate ourselves from it."

For a time the ones who were genuinely interested in the truth now had to battle on their own without the guidance of a representative of the Society in Nyasaland! Meanwhile, how was the truth progressing in South Africa, where the brothers were enjoying the full direction of the organization?

AIDING AFRICANS IN SOUTH AFRICA

In Johannesburg, other Africans were coming to a knowledge of the truth, and the good news was spread-

ing to those living in the locations and the mine compounds (hostels for African men). One of these was Yotham Mulenga. He remembers how a white brother with the Photo-Drama of Creation came to the compound where he was staying. This had a profound effect on Brother Mulenga, who obtained the first volume of *Studies in the Scriptures* and soon afterward started attending meetings in Johannesburg where he met other African brothers.

Some of the local European brothers were helping the Africans at that time. One such was Brother V. Futcher, then assistant manager of the compound. He helped many Africans to accept the truth. Among these was Albino Mhelembe from the southern part of Mozambique. He came in contact with the truth in 1925 through the preaching of Brother Futcher. Before the end of 1925, Mhelembe returned to Lourenço Marques, the capital city of Mozambique, and then went on to his hometown at Vila Luiza. There he started preaching the truth to members of the Swiss Mission Church at Marracuene. Mhelembe had good success, and before long the truth had taken a strong hold in Mozambique. As many as forty attended the meetings, some of them often traveling twenty miles to do so. Yes, the Kingdom work had begun to take root in yet another field.

UNDETERRED BY PERSECUTION

In South Africa the main representatives of Babylon the Great are the leaders of the Dutch Reformed



A Zulu home

Church. On many occasions, they have bitterly persecuted those taking their stand for the truth, harassing them from one city to another just as unbelieving Jews in the first century did to the apostles Paul and Barnabas. (Acts 14:2, 5-7, 19) An interesting example of this occurred in the Orange Free State. In the mid-1920's a well-known lawyer and his wife attended a lecture given by Brother de Jager in the town of Boshof. Attending the public meeting were many local dignitaries, some of whom afterward went with the speaker to a tearoom to ask Bible questions. The lawyer, Mr. Theo Denyssen, and his wife were much impressed, obtained literature, and in course of time became convinced that this was the truth. They soon began witnessing to friends and relatives and this immediately aroused resentment on the part of the local Dutch Reformed minister. Soon after this, Brother Denyssen and his wife resigned from the church; and by the end of 1925 three of their relatives and eleven of their friends also resigned and their letters of resignation were read from the pulpit.

Brother Denyssen was a well-known man in that part of the Orange Free State and so his stand for the truth caused a real sensation and gave a wide witness. In 1927 he and a little group in Boshof had a share in postal work, sending out some 10,000 booklets and pamphlets, including the resolution "A Testimony to the Rulers of the World," by post over a very wide area of the province. In April 1927, the entire Boshof congregation attended the national assembly at Johannesburg and no less than thirteen of them, including Brother and Sister T. C. Denyssen, were immersed. In that same year, to keep in step with the brothers world wide who were just beginning Sunday-morning house-to-house work, the little group also began this feature of the service. Local ministers of false religion, obviously very worried, delivered a series of sermons in the church against "Russellism." Later a public debate was held between a couple of brothers and three local clergymen; and, as a result, a police sergeant in the audience saw the truth, took his stand and remained firm until death.

Enraged by the success of the Witnesses, the local minister at Boshof instructed his deacons and elders to visit all the church members and order them to withdraw their support from Brother Denyssen and thus cripple his practice as an attorney. By the end of 1927, the Denyssen family had to move, and went to the town of Wellington, not far from Cape Town. But there the local minister also put on a persecution

campaign, so the following year the Denyssens were obliged to move to Cape Town.

Now, how were things going in those far northern territories where the situation among the Africans was giving cause for grave concern? In 1926, George Phillips, from the Cape Town branch office, was sent along with Henry Myrdal to make a tour of Southern Rhodesia. They were stopped at the border and told that they would be allowed into the country only if they would do no work among the Africans. It seemed that the authorities had accepted and were enforcing the aforementioned Resolution of the Missionary Conference!

The method used by Brothers Phillips and Myrdal on that trip was to go to a town or city, hire a hall, print advertising leaflets with their own little rubber-stamp printing set, then invite the people to come. At the meeting they would take the names and addresses of interested ones and then do their own follow-up work with sets of the *Studies in the Scriptures* and *The Harp of God*. Bicycles were the only means of transport they had by which to make all these calls. But to get from town to town they traveled by train. As they arrived at each new place they were invariably met by a "reception committee" from the police. The Criminal Investigation Department was keeping a careful watch on these two Europeans from the Watch Tower Society. So in that fashion they visited Bulawayo, Que Que, Gatooma, Gwelo, Salisbury and Umtali. At Umtali Mr. and Mrs. Gunn accepted the truth. The two brothers also paid a visit to Wankie, the coal-mining center. While there they enjoyed a trip to the beautiful Victoria Falls nearby, one of the most magnificent sights to be seen anywhere in the world, and were also conducted on a tour down a coal mine. But they kept to the restrictions laid down by the police and made no effort to contact the "Watchtower" Africans who were working at the mine. After a visit of several months, in which they placed over 4,200 pieces of literature, and aroused interest in several places, they returned to South Africa in time to attend the annual assembly in Cape Town at the end of December 1926.

ANOTHER CHANGE AT CAPE TOWN

Down in Cape Town, at the little branch, things were not going so well. Brother Walder, branch overseer, had previously been in the British branch and was accustomed to handling the comparatively large British field, and to holding large gatherings at the

old London "Tabernacle." From the very moment he arrived in Cape Town, everything had seemed altogether different and so much smaller. In the little while that he was branch overseer in South Africa, there was some progress but, to him, it seemed slow and the very smallness of things was a test. He left toward the end of 1927, after being in the country for three and a half years.

Brother Rutherford lost no time in appointing his assistant, George Phillips, as his successor in the branch, and the work carried on. Brother Phillips was well prepared for his new responsibilities. By 1927 he already had thirteen years in full-time service behind him and was an experienced man in the field and in the office. He had a deep appreciation of Jehovah's organization, with a strong sense of loyalty to the Society, a clear mind and sterling fighting qualities, which were to stand him in good stead in the difficult times that lay ahead.

The work in South Africa soon began to pick up speed. Brother Phillips had started in full-time service at an early age himself, and all his life he has encouraged others to taste the joys of serving Jehovah as pioneers. So it is not surprising that the colporteur ranks soon began to increase.

When reading about the work they did, their perseverance in the face of opposition and their tireless efforts to push out into new territory, one cannot help but call to mind the similar experiences of the apostles of Jesus Christ as recorded in the Bible book of Acts.

VIOLENCE ERUPTS

Included among the full-time servants of those days were Piet de Jager and Henry Myrdal, who had by now teamed up and were touring the country with lectures and follow-up work. Although in many places the local clergy whipped up opposition and made attacks from the pulpit or through the press, it very rarely came to violence. However, when Brothers de Jager and Myrdal reached a little town called Dewetsdorp, in the Orange Free State, opposition did become violent. As usual, they booked a hall, prepared the handbills with their little rubber-stamp outfit, and advertised the talk. The local theater had been booked for the occasion, but on the morning of the day when the talk was to be given, the owner told the brothers that he was canceling the booking. The Dutch Reformed minister had informed him that, if he allowed the lecture to go on, the congregation would boycott his theater.

This left the brothers in a difficult situation. However, they went to the municipal authorities and obtained permission to have a public lecture in the market square. They immediately prepared new handbills, distributed them as quickly as they could, and the lecture was held that evening. About seventy-five attended.

Before the talk had gone very far the crowd began to press in on the speaker and to heckle him. The heckling increased. Suddenly Brother Myrdal, standing next to the speaker, felt a heavy blow on his head, nearly knocking him out. Happily, a policeman in plain clothes was at hand and saw what was going on. At the back of the crowd was the Dutch Reformed minister, egging his people on and deliberately causing this act of violence. Certain individuals were arrested, charged in court the following day and fined. Undismayed, the two brothers continued their lecture tour.

In 1928, the resounding resolution "Declaration Against Satan and for Jehovah" had been enthusiastically adopted by the assembly in Detroit, Michigan, bringing to a conclusion a series of seven annual messages. At that same assembly in Detroit, Brother Rutherford's stirring discourse "Ruler for the People" was broadcast by a Watch Tower telephone hookup of 107 radio stations. In faraway Cape Town a little group remembers listening to that talk by shortwave radio. But in addition to the broadcast from America, it was arranged for lectures to be given over the air by way of the African Broadcasting Company, the sole broadcasting company in South Africa. Permission was given to broadcast seven lectures during 1928 from the company's three studios situated at Cape Town, Johannesburg and Durban. In this way the good news reached remote and lonely places and many listened to the Kingdom message for the first time.

Also in the late 1920's, a country-wide postal campaign was carried out by the brothers in order to give a witness to the people who could not be reached by the door-to-door work. Frank Smith, one of the Cape Town brothers, paid the cost of sending 50,000 booklets to all farmers, lighthouse keepers, forest rangers and others living off the beaten track. All the wrapping and addressing of this postal work was done by members of the Cape Town ecclesia. As a result, many orders for the publications were received along with encouraging letters showing that the good news, sent out in this unusual way, was bringing comfort and joy to isolated people. The orthodox religionists, of course, reacted as usual and there were numerous fierce attacks in church magazines throughout the country.

SOUTH-WEST AFRICA HEARS THE GOOD NEWS

It was this postal work that led to the Kingdom message also reaching the territory of South-West Africa, that is, the larger portion of its nearly 318,000 square miles of either desert or semiarid land. All along the western coast and some ninety miles inland lies the great Namib Desert. The thinly spread population of 610,000, of whom 60,000 are whites, is made up of South Africans, Germans and British on the European side and Hereros, Ovambos, Namas or Hottentots, Damaras and Bushmen on the African side. Added to this is a group who proudly call themselves "Basters" (literally "Hybrids"), because of their originating from the mingling of early white settlers with the Hottentots.

In 1928, this land was still absolutely untouched as far as the witness work was concerned. But during that year, when the postal campaign was organized, an up-to-date directory of the country was obtained and a copy of the booklet *The People's Friend* was mailed to everyone whose name appeared therein. One of these Kingdom seeds fell on good soil in an unusual way.

A man named Bernhard Baade was working in a mine at the time and used to buy his eggs from a nearby farmer. One day the eggs came wrapped in some of the first pages of the booklet *The People's Friend*. He began to read, and as he read his interest grew. But he had to wait for further supplies of eggs, wrapped in the rest of the pages of the booklet, to continue his reading. He wrote for literature and soon after took his stand for the truth.

The following year, 1929, Sister Lenie Theron was sent from South Africa to Windhoek, South-West Africa. From there she covered all the major towns throughout the country by train and post cart, traveling a total of 5,000 miles. Many of the people had received the booklet mailed the previous year and spoke with appreciation of it. Her own placements were phenomenal. In four months she placed 6,388 books and booklets in English, Afrikaans and German.

While Sister Theron was busy in South-West Africa, her partner, Elizabeth Adshade, was sent to Southern Rhodesia. Though meeting up with quite a lot of opposition from the police and magistrates in various places, she carried on bravely and covered all the European centers of population in the country.

By 1929, the Kingdom message was reaching a very wide area of the vast field under the South Africa branch. Speaking of this, the *Year Book* for 1930 says: "Inquiries for literature have been received by post from as far north as Kenya Colony, in

British East Africa; Tanganyika and Nyasaland, in British Central Africa, and the Belgian Congo."

PROBLEMS DO NOT PREVENT PROGRESS

Brother Paul Smit, our former schoolboy of Nylstroom, was in Pretoria by the late 1920's. He recounts that the Pretoria group was going through a crisis, and, among other things, he says: "There was no progress in the group and organizing the company for service shook the group, and two left. At that time one of the elders (Brother Möller) was busy writing a book, and although the Society expressed its disapproval, and I appealed to him to abandon the undertaking, he persisted in his wrongful course. One Sunday morning, after the publication of the book, he brought some books to the hall and requested that the class assist in its distribution. I was shocked at this and got up and boldly stated that the Society disapproved of the publication and that whosoever opposed the policy of the Society I would oppose." That shook the elders and they left, with their followers. The only ones remaining were an old invalid sister and Brother and Sister Smit.

Just after that, Brother and Sister Steynberg moved to the Pretoria area. This was a great encouragement to the reduced Pretoria group and also did much good for the Steynbergs. The Pretoria group had gone through a difficult cleansing period, but from then on the progress was steady and sound.

So much for the European group in Pretoria. What about the Africans there? Brother Hamilton Kaphwitt moved from Bulawayo to Pretoria in 1927; but, as there were no African meetings there at that time, he used to attend the meetings of the Africans in Johannesburg. Then, in 1931, a brother called Mulauzi came down from Nyasaland and joined Kaphwitt. These two started studying *The Harp of God* together. For quite a while the meetings for the African brothers in Pretoria were held in the home of Hamilton Kaphwitt. Even today many of the African congregations in the townships or "locations" near the European cities are meeting in private homes. The building of Kingdom Halls for the Africans has been opposed by government and municipal authorities until now.

In January 1930, Brother Phillips got married, and his wife joined the branch office staff. More reinforcements for the office also arrived in 1930—Llewelyn Phillips and George Spence. Llewelyn Phillips came from Wales; he was not related to George Phillips, but had also had good experience in pioneer service and had served several years in the London Bethel.

It was also in the early 1930's that the branch at Cape Town began producing booklets in the vernacular languages such as Xhosa, Zulu and Sesotho. *The Harp of God* came out in the Xhosa language and *The Kingdom, the Hope of the World* came out in Zulu.

PUSHING INTO EAST AFRICA

In 1931, another vast field in Africa began to be opened up, that of British East Africa. This was composed of what are now three separate countries, Kenya, Uganda and Tanzania (consisting of Tanganyika and the island of Zanzibar). In the early 1930's they were all under British jurisdiction. With the rise of nationalism in Africa, these states, one by one, gained their independence from Britain. In 1962, Tanganyika became the independent republic of Tanzania within the British Commonwealth. Uganda became independent that same year, and Kenya in 1963. Because of the many nationalities and tribes making up the population of these parts, there is a polyglot confusion, but happily the Swahili language serves as a common medium of expression over all of East Africa.

Religiously, the designation "Dark Africa" has been fitting. The majority of the natives have been adherents of pagan religions. Missions of Christendom, both Catholic and Protestant, have been active here for many years, but as elsewhere in Africa, they did not produce Christians who "worship with spirit and truth." (John 4:24) But when did the first rays of true light begin to shine in this spiritually dark region?

In Cape Town, about this time, a new brother named Gray Smith was sharing in auxiliary colporteur service. His older brother Frank was the first to get the truth, but in 1928 Gray also began to study seriously. He was baptized in 1929 and almost immediately took up auxiliary colporteur work. Later, he joined Frank in a most interesting trip to East Africa.

In 1931, the two of them were sent to Kenya to explore the possibilities of spreading the good news in East Africa. Kenya was at that time a British protectorate with a population of about 4,000,000, of which about 25,000 were Europeans. They took an automobile, which they had converted into a caravan, and sailed on the "Saxon Castle" for Mombasa, the seaport of Kenya. From there they traveled with their caravan the 400 miles to Nairobi, the capital, to which they had sent forty cartons of books. Due to the bad roads, it took them eight days to make this trip. They covered Nairobi and placed all the books in about a month. Many books were placed

with Goanese Indians, but most of these publications were collected and burned by the Catholic priests.

On the return journey to South Africa both of these brothers contracted malaria. This was a real health hazard in those days. They got passage on a ship sailing from Dar es Salaam, but became so sick and delirious that they were taken ashore at Durban and put in a hospital. Frank Smith never recovered consciousness and passed away. Gray Smith just managed to survive and had to spend four months in a hospital. However, toward the end of 1931 he got back to Cape Town.

About this time, over in England, a young fellow named Robert Nisbet had just given up a good job in a London pharmaceutical laboratory and was about to take up pioneer service. Brother Rutherford, who was in London at the time, sent for him and said: "We are looking for someone to go to Cape Town; would you go?" Robert agreed and immediately began to make preparations.

On arriving at the Cape Town office, Brother Nisbet was shown another consignment of literature ready for dispatch by ship to East Africa, this time 200 cartons of it! He heard of the trip of the Smith brothers and the tragedy that overtook Frank. In spite of that, he eagerly accepted the assignment to go to East Africa. He was joined by David Norman, and they made the trip to their assignment. They were to cover the entire territories of Kenya, Uganda, Tanganyika and Zanzibar—a really vast field!

Protecting themselves against malaria by sleeping under mosquito nets and taking big daily doses of quinine, which was available at all post offices in East Africa at cost price, as well as wearing topees or sun helmets during the day, they launched their witnessing campaign in Dar es Salaam, capital of Tanganyika, on August 31, 1931. This was no easy assignment, as shown by Brother Nisbet's comment: "The glare of the sun from the white paved streets, the intense humid heat and the need to carry very heavy loads of literature from call to call were just some of the difficulties we had to face. But we were young and strong and enjoyed it."

Within a fortnight these energetic pioneers had placed nearly a thousand books and booklets, among which were many "Rainbow Sets," so called because of the varied colors of the books. This stirred up the ire of the clergy, and a notice was placed on the Catholic church's bulletin board calling the attention of all parishioners to No. 1399 of the Canon Law prohibiting Catholics even to have such literature in their homes.

Most of these books were placed with Indians. Because they had no literature in Swahili and due to lack of education on the part of these Africans, the brothers could not work among them.

From Dar es Salaam they moved on to Zanzibar, an island about twenty miles off the coast, once the center of slave trade. This city with its twisting narrow streets, where a stranger could easily get lost, was enveloped in a constant aroma of cloves, for Zanzibar supplies practically the whole world with cloves. It had a population of a quarter of a million, of which about 300 were Europeans—at that time the rulers. The great majority were Swahilis and about 45,000 were Indians and Arabs. Many books were placed with these Indians and some with the Arabs, but again the majority of the population, being Swahili, was not reached with the Kingdom message.

After a stay of ten days at Zanzibar, they boarded a ship to Mombasa, the seaport of Kenya, en route to the highlands of Kenya, with their abundance of fresh vegetables and fruit, and moderate climate. They traveled by train and worked the towns along the line all the way to Lake Victoria. Here they crossed this inland sea, 250 miles long and 150 miles wide, to Kampala, the capital of Uganda. They distributed a great number of books here and obtained subscriptions for *The Golden Age*. Fifty miles out in the jungle a gentleman saw a friend enthusiastically reading the book *Government*. He came to Kampala to find the young men distributing this literature. He took a copy of all the books and subscribed for *The Golden Age*.

Before commencing their return journey by car they visited another town twenty-five miles farther inland, and were thrilled that they had been instrumental in bringing the printed message of the Kingdom, for the first time, so far into the interior of Africa. They came back from this town by another route and had the enjoyable experience of visiting the Ripon Falls, the source of the Nile River. On their way back to Mombasa they worked a few more towns along the railway line. After witnessing in Mombasa in indescribable heat, placing much literature and giving two well-attended talks, they went to one more place along the coast and then, on board the "Llandovery Castle," sailed back to Cape Town, South Africa, a journey of three thousand miles.

On these first two trips into East Africa over 7,000 books and booklets were placed and many subscriptions were obtained for *The Golden Age*. Some of these seeds undoubtedly fell on good soil, for one gentleman

who had received some booklets wrote to the Society in Cape Town and ordered a full set of Judge Rutherford's books and booklets. He was managing a gold mine in the *bundu* (an isolated area) in Tanganyika. And so at a great cost in money, effort and even life itself on the part of devoted and zealous pioneers, the message was getting into British East Africa and the Kingdom work was progressing.

Yes, in 1931 a tremendous field was reached by the faithful few in South Africa at that time. That year a total of 68,280 books were placed in the South African field and eight service conventions were held to strengthen the faith of the brothers. How many were there to accomplish all this work over such a wide field? Only about a hundred publishers in the whole of southern Africa!

FORWARD, AS JEHOVAH'S WITNESSES!

To crown the year 1931, the thrilling news came through from the convention at Columbus, Ohio, in the United States, concerning adoption of the name "Jehovah's witnesses." This brought great joy to Jehovah's people around the world, including the small but energetic band in South Africa. Many brothers felt overawed at the thought of using the illustrious name of God, but it helped them to appreciate all the more their privilege in declaring Jehovah's name throughout the whole of southern Africa. The Kingdom work and its development in southern Africa had reached another turning point.

Stimulated by their Scriptural name "Jehovah's witnesses," the brothers in southern Africa went forward with great zeal and determination in the early 1930's. More and more spiritual weapons and theocratic instruments were being provided, and in 1932 the most powerful was undoubtedly the special booklet *The Kingdom, the Hope of the World*. In all countries Jehovah's witnesses were busy placing this booklet and joining in the campaign of visiting every clergyman, politician and big-business man in the territory. Many of these had never been personally contacted before, but now they were given their opportunity.

Of course, high-ranking government officials and members of parliament are often difficult to contact. Hence, the brothers took advantage of the fact that at certain times of the year members of parliament move from Cape Town, the legislative capital, to Pretoria, the administrative capital. At just the right time, when these gentlemen were waiting at the Cape Town station before departing on their journey, the brothers

came along and presented them with their copy of this special booklet. With the long trip of nearly 1,000 miles ahead of them, they had a good opportunity to read the contents of the publication and think upon it.

Another instrument that came into use during 1933 consisted of recorded talks by Brother Rutherford. The African Broadcasting Corporation agreed that the powerful message of these electrical transcriptions could be put on the air once a month from their three main stations at Cape Town, Johannesburg and Durban. In this way the message reached many homes—and, no doubt, many hearts too—in South Africa, Southern Rhodesia and as far north as Northern Rhodesia, 2,000 miles up into the African continent. Upon hearing the talks, many people accepted the literature more readily. After a year, however, an Advisory Committee on religious broadcasts was formed. This was composed of clergymen from orthodox religions, who saw to it that the Kingdom message on the air was silenced.

However, it was impossible to stop the zealous publishers of those days. In the small towns, where the large Dutch Reformed church was the main building for miles around, farmers used to gather together on the church square on the Sundays when Communion was celebrated (in Afrikaans this is called *nagmaal*, which actually means "evening meal"). They would camp there with their tents and ox wagons. Often the brothers moved around among them, and this resulted in many discussions. The Afrikaans-speaking brothers, especially, just loved a spiritual fight with the weapons of truth. Later, these encounters would be retold with great gusto at their testimony meetings.

Very early in his pioneer experiences in the northern Transvaal, Fred Ludick came down with a bad attack of malarial fever. Some Africans came to his aid and made a concoction from a wild fruit, and this cured him. But on another occasion things did not work so well for Brother Ludick's partner, Sidney McLuckie. This brother developed typhoid fever. Says Fred: "This strapping chap of about 165 pounds went right down to 90 pounds in just a few weeks, and he died. We buried him next to the mountains at Cala in the Transkei (Cape Province)." Thus another faithful servant of Jehovah had given his life in the development of the Kingdom work in southern Africa.

For a while Brother Ludick served in the Bushveld of the northern Transvaal and there worked with an isolated group including Brother Muller and his family. In the early 1930's, Brother Muller did a tremendous work over all the northern Transvaal and even into the

northern Cape and helped many to come to a knowledge of the truth.

Of course, they had their difficulties as well, including the time when Fred Ludick called at a Catholic mission station. There he met the priest and began explaining the purpose of his call but noticed that the face of the priest was getting redder and redder. Suddenly the priest rushed back into the building, returned with a gun and aimed it at Brother Ludick. However, Fred kept calm and just turned around and walked back toward the car, but with a chilly feeling in his spine.

By this time Brother Ludick had "graduated" from his bicycle to a 1928-model Fiat car with wooden spokes. With this he and Brother Muller covered a wide area of wild bushveld. They often had to sleep out under a tree at night, listening to the roar of the lions. But after a hard day in the field, traveling those very rough roads, mending the tires, puncture after puncture, they slept like logs—lions or no lions! The brakes of the car also gave them trouble. On one occasion, while going over the dangerous Soutpans Berg Pass, they had to tie a piece of rawhide rope to the spokes of the front wheels and pull hard on this when going down the steep parts—an ordeal accompanied by the smell of burning rubber! After an experience like that, the two brothers were happy to get back to the Muller farm, where a warm welcome would be waiting for them from Sister Muller and the children. These children were already getting good training at home and some of them later took up full-time service. Two of them are still serving at the South Africa branch office; one of them, Frans Muller, is the present branch overseer.

ST. HELENA RECEIVES A WITNESS

While this stirring activity was taking place in the Transvaal, pioneers were preparing for a trip to the island of St. Helena, a little speck in the Atlantic Ocean, some 1,200 miles off the west coast of Africa. The island is only 47 square miles in area and has less than 5,000 inhabitants, mostly Colored and very poor. This remote island was considered a safe place for the exile of Napoleon from 1815 to 1821, when it belonged to the British.

Gray Smith, now having recovered from his terrible sickness after the trip to East Africa, was ready for another real pioneering effort and prepared for a visit to St. Helena. His partner this time was Hal Ancketill, son of the previous branch overseer, Henry

Ancketill. They took along a good supply of literature and worked the whole island thoroughly, placing nearly 1,000 pieces of literature.

As a result of this visit, a policeman, Thomas Scipio, accepted the truth and began publishing the Kingdom message. When he retired from the police force, Scipio, sixty years of age, became a pioneer and supported himself by growing vegetables. His son George Scipio became the first presiding overseer of the congregation later formed on the island.

Brother Scipio, senior, appreciated right from the beginning his responsibility to share the good news of the Kingdom with others. He gave a bold and wide witness to his relatives and the other islanders. A year later some had joined him in the witness work, and as soon as phonographs and Bible talks on records were available, he obtained this equipment. For years afterward this proved to be his most effective method of giving a witness to those who were willing to listen.

By 1935 a little group of six publishers was formed at Jamestown, the only town on the island. The faithful activities of the little group of publishers there brought results, and it grew. One of the new brothers who owned a café also obtained a phonograph and never lost an opportunity to play the records for his customers. By 1939 there were two groups organized, one at Jamestown and the other a few miles away at Longwood, where Napoleon had been kept in custody.

RETURN TO SOUTH-WEST AFRICA

After this very successful visit to St. Helena, Brother Smith decided to go to South-West Africa in 1935. For this trip, Brother Smith took along his wife and one of his sons. They had a van equipped with one of the new transcription machines and some records.

They certainly had a wonderful time, placing no less than 13,000 books and booklets in just five months and obtaining 70 subscriptions for *The Golden Age*. The clergy, mostly Lutheran, Catholic and Dutch Reformed, did not take kindly to this. In one place the Dutch Reformed minister charged Brother Smith with selling books without a license, but the magistrate just laughed and took some of the literature himself.

Again some of the seeds of truth fell on the right soil. One man in the south, Abraham de Klerk, who obtained some of the literature, read it and almost immediately became convinced of the truth. He stuck to his newfound faith and taught his family the best he could. Jehovah blessed his efforts, for his wife and some of his children accepted the truth. And as for "Oom" (Uncle) Abraham, one of the first Witnesses

in South-West Africa, he continued faithfully serving Jehovah until he died in the late 1960's.

SWAZILAND DURING THE 1930'S

Now let us cross over to the eastern side of South Africa and visit another colorful country, Swaziland. It is surrounded on three sides by the Transvaal and on the east has a common border with Mozambique. The area is about 6,700 square miles, with a population of some 420,000, of which only a few thousand are Europeans.

Pioneers visited Swaziland in the early 1930's and a wonderful witness was given in the country. In addition to calling on the Europeans living in the towns, they also visited the paramount chief of the Swazi nation, King Sobhuza II. This man showed great friendliness to the Witnesses and gave them a royal welcome at his kraal. He assembled his personal bodyguard of a hundred warriors to hear a musical selection and a recorded speech by the Watch Tower Society president, J. F. Rutherford. Also, Brother F. Ludick, who was there, says it was quite an experience to witness to the king, who was surrounded by some fifty of his wives!

On another occasion, Robert and George Nisbet also witnessed to this king. After hearing several recordings by Brother Rutherford, the king was so delighted that he wanted to buy the machine, the records and the loudspeaker. An embarrassing situation for the pioneers! Eventually they succeeded in satisfying the king by leaving him a large supply of literature.

REACHING MAURITIUS AND MADAGASCAR

In 1933 the branch in South Africa decided to send two experienced pioneers to Mauritius and Madagascar (Malagasy Republic). Robert Nisbet and Bert McLuckie were given the fascinating assignment to visit these two islands off the east coast of Africa. They first went to Mauritius.

Before leaving Durban for Mauritius, they spent some time trying to learn French, which they understood would be the principal language. When they got to their destination, however, they found that most of the inhabitants spoke Creole, a sort of French dialect or patois. So the pioneers could not understand the people, and the people could not understand the pioneers. In fact, the problem for Brother Nisbet was even more complicated, in that he had a pronounced Scots accent. It happened on one occasion that a house-

holder said to him: "Please talk to me in English, as I do not understand that language!"

Since the main influence and power on the island was Catholic, it is not surprising that these two brothers soon were in trouble. Complaints, inspired by the priests, reached the police, who cabled South Africa for confirmation of the brothers' identity. The police defended the right of the brothers to preach, but warned them that the holding of meetings without permission was prohibited and that in their case no such permission would be granted. Also, the local newspaper, *La Vie Catholique* (Catholic Life), issued a warning about these two "false prophets." Although this brought about a drop in their placements, it did not diminish their joy and determination in searching for the prospective "sheep."

Visiting Mauritius at the same time as these two pioneers was the Roman Catholic Cardinal Hinsley, from Britain, for the purpose of officiating at the installing of a priest as the new bishop of the island. The place was full of visiting Catholic dignitaries and priests who had come for this special occasion. This gave the pioneers an excellent opportunity to offer the booklet *The Kingdom, the Hope of the World*. It was Robert Nisbet who offered the booklet to Cardinal Hinsley himself, and he accepted it without fuss. Bert McLuckie tried the newly installed bishop, James Leen, who quietly took the booklet, tore it into shreds and threw it into the wastepaper basket!

In those days, on the island of Mauritius, travel costs were very low, probably lower than in any other part of the world. For instance, one could go right around the island by train, then again by bus and train for as little as a half crown (\$0.35). In that way the pioneers covered every part of the island. In addition to literature in French, they placed booklets in Chinese and various Indian languages, such as Tamil, Urdu and Hindi. On one occasion the editor of an Indian newspaper enjoyed a lengthy article in *The Golden Age* that fearlessly exposed the wrongdoing of the Roman Catholic Hierarchy. The editor started printing this article in serial form. But before it was concluded the police stepped in and gave the editor a serious warning of possible consequences, which made him stop publishing the material. In spite of much opposition from the priests, however, the two pioneers finished their assignment.

Their visit to Mauritius gave a wide witness on this island and they left a little group that continued doing some informal witnessing. How happy Brothers Nisbet and McLuckie must have felt with this fruitage

of their labor! But what about their visit to Madagascar?

This huge island (fourth largest in the world) lying off the southeast coast of Africa is about 1,000 miles long. The east coast receives the full brunt of the monsoon winds and has a very heavy rainfall. But other parts of the island are much drier and so the flora of the country varies from desert types to rich tropical growth.

Madagascar has a population of about six million people of very mixed origin. It appears that Arabs and Hindus established trading posts on Madagascar in very early times. Since then the Portuguese, French and British all had a hand in trying to colonize the island. Finally, it was the French who took possession, and in 1896 it became a colony of France. Since then French culture and the French language have had a big influence on the island and its inhabitants. This meant that in the 1930's, when Jehovah's witnesses first called there with the Kingdom message, the Catholic religion was the prevailing one.

Robert Nisbet and Bert McLuckie arrived in Madagascar by ship in 1933. They began their work cautiously, making a start in Tamatave, the chief seaport, where they disembarked. They quickly covered the territory, placing much literature in the process, and then moved on to the capital, Tananarive, situated inland.

On arriving in Tananarive they came in contact with a Greek storekeeper who had some of the Society's literature in his own language. He had received this from relatives in Brooklyn, New York. The brothers were most encouraged by this, and were delighted when this hospitable Greek gave them free accommodations in a room above his store.

Brothers Nisbet and McLuckie were not able to establish any group or congregation on this visit. Of course, they had a very big problem with the language, since very few people understood English. But they remained in Tananarive until they had placed all their literature before returning to South Africa. Thus many seeds of truth were sown on this island.

EARLY EFFORTS IN MOZAMBIQUE

Another vast field where little had yet been done was the Portuguese possession called Mozambique. The area is almost 300,000 square miles and is mainly flat and low lying. Its population now is 6,650,000, of which only a small percentage are whites. The capital city is Lourenço Marques, an important port situated in the extreme south near the border of South Africa.

The other important port and city is Beira, a few hundred miles farther north.

The Catholic Church has dominated the religious field for centuries, although there is supposed to be freedom of religion, and there are quite a number of small Protestant sects operating in the cities. Forced labor was used on the farms, and for this African workers got very little remuneration. Also, the punishment of Africans was severe. On the brighter side is the fact that Portuguese East Africa has no official color bar. There are no signs "Europeans only" and no segregation in transportation, banks, shops, or anywhere else. What they do have is distinction among the Africans themselves between "uncivilized" Africans and what they call *assimilados*, or "civilized" Africans. Any African may rise from his status as "uncivilized" and become "civilized" by a process of law. He passes certain tests and becomes a "white" man instead of "black," no matter what his color. An African who wishes to do this applies to a local tribunal and must prove that he is literate in Portuguese, belongs to the Christian faith (Catholic), has a certain financial standing, and is willing to live in the European manner. The main thing is that he should be capable of adopting the white man's way of life. He then has a right to a passport, his children are entitled to free education and he has a right to vote, but he becomes subject to military service, and has to pay a high income tax. Only a very small proportion of Africans are able to qualify.

In 1925, the Kingdom seed had found good soil among the Africans in this part of the earth, and for several years grew steadily without hindrance. But in the late 1930's the authorities started checking up on those who were subscribers for *The Watchtower* and quite a number were arrested. Those arrested in southern Mozambique met up with other brothers in prison, who were down from Nyasaland, so that there was quite a large group all together. It was only after two to three years that they finally had a trial, which resulted in some being deported to the penal colony of São Tomé for twelve years, while others were sent to work camps in the northern part of Mozambique for ten years. In the sentence it was stated that they should not be together in one place, for then the area would be 'poisoned by their teaching because it is very strong stuff.'

In the group sentenced was a brother called Mah-languana. He recalls that one of the places where he worked in the north was on a large coconut plantation near the small port of Antonio Enes. One day the

chief of police came around to check up on him and found him preparing a Bible sermon. The chief reported this to the director of the penal colony, but he said that this would not do any harm. The police chief, nevertheless, gave Brother Mahlanguana a beating and put him in prison for four months. Years later, having completed his sentence, Brother Mahlanguana returned to Vila Luiza. The Kingdom-preaching work had come to a standstill there. But his return helped the local interested ones to make a fresh start and the work grew well.

In that way a fine start had been made in the African field in southern Mozambique. But what about the Europeans?

It was in 1929 when the first European arrived in Lourenço Marques and began doing some witness work with the Portuguese whites. This was Henry Myrdal, who had given up pioneer service in order to marry Edith Thompson. These two carried on by themselves, finding it rather hard going at times. But in 1933 Piet de Jager, who had by this time married the zealous colporteur Lenie Theron, was sent by the Society to help out with the European field in Mozambique. Brother and Sister de Jager covered all the European territory there and placed large quantities of literature in both English and Portuguese.

Two other pioneers paid a visit to Lourenço Marques in 1935, but their stay was very short indeed. The pioneers were Brothers Fred Ludick and David Norman. They made their home with the Myrdal family. Here is their story: "On the fifth day of our work while we were sitting just like two well-behaved visitors, having tea on the public square, Brother David said to me: 'Fred, don't look that way, but to the left, over there, two men have been watching us now for nearly half an hour' . . . When we got home that very same day, Sister Edith Myrdal said: 'The secret police have been here repeatedly looking for you two.' Her words were hardly out when the siren of the van came screeching around the corner and we were immediately packed into the Black Maria (the van used for picking up or transporting criminals)."

The two brothers were taken before a high-ranking official, Senhor Teixeira, to whom David Norman boldly said that he knew that the bishop was behind the whole conspiracy. This touched a very sore spot and Teixeira jumped up and roared: "If you were my citizens I'd have you here and now banned to the Island of Madeira, but because you are South African citizens I'll have you deported at once." That same

day the brothers left Lourenço Marques for the border of South Africa with one carload of policemen in front and another behind, all armed to the teeth with guns and swords. On reaching the frontier, the brothers, who still had some literature with them, witnessed to the police guards, placed literature with them and then shook hands all around and said good-bye!

Further action from the bishop of Mozambique came in 1937, when Brother Myrdal was called to an interview with the chief of police, who said that he had received a complaint from the bishop. His complaint had been that the literature of the Society being distributed in the country would result in people's rising up in arms and causing a revolution. Brother Myrdal tried to explain, but the official would not listen and informed him that if he continued to distribute literature he would be deported immediately.

However, Brother Myrdal fought back. He arranged for an interview with the governor-general in order to appeal the decision of the police. The governor, though kindly, put the matter into the hands of his assistant, Senhor Mano. As it happened, Mano was a very reasonable person, nominally a Catholic, but in disagreement with many of the Church's doctrines. He read through the Society's literature carefully and came to the conclusion that the accusation that it would foment revolution was false. Senhor Mano was very impressed with the books and said he was taking no further action. So the plan of the bishop to get rid of Jehovah's witnesses had been thwarted.

Meanwhile, Brother Myrdal's employers were very annoyed by the possibility of his being deported. Owing to their attitude, Brother Myrdal sent in his resignation; but instead of accepting it the firm eventually decided to transfer him to their Johannesburg store, to take effect later, in 1939.

Yet another attempt to send European pioneers to Lourenço Marques was made in 1938. David Norman came again, this time with a new partner, Brother Frank Taylor who had recently arrived from England. But within a few days of their arrival, the police were on the job again. Their instructions were that the two pioneers must stop working or they would be deported immediately. The Cape Town branch advised that the pioneers should return to South Africa, but leave their large stock of Portuguese literature with the Myrdals.

In the meantime the governor-general, who had been friendly and sympathetic, and who was well-loved by the people, was demoted by the Portuguese government and transferred to the little Portuguese colony

of Goa, in India. A rabid Roman Catholic official took his place.

Realizing that the stay of the Myrdals in Mozambique was now running out, the Society suggested that copies of the literature be sent by mail to each government official throughout the land. The Myrdals made up envelopes with Portuguese literature and the very day before leaving the country they posted these hundreds of packets in various mailboxes.

Although no definite interest had been established in the European field in Mozambique, progress was steadily being made in the African field in spite of persecution. By 1940 the number of African publishers in Mozambique had reached a peak of thirty-eight. They had meetings at four different centers.

ORGANIZING IN NYASALAND

After Brother Hudson's visit to Nyasaland in 1925, the few who continued to look to the Society for guidance kept in touch with the office in Cape Town. Then, in 1933, it became evident that there was a nucleus of sincerely interested ones who needed help. So an application was made to have a European representative in Nyasaland. The application was favorably received by the governor. Accordingly, in May 1934 a depot was opened in that country, at Zomba, under the supervision of the South Africa branch. As far as the Cape Town office could judge, there then were about a hundred sincerely interested ones in Nyasaland. Bert McLuckie was sent from South Africa to organize the work in that field.

His destination was the home of Richard Kalinde, where he stayed for a month or so. This African brother was to become his close companion during his stay in Nyasaland. Brother McLuckie had hardly got started when he suffered a severe attack of malaria, which put him in the hospital for two weeks. After his recovery he was able to obtain two rooms to be used as the depot of the Society in Nyasaland. He used one as the office and the other for sleeping accommodations.

His main job at first was to bring order to the chaotic conditions caused by the so-called "Watchtower movements." This did not prove as difficult as he had expected. For one thing, the chief of police in Nyasaland recognized that the false African movements had nothing to do with the Watch Tower Bible and Tract Society. Also, the branch in Cape Town had given Brother Bert McLuckie a clear lead or guide in handling the situation. He visited group after group in all parts of Nyasaland. After giving a talk at each

place and with Brother Kalinde acting as interpreter, he would simply read the resolution as it appeared in the booklet *The Kingdom, the Hope of the World*. This resolution was in connection with the Scriptural name Jehovah's witnesses. All those in favor of this resolution were requested to signify this by raising their hands. The majority did raise their hands, but many were insincere, as later events proved.

Brother McLuckie made further visits to the congregations from time to time, and many were helped in this way to withdraw support from the false "Watchtower movements" and their leaders. In doing this work Brother McLuckie had many interesting experiences, as some of the congregations were well off the beaten track. Sometimes the local brothers actually made roads extending miles out into the bush, for his car to travel over in order to reach their meeting places. One very isolated group could be reached only by canoe. This was quite a dangerous trip of a score of miles through crocodile-infested waters. Brother McLuckie sat on a chair in the center of the canoe, careful not to rock it, and the African brothers took turns paddling. He certainly appreciated how the brothers provided accommodations and food and showed their appreciation for spiritual things.

Brother McLuckie also worked among the Europeans in Nyasaland and at one stage visited a place called Karonga. To get there he had to travel by auto down the Livingstonia Mountain along a road with several hairpin bends so sharp that he had to stop the car in order to negotiate them by slowly reversing and then going forward. One of his contacts was with two Greek businessmen who took publications in their own language. Later, one of them was baptized.

In November of 1934, two pioneers from South Africa made a trip through Portuguese East Africa and into Nyasaland. They were able to witness to the small European populations of Zomba, Blantyre, Limbe and other places. The records show that they placed seven hundred books and booklets on that trip. Apparently this was the first time that any systematic house-to-house work had been done among the European people there.

So at long last solid theocratic organization was being established in Nyasaland. Reports for field service were also being collected and for 1934 the average number of publishers was twenty-eight. Soon after this Brother McLuckie was recalled to work in the Cape Town branch office. His brother, Bill McLuckie, took over the depot in Nyasaland on March 17, 1935, and served there faithfully for many years.

As the theocratic organization established itself among the many interested ones in Nyasaland the number participating in and reporting field service grew very rapidly. The year 1935 saw the number of publishers rise from 28 in 1934 to 340! Meanwhile, local opposition was also increasing and some of the missionaries of Christendom were inciting the government officials to interfere with the activities of the brothers. They did succeed in having one of the booklets and the magazine *The Golden Age* banned in that country as of November 1934. But growth continued and by 1937 the number of congregations was up to 48, and the peak of publishers was up to 1,319.

Soon after this some talks were recorded in Cinyanja and these were very much appreciated by the African brothers. Many of the congregations were clubbing together to buy sound equipment, some arranging for fishing parties to Lake Nyasa, then putting their catch on the market and adding the proceeds to their "phonograph fund." In some areas of the north they would buy a huge tree, and then cut it down and float it to their village. There they would set about hollowing out the trunk and shaping it into a canoe. This would then be sold, and with the money they would be able to get themselves a phonograph. This would mean months of hard work for the publishers, but it enabled them to get a phonograph and to make their Kingdom activity more effective. The book *Riches* was published in Cinyanja that year, providing the congregation with wonderful spiritual food. Consequently, the depot servant was able to report that never before had there been such unity among the brothers.

RENEWED EFFORTS IN BRITISH EAST AFRICA

As mentioned earlier, British East Africa was visited in 1931 by Brothers Gray and Frank Smith, and later by Robert Nisbet and David Norman. Much literature had been placed during these visits and a wide witness given. But it was time for another visit.

The third campaign into East Africa was in 1935, by four pioneers from South Africa. They were Gray Smith, his wife and the two Nisbet brothers, Robert and George. This time they were well equipped with two three-quarter-ton delivery vans fitted out as living quarters, complete with beds, kitchen, water supply and a spare petrol (gasoline) tank, also removable wire gauze screens for protection against mosquitoes. This mobility enabled them to reach places not formerly witnessed to, although the roads were sometimes overgrown with grass up to ten feet high.

They often slept out in the wilds and could see, hear and feel the throb of the heart of Africa with its abundance of wildlife—roaring lions at night, peacefully grazing zebras, giraffes and the ominous presence of rhinos and elephants.

On reaching Tanganyika they parted company. Brother Smith and his wife stayed in Tanganyika for a time, while the Nisbet brothers went on to Nairobi, where the Smiths were to meet them later. While in Tanganyika the Smiths were arrested and ordered to return to South Africa. But Brother Smith decided to go on to Nairobi as he held a South African passport endorsed "British subject by birth." On arriving in Nairobi, Kenya, he and his wife immediately went to the police officials and got permission to stay, upon depositing £100 (\$280), which they received back on returning south.

They proceeded to Uganda. On reaching Kampala, they found it to be a hostile place where the police kept them under continual surveillance. Nevertheless, they succeeded in placing a lot of literature before they were compelled to leave Uganda due to a deportation order by the governor. So they traveled back to Nairobi, where once again they linked up with the Nisbet brothers.

Here, too, they experienced opposition from the authorities, but an excellent witness was given, with over 3,000 volumes and approximately 7,000 booklets distributed and a number of subscriptions obtained for *The Golden Age*. A vigorous protest was made against the deportation orders, but with no satisfactory explanation forthcoming from the authorities.

During this campaign Robert Nisbet contracted typhoid fever and was left behind in the Nairobi hospital while the rest of the party started back. Brother Smith and George Nisbet tried to get into Zanzibar, but permission was refused; so they returned to South Africa. Robert Nisbet recovered well and later, in 1955, became the first branch overseer of Mauritius. His brother George, after a period of missionary service in Mauritius, was sent back to South Africa and began serving in the South Africa branch in 1958.

These pioneers who blazed the trail into "Dark Africa" indeed had great faith to face all the hardships and dangers that this activity entailed. Of the six pioneers, four had extended stays in hospitals—the result of blackwater fever, malaria and typhoid fever. Through their efforts a tremendous amount of literature was distributed, laying a foundation for the spiritual building work Gilead School graduates were to start in the 1950's.

FURTHER PROGRESS IN SOUTHERN RHODESIA

The last visit to Southern Rhodesia (now Rhodesia) had been made in 1929 by a lone pioneer, Sister Adshade, who had encountered many obstacles from the authorities. The next visit by pioneers from South Africa was in May 1932. This was a group of four pioneers in two cars, Brother and Sister Piet de Jager and Brothers Robert Nisbet and Ronald Snashall. The party arrived at the border on a Saturday afternoon, when the officials were enjoying a game of tennis. The brothers stated that they were representing the International Bible Students Association, and the officials, perhaps anxious to get back to their game, made no further inquiry; hence, they did not realize that they were allowing representatives of the real Watch Tower Society into the country. But soon the fat was in the fire. After only a few days' work in Bulawayo, the pioneers were called into the C.I.D. (Criminal Investigation Department) headquarters and to the police station and had to make lengthy written statements.

Several days later, on the order of the governor, the brothers were told to leave within forty-eight hours, and no appeal was allowed. They consulted a friendly man who had legal experience and, on his advice, insisted on making an appeal, refusing to go until a decision had been given. They presented their appeal to the chief of the C.I.D. for transmission to the governor. The very next day the newspapers in England and South Africa published reports on the incident. The *Cape Times* of May 30, 1932, said: "BULAWAYO, Saturday. Four European visitors from the Union, who arrived here three weeks ago with the intention of carrying on missionary work, have been ordered to leave the Colony by Monday next, being deemed by the authorities to be 'undesirable inhabitants or visitors.'"

"The authorities, it is said, disapprove of the doctrines which they believe the missionaries intend to propagate."

Meanwhile, the brothers had contacted the branch in London, and from there the Society sent a cable to the High Commissioner for Southern Rhodesia. As a result, the decision was altered and the party was allowed to stay for six months, provided they did no work among the Africans. This was now the third time that a fine witness was given to the European population in Southern Rhodesia. Although there is no record of any outstanding interest aroused on that occasion, a personal testimony and copies of the book

Vindication and the booklet *The Kingdom, the Hope of the World* were given to almost all the rulers in this country.

During their stay, Brother P. de Jager paid a special visit to Mr. Moffat, the prime minister of Rhodesia, at his farm. Apparently, they had a very friendly conversation. As a result, Brother de Jager wrote letters to the authorities, applying for permission to send European representatives so that the work of the Watch Tower Society among the Africans would come under proper supervision. He did this in October 1932. Already the branch office in Cape Town had sent a letter for that purpose to the colonial secretary of the government of Southern Rhodesia, dated September 14, 1932. However, this combined effort on the part of the Cape Town branch and Brother de Jager met with failure. It seems that the Rhodesian authorities, incited by the local clergy, had closed the door on Jehovah's witnesses in Rhodesia.

The branch in Cape Town did not take this lying down, and wrote another long letter to the colonial secretary of Rhodesia in October of 1932, which put the case very strongly. The reply came quickly and curtly: "The Government is unable to reconsider its decision previously conveyed to you, whereby certain representatives of your society were declared to be prohibited immigrants to this Colony." Yet another try, a letter directed to the Minister of Internal Affairs in Rhodesia a year later in November of 1933, brought the same response.

The branch in Cape Town kept firing away, and each year for several years wrote a long letter to the authorities in Salisbury requesting permission to send special representatives of the Society to organize and direct the Kingdom work. The government, in turn, regularly wrote back refusing permission. The fact that in 1934 the authorities in Nyasaland gave permission for a depot to be opened and for a European brother to organize the work there, and that a similar arrangement was made in Northern Rhodesia in 1936, gave the branch office in Cape Town fresh ammunition to use in this fight. In 1938 apparently two applications were made and in answer to the second one, a letter dated 16th November, 1938, from the Secretary for Native Affairs, said: "I am directed to inform you that the Government are not prepared to recognise the Society until they have had further time to observe the effect of recognition in Northern Rhodesia and Nyasaland. And further that it is improbable that the Government will agree to accord the Society recogni-

tion until their literature is less unsuitable for the Natives of this Colony."

However, the efforts to further the Kingdom work in Southern Rhodesia took other forms than just a regular exchange between the Cape Town branch and the Southern Rhodesian government. On October 25, 1935, the *Southern Rhodesia Government Gazette* published the text of two bills formulated to control preaching work. One was referred to as "Native Preachers Act, 1936," for the purpose of controlling religious movements among natives by the issue of certificates to native preachers and teachers. After much discussion and debating this bill did not get passed as a law. Another bill, referred to as the "Sedition Act, 1936," was for the purpose of suppressing seditious utterances, newspapers, books, pictures and Gramophone records. Subsequent discussions and debates made it very clear that this bill was particularly directed against the work of the Society. This Sedition Bill, before it became law, being so obviously a new weapon forged against the Kingdom work, drew the fire of the Society's Brooklyn office. President Rutherford himself wrote a letter to the prime minister of Southern Rhodesia and all members of the legislative assembly warning them of the dangerous course they were following. The Cape Town branch printed 25,000 copies of this letter and these were sent to every European whose name appeared in the Southern Rhodesia directory.

But, in spite of this, the Sedition Bill became law and very soon afterward fourteen of the Society's publications were declared to be seditious (seven bound volumes and seven booklets). As a test case, copies were immediately posted to an African brother, Brother Kabungo, who was visiting the congregations in Southern Rhodesia at that time. These were seized by the customs officials on arrival in Bulawayo, and the Society replied by making application for their release. The case came before the High Court of Southern Rhodesia in May 1937. The Society's advocate, Mr. Beadle (later, chief justice in Rhodesia), had made a careful study of the literature. In discussion with Brother George Phillips, the South Africa branch overseer, for two days before the case began, he showed that he was very familiar with the contents. The merits of the books were fully discussed in court for several days. Brother Phillips, up from Cape Town, had the unusual and interesting experience of sitting beside Counsel in court and helping him to find relevant scriptures and to make proper explanation on extracts from the publications under discussion. After the

hearing, the judge, Mr. Justice J. Hudson, intimated that he would read the books before giving his decision. His decision was delivered on September 23, 1937. The judge discussed the pros and cons of the arguments of the defense, then summed up his opinion by saying: "They can all be characterised as publications written in good faith with intention of calling attention to remedying the fundamental defect in the organization and administration of all earthly governments. . . . My opinion then is that none of the publications is seditious."

This was an important victory for the Society. However, the government's answer to that was to lodge an appeal. This came before the Appellate Division of the Supreme Court of the Union of South Africa on March 15, 1938. Judgment was delivered on March 22, 1938, by Justice N. J. de Wet, and this upheld the decision of the Southern Rhodesia Court. Much publicity was given to the case in newspapers of Rhodesia and South Africa. In fact, the *Bulawayo Chronicle* quoted the opinion of the court in full. In this way an excellent witness was given and the Society's publications were released.

Work among the brothers was increasing well. By 1938 the number of Kingdom proclaimers had risen to 321, and 20 phonographs were being used in the field. The number of company organizations, or congregations, was then 34.

Early in 1938 the Society applied for permission to send two European representatives once again to work and encourage the European field and this was granted, "provided each, either before or on arrival, gives a written undertaking not to distribute any literature or conduct public meetings or any propaganda among the native population of Southern Rhodesia." So, although the tide of battle was turning in the Society's favor, it was by no means over.

The two pioneers sent up by the Society in 1938 were Robert Nisbet and Jim Kennedy, a South African who was fairly new in the pioneer service. At the border post of Beitbridge they were stopped by the authorities, questioned and finally allowed to enter the country for six months. They had a very fine time working among the Europeans and left much literature wherever they went. At one place, a gold-mining area, they placed nearly 200 bound books in one day. The police, of course, were keeping a watch on them and they had to report constantly to the local police station. Almost everywhere people seemed to have heard of them and were expecting their visit. The farmers were mainly friendly and hospitable, but,

on a few occasions, when they heard the name "Watchtower" it was like flagging a bull.

In Bulawayo they met a Brother McGregor, who had been in the truth in Scotland but had grown spiritually cold. He was much encouraged by the pioneers and after some time he made another start in the work. The pioneers also found the Gunn family who had been contacted by George Phillips and Henry Myrdal some twelve years previously. They too were inactive, but were revived spiritually by the two pioneers. So, in 1938, they were able to organize a group in Bulawayo. It was the first European study group in Southern Rhodesia, with about seventeen persons showing interest. In time, Brother McGregor acted as the Society's representative in Rhodesia and did much useful work in collecting reports and looking after the Kingdom interests in that country.

FACING DIFFICULTIES IN NORTHERN RHODESIA

The Witnesses were winning the battle in Southern Rhodesia. But how were they faring in the neighboring country of Northern Rhodesia (Zambia), where, back in 1925, Mwana Lesa had caused such difficulty?

The years that followed the episode of Mwana Lesa were difficult. Groups of interested persons were to be found in most of the main centers along the railway line. The line had been laid from Livingstone, on the southern border, to the Copper Belt area and the Congo border adjacent to the Copper Belt. These groups were formed from among persons who had developed some contact by mail with the Brooklyn, New York, office of the Society or with the Cape Town office. The extent of the communications was limited to literature orders and donations. The one corresponding became recognized as the group leader and those associating with the group acknowledged him as such.

Because of continual harassment from the secular authorities and lack of organizational direction, most meetings were limited to small groups in homes. Nevertheless, sincerely devoted Christians were pursuing a serious study of God's Word with the limited material available.

A young man looking for direction was Thomson Kangalē. In 1931, Thomson, in his early twenties, found himself looking for employment after the closing of the Bwana Mkumwa Mine due to the world depression. He thus sought and found new employment with the Nkana Mine at Kitwe. Soon he was assigned to supervise two football teams of mine employees. Sharing accommodations with him was a young boy, a goal-

keeper. One Sunday, this young lad chanced upon the local meeting of Jehovah's witnesses, and returned with a pocket edition of a volume of *Studies in the Scriptures*. Thomson, stimulated by this boy's determination to understand the contents of the book, decided to go to these meetings and see for himself. At the meeting he attended, special emphasis was given to the use of *The Harp of God*, and Thomson procured a copy. He records that he devoured the contents of his new book, and soon "capitulated all my feelings heartedly to do God's work," qualifying as a candidate for water baptism in the same year. Brother Thomson Kangalē entered the pioneer service on October 13, 1937, and has served as servant to the brethren, and district servant (circuit and district overseers), taking the good news into the areas of Tanganyika and Uganda on assignments from the Northern Rhodesia branch office.

However, looking back a few years prior to Brother Kangalē's contact with the truth, we see that the preaching work was greatly opposed in Northern Rhodesia. All efforts of the Society from 1927 to 1934 to send European representatives on a permanent basis to supervise the work in Northern Rhodesia were either refused or ignored. The two latest applications made in that period were, one on October 12, 1932, and the other on September 20, 1934, the latter being acknowledged but no considered reply sent. Subsequent events proved that a scheme to suppress the work entirely was then afoot.

By this time some of the Society's literature such as *The Harp of God* and a number of booklets had been translated and published in Cinyanja. *The Harp of God* was the textbook used by interested Africans in their studies. An incomplete report in the 1935 *Year Book of Jehovah's Witnesses* showed that 11,759 pieces of literature were distributed during 1934 by a handful of publishers in the two Rhodesias. This activity aroused the ire of false religionists and political elements, who charged the beliefs and misdeeds of members of indigenous movements against the representatives of the Society, and engineered mischief by law.—Ps. 94:20.

'TROUBLE FRAMED BY DECREE'

This mischief was framed by an amendment to the Penal Code of Northern Rhodesia that was piloted through the Legislative Council by Attorney-General Fitzgerald, an ardent Roman Catholic, on May 3, 1935. This law became known as *Ordinance 10 of 1935*. It was obvious that it was aimed at the literature of

the Watch Tower Society. Said Mr. Fitzgerald: "It makes it an offence to sell or distribute seditious newspapers; it also gives power to certain officers to search packages in the post with a view to seeing whether they contain seditious matter; and, finally, a most important section, it gives the governor power by proclamation to prohibit importation into the territory of any newspaper, book or document." He also admitted that they acted on the advice of others, undoubtedly that of a missionary conference held at Victoria Falls! Some of the freedom-loving members of the Council opposed this bill. The bill was, nevertheless, passed and proved a ready tool in the hands of the enemies so that the sudden outbreak of the 1935 riots in the Copper Belt gave them just what they were waiting for to get at Jehovah's witnesses.

Right from the outset it was evident that enemies of Jehovah's witnesses were determined to make them the "scapegoats." At the time of the riots there were only 350 witnesses of Jehovah in both Rhodesias. In an effort to bring the work in Northern Rhodesia in line with the way it was done in other countries, the African Witnesses had held an unofficial assembly at Lusaka, May 10-12, to discuss the preaching work and the need for clean Christian living. Doubtless thinking that the Lusaka meeting had some connection with the Copper Belt disturbances toward the end of May, C.I.D. (Criminal Investigation Department) raids upon Jehovah's witnesses took place throughout Northern and Southern Rhodesia. At Luanshya six of Jehovah's witnesses were arrested on June 5, and kept in prison for three days, after which they were released with no charge filed against them. At Ndola an orderly in the government hospital lost his job because he was one of Jehovah's witnesses. All over the country the same treatment was meted out to Jehovah's witnesses at the instigation of government officials. In a letter dated July 1, 1935, to the Chief Secretary of the Government of Northern Rhodesia, the branch overseer in Cape Town defended Jehovah's witnesses against all these false charges and asked him to take the necessary steps to stop the persecution of Jehovah's witnesses.

The evidence taken by the Commission of Enquiry into the disturbances and which was published in two volumes proved that not a single one of Jehovah's witnesses was implicated in the uprising. To the contrary, Mr. J. L. Keith, district commissioner for Ndola, went on record as saying: "Jehovah's Witnesses and the Watch Tower itself as an organization took no part in the strike."

Evidence given clearly proved that the Awemba, who were predominantly Catholics and very opposed to Jehovah's witnesses, were behind the disturbances and that the chief causes were the increase in head tax and the way it was introduced. Said the manager of the Roan Antelope Copper Mine (Luanshya): "It seemed every time we asked anybody the cause of the disturbances it constantly kept coming back to the increased tax."

Just before the hearing of the Commission, which started on July 8, 1935, the Cape Town branch of the Watch Tower Society received an answer to its persistent requests for permission to send a European representative to Northern Rhodesia. A letter from the Northern Rhodesia government, dated June 24, 1935, stated: "The Government . . . will now raise no objection to any such move which may be conducive to better supervision and control of your followers in this country." It was decided to send Piet de Jager, but the Northern Rhodesia government objected to this, stating they wanted "some more senior member of the Society's staff." When they were assured that he was being sent only to make investigations and submit a report and that a man of British extraction would eventually be in charge, they agreed. But because the Watch Tower Society and Jehovah's witnesses had been drawn before the Commission of Enquiry through false accusations and the Government had submitted a number of specially selected "extracts" from certain of our publications to determine their "subversive character," it was decided to send Brother de Jager in time to give evidence on behalf of the Society. He gave an excellent witness explaining all those so-called subversive "extracts," which even Mr. J. L. Keith, a government official, admitted were no more subversive than extracts from the Bible.

The findings of the Commission were published on October 2, 1935. In summing up, it said: "The Commission find that the immediate impelling cause of the disturbance at Mufulira was the sudden bawling out by the mine police in the evening that the tax was increased all round to 15s.; and that it was the false announcement of the success of the strike at Mufulira, together with the challenge to the natives to show that they were not old women, which was the immediate impelling cause of the disturbances at Nkana and Luanshya." But the enemies of Jehovah's witnesses gloated over the following statement about the Watch Tower Society: "The Commission find that the teaching and literature of the Watch Tower bring civil and spiritual authority, especially native authority,

into contempt; that it is a dangerously subversive movement; and that it is an important predisposing cause to the recent disturbances."

This was just what they wanted, so on October 4, 1935, the governor, Hubert Young, used the powers given him by *Ordinance 10 of 1935* and banned a whole list of our books, including *The Harp of God*, the only book in Cinyanja widely used by the natives, and another that had been out of print for ten years! Eventually all but two booklets written by J. F. Rutherford were banned.

Much publicity was given in the public press concerning the report of the Commission and the subsequent banning of our literature. Most of it was prejudiced and adverse, but the Cape Town branch defended the truth in every case. An excellent witness was given through a special issue of the *Northern Rhodesia Advertiser*, October 16, 1935, of Ndola, which published the Society's evidence before the Commission, written representation and correspondence in full. In this edition the editor extended an invitation to the people to come and see the banned books at his office. "We have the whole range for reference in our office. Any one that wishes to consult them can see them here. . . . Do not be afraid; come and see what all the talk is about and form your own opinion." As soon as the Commission's report was published, copies of the booklets *Government* and *Intolerance*, with a covering letter, found their way into the hands of every European in Northern Rhodesia.

SOME SUCCESS ATTAINED

The *Northern Rhodesia Advertiser*, in drawing the attention to some inconsistency in the administration of Northern Rhodesia, said: "Whether we agree with Jehovah's Witnesses or not, it is plain that there is something radically wrong with the administration of this country if the Governor of Nyasaland welcomed these people in 1933, while as Governor of Northern Rhodesia he (the same man) allows them after much hesitancy. Then, after two months he requests them to leave the country without any valid reason whatsoever, and that while wrongful practices on the part of natives of the 'indigenous Watch Tower,' so-called, were due to the fact that the Government had not allowed them into the territory before."

The editor of the newspaper was referring to the fact that the Society was asked by the Northern Rhodesian government to recall Brother de Jager after two months "as formal protest has been made by European residents of Ndola against his presence

there, and his activities appear to have a disturbing effect." In answer to this, the Cape Town branch pointed out that the Northern Rhodesian government had granted permission to send a European representative "after mature consideration of the whole situation," and that Brother de Jager's mission to Northern Rhodesia was only a preliminary step to establishing permanent control over the work there. It was then proposed that the Society send the European representative, Llewelyn Phillips, whom they wished to take permanent control of the work and immediately open a depot in Lusaka, by this time the new capital of Northern Rhodesia. They received a letter stating "that the matter is under consideration and that a decision will be communicated to you in due course." This subject was broached again by the branch overseer in a letter dated November 25, 1935, to the State Secretary of Northern Rhodesia "to inquire if I may complete my arrangements to send Mr. L. V. Phillips to act as our representative in that country." The reply: "It is unlikely that you will receive a definite reply for some time."

In the meantime Brother de Jager, a fearless fighter for the truth, stayed on at Ndola and, wishing to test the validity of the law banning our literature, he offered copies of two of these books to the editor of the local newspaper on October 21, 1935, which led to his being charged under the proclamation, convicted and fined £2 by the magistrate of Ndola. The case was appealed to the High Court of Northern Rhodesia.

While this appeal case was still pending, the matter of Jehovah's witnesses and the Watch Tower was raised in the House of Commons in England, when Mr. Thurtle asked for "an assurance that Jehovah's Witnesses and the adherents of the Watch Tower movement would get fair play in Northern Rhodesia." Mr. J. H. Thomas, Secretary of State for the Colonies, "stated that he was in consultation with the Governor of Northern Rhodesia in regard to the policy to be pursued."

The branch office in Cape Town acted immediately by sending the following cable to the Secretary of State for the Colonies: "Respectfully request opportunity submit representations our work Northern Rhodesia before you decide future policy. Writing you Airmail." That same day a long letter went off to him with detailed explanations of the plot to crush our work in Northern Rhodesia, starting at the missionary conferences, covering the Mwana Lesa episode, the Copper Belt disturbances, and telling of the strug-

gle to get a European representative established to direct the work and help the sincere Africans. It also told of the persecution the African Witnesses had to endure. Then came the appeal: "Sir, I call upon you to take steps to end the unjust discrimination that is going on against Jehovah's witnesses in Northern Rhodesia; to have the prohibition of the literature removed, and to see to it that our genuine adherents are permitted to exercise their God-given rights to worship Jehovah God according to the dictates of their own conscience, without interference."

This had the desired results, because the Cape Town branch overseer received a letter from the Northern Rhodesia Secretariat in March 1936. The Chief Secretary wrote: "I am directed to . . . invite you to send Mr. L. V. Phillips as your representative in place of Mr. P. J. de Jager, to set up a Depot in Lusaka. . . . Also to refer to your letter dated 11th December addressed to the Secretary of State of the Colonies and to say that the Secretary of State has carefully considered the matters raised therein. His Excellency the Governor has already recommended that a European representative should be admitted to Northern Rhodesia and the Secretary of State has now approved of the proposal." What a victory after a long battle!

ANOTHER BATTLE CONTINUES

But the fight for freedom of worship was far from being over, for our literature was still prohibited and the appeal case was pending. The case came before the High Court on May 20, 1936, and judgment was handed down on June 18. It dismissed the appeal. Brother de Jager immediately applied for leave to appeal to the Privy Council. On September 15, 1936, the High Court of Rhodesia refused leave of appeal. However, the Society did not leave a stone unturned in this fight for freedom of worship. The help of legal counsel in London was engaged to work with the Society's legal counsel in Northern Rhodesia to try to get the case before the Privy Council. The final outcome, however, was that the judicial committee of the Privy Council in London refused to hear the case.

In January 1936, copies of a special letter by the Society's president, J. F. Rutherford, addressed to the members of the Legislative Assembly of Southern Rhodesia were also sent to the Northern Rhodesian members of the Legislative Council, the Governor and the Press.

During 1936 Jehovah's witnesses in the Union of South Africa were also very active distributing 50,000 copies of *The Golden Age*, No. 425, and 20,000 copies

of a special publication containing the same information were distributed in the Rhodesias. Herein were set forth the facts establishing the innocence of Jehovah's witnesses in Northern Rhodesia, including a very strong letter from the president of the Society, Brother Rutherford, sent to Alison Russell, the Chairman of the Commission of Enquiry, after their report was published. So the public was fully informed as to the schemes of the enemies of the truth to suppress it.

ANOTHER TASK IS UNDERTAKEN

At long last the Society's efforts to have a depot in Northern Rhodesia were crowned with success! The depot was opened on July 16, 1936, in Lusaka, just opposite the police station, with Brother Llewelyn Phillips appointed as depot servant. But a tremendous task remained. It was to cleanse the organization of all undesirable elements due to the influence of the indigenous "Watchtower movements" and lack of supervision, to educate the sincere ones in sound Bible doctrine and to organize the work on a proper basis.

The first thing Brother Llewelyn Phillips did was to visit many of the main centers. There, by arrangement with government officials, he met many of the persons claiming association with the Watch Tower Society. What did he find? He tells us: "It became abundantly clear that the vast majority were like the people of Nineveh in Jonah's day who 'did not know the difference between their right and their left hand.' Many were sincere; some prouder ones felt the Society held out a measure of autonomy unequalled by any of the other religious organizations. Some, as Jude put it, were 'ungodly men, turning the undeserved kindness of our Lord into an excuse for loose conduct' (like having community wives which they called 'the baptism of fire!')."

Apart from the confusion caused by the indigenous "Watchtower movements," there was the problem of lack of literature due to the ban and the illiteracy of the majority of the brothers. There were many unscriptural tribal customs. The women, for instance, sat separately from men at meetings. Also, an African sees his wife as the mother of his children, the cook, the gardener, the carrier of loads and the part builder of his home. She is seldom, if ever, considered as a real companion or "complement to him."—Gen. 2:18.

In addition, most of the brothers had difficulty in relating to everyday life the truths they were learning. The brothers had read our literature and knew that

the Kingdom was established in the heavens in 1914, but if asked how many years ago that was they had no idea. Many knew that the worldly governments were under Satan's control, but they did not understand their proper relationship to those governments. Because of the isolation in small bush villages and little or no contact with the outside world, many of the things in the Society's publications were beyond their comprehension. For example, the only contact that many villagers had with the government was through the local district commissioner and their own native court. The African's only contact with religion might be a local mission school and all he knew of business, apart from his own bartering, was the local trading store. Thus when religion, politics and commerce were discussed in the Society's publications as being world forces, what would come to the minds of these brothers were the local mission school, the district commissioner and the trading store.

A reassessment of the number of real Kingdom publishers had to be made, because many, although very willing, did not Scripturally qualify to share in the work due to their lack of understanding and their way of life. The first full service-year report under the depot arrangement showed that there was a monthly average of 756 publishers, with a peak of 1,081, during 1937. These brothers were visited by pioneers who acted as regional overseers, and who had first received training at the depot, with detailed instructions on doctrinal, moral and organizational matters.

These visiting brothers needed a real love for Jehovah to stick to their assignment, for they had to put up with many hardships. Some of the villages were situated as far as 1,000 miles from the railway line, as there was only one railway line that transversed the country, with no branches apart from that to the Copper Belt. These brothers had to travel most of the time by bicycle or walk hundreds of miles through dry, hot and dangerous country to the scattered groups of interested ones. Furthermore, they needed a lot of patience and love to get new congregations going. Sometimes they had to stay with a new congregation at least two months before anything like organization could be effected. They had to fight the tendency among some to be a "chief" in the Lord's organization, which made these hesitant to accept the arrangement of the Society. But their hard labors were blessed, for by 1939 the average number of publishers had increased to 1,191, with 7 pioneers, and a new peak of 2,378 in 1940, with 88 congregations in operation.

A STRONGER ORGANIZATION IN SOUTH AFRICA

While this battle was going on in the northern territories the African brothers down in Johannesburg were, on a much smaller scale, winning the battle against bad elements of the "Watchtower movement" there.

Also, changes had been taking place at the branch in Cape Town. In March 1933 the Society arranged for the branch office in South Africa to move to bigger premises in Cape Town. These consisted of two office rooms on the sixth floor of a large office block, No. 623 Boston House, and the basement storehouse in a neighboring block, Progress Chambers, Progress Lane, which was used for the little printing press, storage of literature and shipping. The small amount of printing done at that time was handled by Brother Phillips, and also by a local brother in Cape Town. These new premises were more central and more commodious, and were to be the center of theocratic organization for southern Africa for nearly twenty years.

Two years later, in 1935, a brother with a knowledge of printing was sent out by Brother Rutherford to help with the printing work in the Cape Town branch. This was Andrew Jack, who, in addition to being a qualified printer, had been in full-time service in the Baltic States of Lithuania, Latvia and Estonia. The ban on the work there was followed by his deportation and return to his home country of Scotland. On arrival in South Africa, Andrew Jack soon arranged to obtain more type and other printing equipment and before long their little one-man, one-machine factory was going at full speed. In the year 1937 the first automatic printing press was installed. It has turned out millions of handbills and forms in the last thirty-eight years and is still going strong today in the Elandsfontein branch, South Africa.

PRODUCTIVE SOUND SERVICE

Out in the field, transcription machines with Brother Rutherford's powerful talks, either in the hands of the congregations, or in sound cars provided by the Society, were doing a tremendous work. For example, in Pretoria the congregation had obtained permission to broadcast the talks every Sunday evening on Church Square, the very center of the city. After a while complaints were lodged with the city council, and the brothers had to remove the transcription machine from the Square. But that problem was soon overcome. Brother Smit had a friend who lived in an apartment

overlooking the Square and from an open window of the apartment the Sunday-evening program continued without hindrance.

In the mid-1930's, one of the Society's sound cars was being run by Robert Nisbet, and he used it widely among the Africans in the nearby territory of Zululand. This is a large area of northern Natal and for many years has been the homeland of the Zulu nation. Especially at the sugar mills and the coal mines of northern Natal, large numbers of Africans gathered to hear the music and talks presented by the sound car. This led to the placement of large quantities of literature. In fact, later, when the book *Riches* was being featured, Brother Nisbet's house car came to be known as "Imoto Yobucebi" ("The Riches Car").

In 1935 the brothers in all countries were thrilled at the new light on the subject of the "great crowd" of Revelation 7, and those not of the anointed were overjoyed at the prospect of living forever in happiness on the earth. With the greater understanding of the "other sheep" class and more attention being directed to the "great crowd" from then on, these numbers were soon on the increase.—John 10:16; Rev. 7:9.

While working in the mining section known as the Reef, pioneer Iris Tutty had the privilege of serving with one of the sound vans, and she describes it in this way: "This was a very neat affair, black and highly polished and on top it had a loudspeaker. On each of the panels were the words, 'Kingdom Message, Serve God and Christ the King,' and on the back door a linen banner announcing the latest talk by J. F. Rutherford. This van came to be well known all over Johannesburg and the Reef as the 'Bible Van.' Various congregations on the Reef had worked out a schedule for using this van. On the weekends this schedule was a very tight one, since the van was used to cover a wide area, giving recorded lectures in many different places, including boys' homes, hospitals, market squares, and the steps of the Johannesburg City Hall.

On one occasion, at the last-named place, during the period just before World War II started, and when political tension was mounting, the lecture being played was "Fascism or Freedom." That evening there was a particularly large audience. As the talk progressed, shouting and screaming broke out. Bottles and tomatoes were thrown at the publishers. The mob was just about to attack the equipment when police suddenly arrived. With a baton charge they cleared the whole area, flung a cordon around the brothers and

then helped them to pack up and get out of the danger zone. The brothers were most grateful to Jehovah for his protection.

Undoubtedly the sound cars did a wonderful work in those days, covering all parts of the country and reaching many people with their powerful loudspeakers. By 1937 there were five sound cars in constant use, with two pioneers traveling in each van. Furthermore, there were twelve large transcription machines in action in various parts of the country. It was in the same year that work with portable phonographs began in real earnest after a special appeal by Brother Rutherford. The branch at Cape Town was busy making recordings in Afrikaans, Cinyanja, Sesotho, Xhosa and Zulu.

By 1938 the Society was handling literature in thirty different languages, having established congregations at eighty centers. The main publications at that time, such as the book *Riches*, the booklet *Uncovered* and others, were outspoken against the Catholic Hierarchy, and these religious leaders were getting worried. Their newspapers warned the people against Judge Rutherford's leaflets and booklets that were flooding the country. The Catholic press made the suggestion that halls should be denied to Jehovah's witnesses to prevent them from holding public meetings.

PIONEERS PERSEVERE

The pioneers in South Africa had, by 1938, reached the total of 30, among whom, as already mentioned, was Iris Tutty of Johannesburg. On one occasion Sister Tutty had to climb a long flight of steps to reach a door. As she arrived at the top, the door was flung open by a woman. Her face crimson with rage and screaming abuse, she pushed Sister Tutty right down the steps and then slammed the door. As Sister Tutty picked herself and her scattered belongings up, she felt like weeping but decided that prayer was the best solution. It so happened that at the very next house a man and his wife were kindness itself. They gave Sister Tutty a cup of tea, and said they were deeply shocked at what had happened at their neighbor's house, especially as the woman happened to be the wife of their minister. This turned into a very fruitful call, and in course of time led to this couple's becoming baptized witnesses of Jehovah.

Along with other publishers, the pioneers found that the mines along the Reef were a very fruitful field for placing literature. They used to stand at the shaft head and offer the publications when the miners, whites and blacks, came up after doing their shift.

Men still wore their lamps glowing in the front of their helmets, and were wet with the slime of the underground passages. The African miners were very keen to obtain literature in their own languages and sometimes pioneers would have a line of men waiting their turn. They were anxious to obtain Bibles or books to send to their families and children at home. Years later Sister Tutty had the pleasure of meeting a little group of Africans in Johannesburg who recognized her. One of them, with a broad smile, said: "You remember me? Me buy Bible, and now me go to Bible meeting."

CONFRONTING THE CLERGY

In the late 1930's the message of the Kingdom began to take hold in a very conservative community in the eastern part of the Cape Province. This was in the neighborhood of King William's Town, about thirty-nine miles north of East London. Many of the local farmers and inhabitants were descendants of German people who settled there in the mid-nineteenth century. As a result, the dominant religion of that area is Lutheran, and it was while doing some building work on the house belonging to a Lutheran clergyman that a certain Mr. Kieck obtained literature from a Kingdom publisher. Mr. Kieck enjoyed what he read and ordered more, and soon started spreading the message among his relatives and friends, most of whom thought he had gone mad. Eventually, however, several of his relatives began to take an interest. In 1938 they arranged for a public debate between three of their Lutheran clergymen and Mr. Kieck, with some hundred church members present. During the debate Mr. Kieck produced a German Bible used under Hitler's regime in which some of the Psalms as well as other verses of the Bible were missing. This embarrassed the clergymen somewhat; but that was nothing compared to their feelings when powerful scriptures were read from the Bible. At one stage one of the ministers actually threw the Society's literature on the table, saying: "Damn these books!" As a result of this episode, six of the church members who were already interested became convinced of the truth and took their stand on Jehovah's side.

There is a very interesting sequel to this. In 1938 the Minister of the Interior for South Africa banned the importation of the book *Riches* and several booklets on the grounds that they were "objectionable." This was done in spite of the fact that in March 1938 the highest court in South Africa, at Bloemfontein,

had ruled that the Society's literature was not seditious and had no subversive intent. It is good to keep in mind that the book *Riches* and other publications show clearly the connivance between Fascism, Nazism and the Catholic Church. It came to light later that certain Lutheran clergymen were responsible for maneuvering the action of the government in banning this literature. But soon after this these same clergymen were interned, as it appeared that they were furthering Nazism in the country during World War II.

The Society made an appeal to the Minister of the Interior, protesting against the decision to ban the publications; but he would not change his mind, give any explanation or allow any appeal to the court. Consequently, the Cape Town branch published a large four-page pamphlet entitled "A Protest." It included bold-print headlines: "Religious Intolerance in South Africa, Banning of the Bible Study Book 'Riches.'" The pamphlet contained convincing proof that the German Lutheran clergymen of the eastern province of the Cape had provoked this ban and that the book *Riches* had been included in the June 1938 prohibited list of sex and crime magazines. The pamphlet published in English and Afrikaans was widely distributed throughout the country, and many orders for the book *Riches* were received.

ZONE WORK BEGINS

In that same year, 1938, the zone work was organized. Thereby traveling representatives of the Society visited the congregations and isolated publishers, giving them instruction and encouragement.

One of the first zone servants in South Africa was Frank Taylor, whose wife Christine had recently arrived from England. Christine found working among the Africans a strange but interesting experience, and her husband says that he will never forget the look on her face when she placed her first booklet with a Zulu woman who was dressed only in beads and a skirt. The woman took the contribution for the booklet, a coin called a "tickey" (3d), out of her woolly hair!

Soon after starting on zone work Frank and Christine went to East London where they had the happy job of getting together that little group of interested families, the Kiecks, the Horrmanns and the Schan-knechts. They had broken away from the German Lutheran Church in King William's Town. In the course of time the East London European congregation was formed with these new ones, most of whom are still alive and active today.

KINGDOM WORK PICKS UP MOMENTUM

The month of January 1939 saw a further step forward taken by the branch in South Africa in that the *Consolation* magazine was published in Afrikaans for the first time. Piet de Jager, who up to this time had been translating the Society's books into Afrikaans while pioneering, was now called into Bethel to serve as full-time Afrikaans translator.

This meant more work for Andrew Jack in the little printing department at the branch, since the text had to be composed from hand type. This was the first magazine of the Society to be printed in South Africa. As yet no magazines were being produced in the local African languages.

Yes, the Kingdom work in southern Africa was really developing quickly now. In 1939 there was a new peak of 555 publishers in South Africa. It is worth noting that of these only 180 were Colored and African. The monthly average for publishers in South Africa was 439; for Southern Rhodesia, 473; Northern Rhodesia, 1,198; Nyasaland, 1,041; Portuguese East Africa, 17; and St. Helena, 11. This made a grand total of 3,179 publishers in the field for all the territories under the Cape Town branch, and in that year they devoted 1,042,078 hours to the preaching work. This shows clearly that since receiving clarification on the "great crowd" in 1935 the increase was coming much faster and many new ones were taking their stand.

WAR STIRS UP KINGDOM PUBLISHERS

When Hitler began his *blitzkrieg* on Poland in September 1939, the world was plunged into a period of violence and suffering such as it had never known. As the Nazi-Fascist war machine took over country after country, the Kingdom work in Europe suffered terribly. South Africa, under its new prime minister, Jan Smuts, took up the conflict against Germany, and many South Africans saw action in the north of Africa and Italy.

South Africa, being far from the main theater of conflict, did not suffer very much from the war conditions that prevailed in many other countries. In course of time, there were shortages of certain food items and other restrictions. But the Kingdom work in southern Africa by 1940 entered a period of growth and expansion such as it had never seen before. The stupendous events of the war shook the complacency of many people and directed their minds to the fulfillment of Bible prophecy.

By this time the *Consolation* magazine in Afrikaans

was having great success. So, the Watch Tower branch in Cape Town decided that it was time to publish the magazine *The Watchtower* in Afrikaans. In January 1940, the *Informant* (later called *Kingdom Ministry*) outlined new work with the magazines—street work, house-to-house work and magazine routes. It was clear that greater quantities of magazines would be needed. A linotype machine was installed as well as a folding machine. Also, a brother from Durban, with experience in printing, was called in to help Brother Jack in the little printing department. So, as of June 1, 1940, *Die Wagtoring* (*The Watchtower* in Afrikaans) was first produced by the Cape Town branch.

The timing of this first issue was perfect and was obviously done under Jehovah's guidance. Though the first few months of 1940 were very quiet as far as the war in Europe was concerned, suddenly Hitler's "panzer" divisions began their onslaught on western Europe. Until that time Afrikaans-speaking brothers in South Africa had relied upon the Dutch issue of *The Watchtower*, coming from Holland. But in May the Society's branch in Holland suddenly had to close down and supplies were cut off. The brothers in Cape Town did not know this was going to happen. But exactly at the point that the Dutch copies of *The Watchtower* stopped coming through, the new translation of *The Watchtower* in Afrikaans filled the breach!

The brothers took up the magazine work joyfully and enthusiastically, so that, as a result, the monthly distribution of the magazines went up to 17,000. As in other countries where the work was not underground, magazine bags began to appear on the streets, with the publishers calling out slogans.

By the end of the 1940 service year Brother Phillips, in his office in Cape Town, was able to report to Brother Rutherford an outstanding increase in publishers. The new peak for South Africa was 881 publishers, with an average figure of 656, which was an increase of 50 percent based on the previous year's average. The war had really stirred up the Kingdom publishers in South Africa.

CATHOLIC MALICE LEADS TO A BAN

The chief publication of the Catholic Church in South Africa, the *Southern Cross*, in its issue of October 2, 1940, carried a leading article drawing attention to what had taken place in Canada (where a total ban was placed on the Kingdom work in July 1940) and then made the following malicious statement: "The activities of these people [Jehovah's witnesses] who condemn loyalty to the authority of either the State or the

Church are even more dangerous in a country like South Africa, with its huge Native population. The Government should certainly curtail the spread of their propaganda here." Immediately thereafter subscribers' copies of *The Watchtower* and *Consolation* began to be seized by the censorship authorities, and when the branch office wrote to find out why, the authorities refused to give any explanation.

Since it was known that the Catholic Church was behind all of this, a special copy of *Kingdom News* was prepared in reply to the Catholic attack in the *Southern Cross* and 200,000 copies were quickly distributed in all parts of South Africa. This was followed up by a statement giving the facts concerning Jehovah's witnesses and their work. Copies were sent to every member of parliament, the judiciary and the press. For members of parliament and the judiciary, copies of the article dealing with the subject of Christian neutrality, in *The Watchtower* of November 1, 1939, were also included. Sometime later the police were instructed to seize all copies of this *Watchtower* article. An appeal was made to the prime minister, and a reply was received from the Chief Control Officer of the Union. Among other things, it said: "Although your intentions may have been, and are, of the best, it cannot be accepted that you should be allowed to thwart the steps taken by the Government for the successful prosecution of the war. If your Society succeeds in its efforts to convert everyone in this country to this point of view the enemy would meet with no active opposition, and it is, therefore, difficult to see how you can expect the Government to sit still and refrain from any action against you."

The next move of the branch was to prepare a petition addressed to the government. It complained about the seizure of the publications of the Society and respectfully petitioned the government to release this Christian literature and thus restore freedom of worship in the country. In a short space of ten days, 50,000 signatures of Europeans living in all parts of the Union were obtained. About the same time the official announcement was made that *The Watchtower* and *Consolation* had been banned by the government.

Further action by the government consisted of seizing complete shipments of magazines as they arrived. It soon became clear that a total ban had been placed on the importation of Watch Tower Society literature. The very first booklet to be seized was *Theocracy*. In quick succession, six or seven shipments of literature all met with the same fate. The reason given for the

seizure was that these publications were considered "objectionable."

All of this was due to the influence of the Catholic Church and also the emergency situation of the war, since many of the publications under ban had been admitted into the country for many years without any difficulty. The branch office took steps to claim the seized literature, and this led to court action. The case came up before the Supreme Court in Cape Town. Although the circumstances seemed to weigh heavily against the Watch Tower Society, the brothers who attended the hearing were thrilled to find that the judge displayed an impartial attitude and ruled that the minister responsible for the ban should give reasons for his action and also grant an interview for further representations to be made.

The legal struggle continued for some time, and it was not until April 1942, after the fight had been on for a whole year, that the grounds upon which the publications were supposed to be objectionable were presented. The branch was given fourteen days in which to reply to these points, which was done, and at the same time Brother Phillips expressed his desire to make personal representations in harmony with the decision of the court. However, the court had not fixed the time limit for these representations to be made or received, and the months rolled by. It was two years before the matter was settled.

During August 1941, all the outgoing mail from the Cape Town branch office was seized by the censorship authorities. It was not until several weeks later that the branch became aware of this, when letters were sent by brothers in the field, and a protest was lodged. It was acknowledged, but no explanation was given. The suspicions of the authorities that the Society was engaging in correspondence bearing on the war effort were found to be quite unjustified.

In September 1941, the Minister of the Interior issued an order under the emergency regulations to seize all of the Society's publications in South Africa. The results of this at the branch were quite exciting. At ten o'clock in the morning, the C.I.D. (Criminal Investigation Department) arrived to execute the order. They came with trucks for the purpose of removing all of the Society's stock of literature. But the branch overseer was alert. He quickly checked the order and saw that it was not in harmony with the regulations. He then took prompt action, making the C.I.D. officers wait at the Society's office while he personally made an urgent application to the Supreme Court for an interdict to restrain the Interior Minister from seizing

the literature. His application was successful. At twelve o'clock the interdict was obtained and the police had to clamber back into their empty trucks and drive off! Five days later the minister withdrew the order after paying the Society's costs. One can imagine how pleased the Cape Town branch Bethel family was at this important victory!

THE BATTLE GOES ON

Our fight continued. The Afrikaans edition of *Consolation* was banned under the Customs Act, which governs *importation*. Since the magazine was printed and published in *South Africa*, it was obvious that this was a mistake. Nonetheless, a pioneer was convicted at Kroonstad for distributing the magazine. The case was appealed and the Supreme Court reversed the decision. Later, on September 12, 1941, the *Government Gazette* intimated that the ban had been withdrawn. Another round to the Theocracy!

Much of this stirring action was reported on fully in the newspapers, and this caused tremendous publicity to be given to the Kingdom message and to the work of Jehovah's witnesses. Realizing that the public in general needed enlightening on this matter, the branch published two special booklets, *Why Suppress the Kingdom Message?*, and *Jehovah's Witnesses: Who Are They? What Is Their Work?* These booklets were given a very wide distribution in English and Afrikaans during October 1941.

Such a wide-scale clarification of the work being done by Jehovah's witnesses was very necessary because many of the newspapers were carrying distorted reports about them, and rumors and charges of their being "Fifth Columnists" and "Nazis" were being spread about. One of the leading dailies, the *East London Daily Dispatch*, published an article that made a libelous attack on the Society's president, J. F. Rutherford. Since the editor refused to publish a letter of explanation, a libel action was begun and the paper was sued for £5,000 damages. When the editor saw that the brothers were determined, he quickly backed down, published an apology and paid all the costs of the case.

REACTION TO THE BAN

The reaction of the brothers to the ban on some of the publications was to hide the banned literature in their homes. They were "cautious as serpents." (Matt. 10:16) In Johannesburg the police made various raids on publishers' homes, but there they usually had

advance notice of such raids from an interested person in the detective force. In Pretoria, Frans Muller, still a schoolboy, under the direction of his parents, dragged carton after carton of literature into narrow passages underneath the low wooden floor of their home where they knew the precious books would be quite safe. All this meant that the publishers had less literature to work with in the field, but locally printed publications such as the book *Children* were used to a great extent. As one Colored brother in Cape Town says: "Supplies were limited, but this did not slow down the work. We were told to loan books to people and start studies with them. This we did and it was amazing to see how our Bible studies shot up. Many started coming into the truth during this period."

The peak of publishers went up to 1,253, and they were working hard. The attendance at the Johannesburg assembly that year rose to about 800, with 186 baptized. Many new congregations were organized, the figure going up from 127 in 1940 to 172 in 1941.

Although the *Watchtower* magazine coming from America was on the banned list, Jehovah lovingly provided spiritual food. The brothers at Cape Town were never short of material to print on their presses and to send out under the name "*Food Convenient*." One of those who, during the war, never missed a single copy of his subscription for *The Watchtower* and who always sent it to the Cape Town office after reading it himself was a Brother J. J. van Zyl, since his copies came addressed to "Sergeant J. J. van Zyl, South African Police, Kranskop, Natal."

VICTORY AT LAST!

Certainly, the fight against God and his Kingdom work in South Africa was unsuccessful. From 1941 the fight for the removal of the ban and the release of our literature went on without letup. Toward the end of 1943, stocks of literature at the branch were running very low and the brothers were praying earnestly that the literature that had been seized might be released. Then things started to happen. A new Minister of the Interior was appointed. Another letter was sent by the branch overseer to the Controller of Censorship requesting the removal of the ban. A copy of the letter was sent to the new minister, together with a request for a personal interview, which the previous minister had agreed to but never granted.

In January 1944, the interview took place and the minister agreed to release the seized shipments, remove the ban on the magazines, and release the other

publications that had been seized. He also promised to rescind the order issued under the Emergency Regulations declaring all the literature to be subversive. A week later the branch received confirmation of all this in writing, and a few days thereafter that huge stock of literature (about 1,800 cartons) was delivered to the branch office. It was none the worse for being detained for three years. How happy the brothers in the branch and the field were about this! What a wonderful victory in answer to their prayers!

BOOK BANNING ELSEWHERE

In the early part of World War II there was a real book-banning craze in many parts of the British Empire and other countries. It was just as Jehovah had long ago caused the prophet Daniel to foretell—the ‘small horn’ (of which the British Commonwealth of Nations was a part) was ‘putting on great airs,’ “throwing truth to the earth” and committing “transgression” against the holy things of God. (Dan. 8:9-12) This extended to the three British protectorates in southern Africa—Basutoland, Bechuanaland and Swaziland. An official ban on the Society’s literature was imposed in February 1941. It remained in force until 1960 in spite of all efforts to have it removed. Even the King James Bible was banned, if it happened to be printed by the Watch Tower Society. This occurred in spite of the fact that in those three countries in 1941 there was not a single witness of Jehovah.

FRUITFUL YEARS IN SOUTH-WEST AFRICA

The eventful year 1939 opened another chapter in the history of the work in South-West Africa. No groups had been formed in those parts yet and this large field was lying open. A pioneer couple, Barry Prinsloo and his wife Joan, felt the urge to go and witness to the people of that territory.

Barry bought a truck and transformed it into a house car. On it he also mounted a gas-plant installation, correctly anticipating a shortage of gasoline due to the war. To get to South-West Africa from Johannesburg, they had to travel through the Kalahari Desert. There were hardly any roads and they had to follow tracks left by a previous car or donkey cart, and even these were completely obliterated at times.

They finally reached Windhoek, and from there pushed farther north, preaching and placing literature. For a time the police followed them and collected the literature that they had placed. Eventually they were apprehended and charged with selling without a license.

On the advice of the Society, they had the case postponed, pending the outcome of some cases of a similar nature in South Africa. A few weeks later Brother Prinsloo appeared in court and a favorable verdict was handed down.

News of an assembly in Johannesburg reached them, and although it meant an arduous trip of some 1,000 miles, they decided to go. But tragedy struck. Most rivers in South-West Africa are no more than dry, sandy ravines that only flow when there is an exceptionally hard downpour. Trying to cross one of these rivers, their car got stuck. That night the river came down in a flood, sweeping the house car a few hundred yards downstream. There they found it the next morning, broken in two and with the chassis buried deep in the sand. They salvaged what they could and notified the Society of the disaster and their disappointment at not being able to attend the assembly. But, very promptly, they received a gift sent from the branch overseer, and a telegram explaining that it was for a “little holiday.”

After the assembly they returned and camped near the disabled house car to repair it. At the same time they witnessed to the Ovambo farm laborers, using Johannes as interpreter. Johannes was a Bushman whom they had hired to accompany them on their travels through the territory, and he may well have been the very first Bushman to have accepted the truth. The Bushmen are a nomadic tribe of desert dwellers who make a living mainly by hunting with bow and poisoned arrow. By far the smallest of all the Africans in the southern part of Africa, and comparable in size to the Pygmies of Central Africa, these hunters are extremely primitive in their living habits. Communication between them and others is rendered very difficult, not only due to the inaccessible places that they inhabit, but also by their language with its limited vocabulary and incessant flow of click sounds. Some of them, however, do become farm laborers. Due to the banning of literature and the general situation, the Society eventually recalled the Prinsloos to South Africa.

So, although pioneers went into South-West Africa during 1929, 1935 and 1942 and placed many pieces of literature, there was no real cultivating of the field, with the result that little fruitage was forthcoming. The year 1950, however, marked a turning point in the history of the work in South-West Africa. The Society now sent in four missionaries, Gilead School graduates, namely, George Koett, Fred Hayhurst, Gus Eriksson and Roy Stephens. Early in 1950 a missionary home was established in Windhoek.

Although these brothers were not merely to concentrate on the placement of literature, but on the finding and feeding of the Lord's "other sheep," they still had excellent placements. (John 10:16) At the same time they were able to make contact with five African brothers who had moved into the nearby African location from the Union of South Africa, and these were organized into a company (congregation). One of the missionaries also started no fewer than twenty-five studies in this African location. To all appearances the work in this territory, especially among the Africans, was off to an excellent start with good prospects for increase.

SMOOTH TRANSITION

At the end of 1941 Brother Rutherford, who had served faithfully and zealously as president of the Society for twenty-five years, was already very sick. He was then seventy-two years of age and for many years had not spared himself in Jehovah's service. On January 8, 1942, he sealed his earthly Kingdom service in death. Within a few days the board of directors of the Society met at Brooklyn Bethel and elected Nathan H. Knorr as the new president. The reaction from the field was very different after the death of Brother Rutherford from the way the brothers felt after the death of Brother Russell. In 1942 there was no outcry of "what shall we do now?" Of course, when Brother Rutherford died, the enemies of the truth were jubilant, and were saying: "Now that their leader and speaker is gone, their work will soon disintegrate." But they were quickly disillusioned on that point.

In August 1941, not long before his death, Brother Rutherford had been present at the assembly in St. Louis, Missouri, U.S.A., where one of the highlights had been "Children's Day" and the new book *Children* had been released. The features of this outstanding assembly were duplicated on a miniature scale at a convention in Johannesburg, in April 1942. The attendance this time went right up to 1,700, including 340 children who joyfully received copies of the new book. At that assembly 400 symbolized their dedication to do God's will, more than double the previous peak. The assembly organization, for the first time, ran a cafeteria to serve 6,000 meals, which was an outstanding success, and gave them more time for good association. All the brothers were very much invigorated and refreshed and went home very, very happy.

Especially encouraged by this assembly were a number of young pioneers who had only recently started. In 1942 the number of pioneers swelled to sixty-five in

South Africa. One of them was Brother Piet Wentzel, who had taken his stand for the truth at the little town of Bonnievale in the Cape Province. By December 1941 he started in the pioneer service in Kimberley. In 1945 he was joined by Frans Muller, who, at the age of sixteen, had just left school and already had some good training and experience in the work with the Pretoria congregation. The two young brothers were assigned to the town of Vereeniging, some thirty miles south of Johannesburg. They worked hard, one of them averaging 210 hours per month that year.

In spite of the pessimistic predictions of opposers, the Kingdom work did not slow down in 1942 after the death of Brother Rutherford. Instead, it swept forward at a faster pace so that, at the end of the service year, George Phillips could report a new peak in publishers of 1,582, a 26-percent increase based on the peak figure attained the previous year. What a marvelous difference from the tiny band of about 100 in 1931!

SERVANTS TO THE BRETHREN

With Brother Knorr, the new president of the Society, directing the progress of the work, among the first new developments was the servant-to-the-brethren work. It began in South Africa in February 1943. (Zone work had come to an end in 1942.) Servants to the brethren had to be single men and they needed good health and plenty of vigor to keep up their busy schedule. At first the small places received only a one-day visit, and larger congregations two or three days. This entailed much traveling, under difficult conditions, and catching trains and buses at very awkward hours of the day and night. The job was not only to check the records of the congregations carefully but chiefly to spend much time in the field with the brothers and train them in the field service.

One of the new servants to the brethren appointed in 1943 was Brother Gert Nel, who had come to a knowledge of the truth as a schoolteacher in the northern Transvaal in 1934, and as a Kingdom publisher had been very zealous and active. As a zone servant and a servant to the brethren, Brother Nel had the privilege of helping numerous publishers, both African and European, and many brothers still remember his faithful and loyal service. He was called into Bethel in 1946 as a translator for the Afrikaans publications.

An African brother who became a servant to the brethren was Thomas M'kele. It was old Brother Mlenga, one of the first African pioneers in South Africa,

who helped him to come to a knowledge of the truth. Brother Mulenga was out in the field one Sunday morning when he found a group of men sleeping on the ground. On his asking them what was the matter, they said they had not slept the previous night as they had been praying the whole night at the church. At that point their minister, then the "Reverend" Thomas M'kele, asked Brother Mulenga what he had in his bag. He accepted the booklet *Where Are the Dead?* The next week he took several volumes, and the week after that he attended an assembly. Before long he resigned from the church, was baptized, and within the year he was pioneering with Brother Mulenga. Later, as mentioned, he became one of the servants to the brethren. He died faithful at the end of 1945.

A NEW SCHOOL HAS TELLING EFFECT

One of the new arrangements instituted by the Society's president, N. H. Knorr, that has had a great effect on the field is the weekly Theocratic Ministry School. This very fine arrangement succeeded in a short while in helping many brothers who had imagined they would never be public speakers to become very efficient on the platform and more effective in the field. In all parts of South Africa the brothers welcomed this new provision of Jehovah and put it into operation with enthusiasm. This was done not only by the European publishers but also by the African brothers despite great obstacles of language and lack of education.

One who became a school overseer in 1943 was Brother Samuel Mase. Back in 1938 he had been a member of the Communist party. About that time he bought the book *Riches* with the hope in mind that it would give him a good knowledge of business! Samuel was also troubled by wicked spirits and he used to pass terrifying nights. Various visits to witch doctors did not help him. But as soon as he started attending the *Watchtower* magazine study, his whole life changed and improved. What impressed him more than anything was the love of the brothers belonging to different tribes. He found a wonderful unity among them that he had never found among his political associates. He became school overseer in an African congregation on the Reef and later took up pioneering and was used as a circuit overseer.

The Theocratic Ministry School helped the African field to develop more quickly. In Pretoria the little group formed by Hamilton Kaphwitt had by 1945 developed into a large congregation with 181 associated. About that time the government started to

move Africans to native townships away from the city of Pretoria itself. Already the African congregation was nearly twice the size of the European congregation. This shows the wonderful development that took place in the African field during World War II. At the beginning of the war the European publishers outnumbered the African publishers by two to one, but by the end of the war the position was changing and, in many places, the Africans were outnumbering the European brothers.

By 1945 Johannesburg had one European congregation of 113 associated and four African congregations with a total of over 500 African brothers associated.

Expansion was also taking place down in Cape Town. While the total of European brothers associated was 135, the Salt River Colored congregation in Cape Town had come up to 138. Very soon after that the Colored congregation was divided up and four new congregations were established.

A man who got the truth about that time was Nicholson Makhetha, an albino African. He was baptized at an assembly in 1944. Brother Makhetha became a pioneer in 1946 and later was used for several years as a circuit overseer. Since he had a good command of English, at large assemblies he was very frequently used as an interpreter from English into Sesotho. He also has been privileged to translate the Society's publications into the Sesotho language, in his own native land of Lesotho.

ADVANCEMENT IN NYASALAND

By 1940 the number of Christian congregations in Nyasaland had grown to sixty. Religious opposition to Kingdom-preaching also was growing. Roman Catholic priests were telling the people that if the country were under Roman rule our work would have been stopped long ago. Anyway, they said, the pope would soon destroy the Society's work and "dump Rutherford and all of Jehovah's Witnesses into the middle of the sea."

What happened on one occasion illustrates the underhanded methods of the false religious teachers: The playing of a record in Cinyanja upset five Roman Catholic African teachers. These men then sent in a report to the District Commissioner complaining that someone with a Gramophone was going around the villages telling the people that Armageddon is here and that all Europeans are going to be destroyed. This, of course, was done deliberately to arouse the anxiety and the animosity of the white officials, but

investigations by the authorities proved the report to be false and so the matter was closed.

Superstition usually plays a big part in the life of an African. But the truth makes him free from these mental shackles. In return the slaves of superstition often use their special weapons against Jehovah's servants. For example, when a congregation of Jehovah's witnesses were preaching from village to village, a lion followed in their wake, taking a toll of village life. This caused the superstitious to blame Jehovah's witnesses for bringing the lion's attention upon them! Of course, Roman Catholic teachers made capital of this superstitious trend.

With the outbreak of World War II further pressures arose against the Kingdom work in Nyasaland, but the attitude of the government continued to be fair. This is reflected in the statement made by the governor, Sir H. C. D. Mackenzie-Kennedy, who said: "I have known the Watchtower people for twenty-five years. In some countries I have known them to be persecuted and not recognized. In this country I am not going to stop them from going about so long as they keep the law." Some of the African authorities also played their part in keeping the way open for the Kingdom message to go in.

By 1943 the work had increased so well that the average monthly figure for publishers was now up to 2,464, with 144 congregations operating. However, in that year a new governor was appointed and also a new commissioner of police. A large consignment of the book *Riches* in Cinyanja was held by the government. In June 1943, Government Notice No. 77 announced a total ban on the importation of all the Society's publications. However, this did not affect the work in the country very much, since considerable stocks were already in Nyasaland.

What did have a powerful effect was the existence of the "Watchtower movements" that were still operating and bringing reproach upon the Society's name. In 1937 Elliott Kamwana was released from banishment in the Seychelles Islands and came back as a leader of one of these false movements. Willie Kavala was also running his little show, making false claims to be under the leadership of Judge Rutherford. With this situation existing it was a good thing that the Society issued special identifications to those who were recognized as publishers and supplied the government with the names of the people to whom they issued such identifications. In this way a clear distinction was made between Jehovah's witnesses, under the direction

of the Watch Tower Bible and Tract Society, and pagan movements bearing a similar name.

During 1944 the expression "the New World of Jehovah" made a real hit with the population of Nyasaland. One brother, in delivering a talk on the New World, explained: "When Adam sinned no children were born to him in the garden; all were born in the 'bush' and, friends, we are still in the 'bush.' We have not yet returned to the garden. But the time is near now when we will leave this 'matekenya' (jigger flea) world to enter the new fully established world of Jehovah." In one part of the country the interested people followed Jehovah's witnesses around from place to place drinking in the promises of God's Word.

By the following year the glorious heat of Bible truth was drying up the soggy fields of false religion. A number of African clergymen, after hearing a talk on the New World, went *en masse* to a European missionary and said: "Why have you kept these things hidden from us? Today we see young boys and girls calling on the people and telling them the most wonderful things they have ever heard! And here you have given us doctrines to preach which are now revealed to be false! And when we stand up before the people to preach we appear foolish and are without any foundation whatsoever!"

TRIUMPHING OVER HARDSHIP IN SOUTHERN RHODESIA

In 1939 the number of European publishers in Southern Rhodesia was about 15, whereas the figure among the Africans was about 460. A very big help for the African brothers had been provided in the form of the first booklet in Chishona, the main African language of the country.

Our isolated publisher on his own gold mine, Jack McLuckie, was meanwhile bringing up his family in the truth. His home was a very simple one made of wattle poles and mud, with a floor made of *senga*—cow dung made liquid with water and left to dry so that it becomes hard. When it becomes hard, there is no smell, and it can be swept daily. Jack was faithfully training his children in the truth, one of his methods being to read a few verses from the Bible and then to ask questions to see what they had understood. Ian, the youngest boy, was very young then but he remembers these study sessions. This early training stood him in good stead when he later became a pioneer and a Gilead School graduate and missionary.

It was in 1939 also that another McLuckie family

appeared on the scene in Southern Rhodesia. This was Bert McLuckie with his wife Carmen, their baby boy Peter and two children from his previous marriage. Bert McLuckie first contacted the truth in 1927 and had helped many of his relatives to accept it. In fact, the McLuckie "clan" is quite well known in central and southern Africa.

Soon after the outbreak of World War II in 1939 the two McLuckie families and other publishers in Southern Rhodesia were in trouble. The government clamped a prohibition on the importation and distribution of the Society's literature on November 15, 1940. Even the English translation of the Christian Greek Scriptures entitled "Emphatic Diaglott" was banned. The false grounds for the prohibition or ban were that it would foment opposition to the war effort. The Cape Town office lost no time in sending an appeal to the king of England, the British prime minister, the secretary of state for the colonies, the governor of Southern Rhodesia and all members of parliament. No official acknowledgment of this letter was received. Some days later a member of the C.I.D. called on George Phillips at Cape Town on behalf of the government of Southern Rhodesia. They were anxious to have information about the antecedents of the writer!

Bert McLuckie says that some of the brothers did fade away because of fear at the time of this prohibition of the literature, but most of them carried on with greater zest, determined to test the legality of the law by distributing the literature, come what may. This resulted in arrests, prosecutions, and inevitable convictions. Books, Bibles, phonographs and records were confiscated, later to be burned on the order of the court. Some of these cases were taken to the High Court of Southern Rhodesia, but in those years, under the pressure and fever of the war, the decision went against the Society.

According to Jack McLuckie, the number of European Witnesses at that time was about sixteen and most of them were imprisoned at one time or another for distributing the banned literature. Some went to prison two or three times. About that time, too, many brothers were imprisoned for their neutral stand in connection with the war. They used the time in prison to give a good witness and some of the warders attended Bible studies with the Witnesses after the brothers were released.

On one occasion Bert McLuckie's wife, Carmen, was also arrested and sentenced to the usual £25 or three months. She was pregnant at the time. An unsuccessful appeal case delayed matters and meanwhile Carmen

gave birth to a little girl. In the course of time a policewoman came to arrest Carmen, and Brother McLuckie had the unhappy experience of seeing his wife and baby taken away to prison in Gwelo. They could have kept the child behind, but they decided that it would be best for both mother and baby to be together. While in jail with her mother, the infant Estrella had as a nursemaid a murderess who cried bitterly when the mother and child were released after the three months' sentence.

Brother Bert McLuckie was himself in jail a couple of times. In jail, Brother McLuckie was mixing with people who were convicted of filthy and wicked acts and he said that never before or since has he heard such vile language. Nevertheless, with two of them he found a hearing ear for the Kingdom message. So right inside prison a small immersion ceremony took place, with Brother McLuckie baptizing two prisoners while everybody else had gone outside to the courtyard for exercise.

In 1942, the European brothers in Southern Rhodesia published the booklet *Jehovah's Witnesses: Who Are They? What Is Their Work?* They mailed copies to the governor and other officials and began a general distribution. Brother Bert McLuckie remembers this very well. In fact, his wife was again arrested while engaged in this work one day. But her case fell through and she was not charged.

By 1943 the average number of publishers was up to 1,090, and the crowd of Kingdom publishers was swelling rapidly in Southern Rhodesia. The following year assemblies were arranged for the African brothers. At the Bulawayo African assembly there was an attendance of 1,028 and at Mrewa they had 347 for the public talk. Fifty new ones were baptized at these two places. The European assembly was also at Bulawayo and had a peak attendance of 73. The brothers were thereby encouraged to carry on with the work while they eagerly awaited the time when permission would be granted the Society to open a depot, and they would have an official representative here.

ZEAL IN THE FACE OF PERSECUTION

During 1940 there was another riot in the Copper Belt in Northern Rhodesia, and at one center several Africans were killed. This time the enemy failed to make Jehovah's witnesses the "scapegoat." The ring-leaders were all Roman Catholics, but the government made no mention of this. Jehovah's witnesses in the Copper Belt were by that time much stronger and more zealous than ever before.

In December 1940, a government proclamation was issued prohibiting the importation and distribution of all the Society's literature. The homes of the brothers were raided, and a number of them were sent to prison for possessing literature. In one instance, two brothers, Gibson Chembe and Lamond Kandama, were severely beaten several times because they refused to burn their books in the presence of many persons, including chiefs. These acts were committed with the knowledge of the local police chief and magistrate. The report sent to the Cape Town branch was held up by the censors and Llewelyn Phillips was sent for by the security chief. When the facts were presented, the chief promised an investigation. A protest was lodged with both the government headquarters at Lusaka and the Colonial Office in London. A commission of enquiry was appointed by the government. They reprimanded the magistrate and police chief, and there were no more efforts at compulsory burning of books.

Next came a government notice that was published in March 1941 calling upon all Europeans and Africans to surrender all Watch Tower publications to the nearest *Boma* (Court) within two months, failing which, prosecution would follow. Needless to say, all genuine witnesses of Jehovah refused, and this led to further arrests. The Society's depot was raided. The depot servant, Llewelyn Phillips, took a bold and firm stand and refused to surrender the literature in his possession. He was sentenced to six months in prison. Earlier the same year, Llewelyn Phillips had been in prison for a month because he refused military service.

Things did not ease up during the next year. Llewelyn Phillips was again arrested on the military issue, but he appealed. He spent three more months in prison before his appeal was heard. He tells his own story of this: "The appeal, which came off three months later was a full dress affair with the Lord Chief Justice on the Bench and the Solicitor General (then K. C. [King's Counsel]) prosecuting. The judge produced a Bible with several strips of paper pointing out from different chapters. He started by asking what right Jehovah's witnesses had to refuse war when Moses was a man of war. On being reminded that this faithful man could not have been a Christian because he lived 1,500 years before Christ, enthusiasm for Bible questions dwindled and before long the Bible was laid aside. On its being suggested that, had the apostles been alive, they would probably have been in the dock too, the judge was visibly moved." Brother Phillips' sentence was then reduced to the time he

had actually served so he could leave the courtroom a free man. For eight of the twelve months of the 1942 service year he was in prison.

In spite of hardships due to persecution, food shortage and lack of literature due to the ban, the work went ahead. To counteract the shortage of literature, questions and answers with related scriptures had been prepared for the brothers to use in the Bible studies. Due to the war there was also a lack of cycle parts and tires. This meant that most of the Africans were deprived of their main means of transportation on the primitive tracks of the bush. Nevertheless, the work in Northern Rhodesia was making wonderful progress; the average number of publishers in 1944 was up to 3,062, a 116-percent increase since 1941! And in spite of all their difficulties they were spending an average of 30 hours per month in field service. By this time the good news had also penetrated the nearby Congo.

Up to this stage no Europeans in Northern Rhodesia had openly associated themselves with Jehovah's witnesses. Why? A suggested reason was given in the 1943 Yearbook: "There is a deep-seated fear in the minds of many Europeans who appreciate our message, because they feel that if they make this known openly or actively their positions will be jeopardized." Several Europeans, including government officials, had, however, manifested considerable kindness to the Witnesses. One district commissioner, in fact, paid two Witnesses 5 shillings each as a compensation for having been wrongfully detained in prison by his predecessor. Another official met his houseboy (who had been imprisoned for possessing our literature) with his car when his sentence had expired, and took him back to work! This change in attitude on the part of many Europeans was undoubtedly due to the fine witness the brothers gave through their conduct, as reported in the 1944 Yearbook: "The Society's adherents have the best reputation of any in this [labor] Corps and it is well known that farmers and other employers specify that they specially want them."

In 1945 Brother and Sister Bridger, a couple who got the truth in about 1916 in the Orange Free State from Japie Theron, moved from Johannesburg to Luanshya, where Brother Bridger started pioneering among the Europeans. He relates how he covered the whole town, placing 1,000 booklets. Here he contacted a family, a Mrs. Scheepers and her daughter Mrs. Joubert, with whom he had previously studied in Johannesburg. This whole family, up to the great-grandchildren today, has accepted the truth. Brother

Bridger also heard of several people who "had no faith in Christmas celebrations." He succeeded in contacting them and so came in touch with four other persons who had been associated with our work in South Africa. He started a study with them, and this formed the nucleus of the first European congregation in Northern Rhodesia. Brother and Sister Bridger also worked among the Africans at the compounds.

ON TO BAROTSELAND

Some more help came from the Union in 1945 in the person of Brother C. Holliday (husband of Sister M. Holliday mentioned earlier in this story). He was invited by George Phillips, the branch overseer in Cape Town, to serve as "traveling servant and assist Brother Llewelyn Phillips." While in Northern Rhodesia he visited Barotseland, an area of 284,000 square miles situated on the upper reaches of the great Zambezi River, west of Victoria Falls. He was accompanied by an interested European and an African "servant to the brethren" who acted as guide and interpreter.

It was quite a difficult journey. They first traveled on a private timber train to Massesse, where they stopped over, had a meeting with some Witnesses and arranged the nucleus of a congregation. The next lap of their journey was on a borrowed ganger's trolley, which was pushed along the rails by two Africans to a point where the travelers could get a ride on a government truck. This took them to Katima Molilo, from where another lift took them to Ngwesi. There they were met by brothers who had walked down from Senanga, to meet them and serve as their porters. For the rest of the trip to Senanga they traveled most of the way by three canoes. At one point they had a hair-raising experience with a hippopotamus. To Brother Holliday's terror, the huge beast lifted one of the canoes into the air. But the paddler skillfully kept his balance and struck the animal with his oar. This had the desired result and the hippo swam off, to everybody's relief.

On reaching Senanga they were welcomed by a huge crowd that had assembled. To be present, some had journeyed on the road for eight or nine days. All were intensely keen and curious about what was in store for them. This was the first visit from a European brother and many of them had never seen a white person before. The unofficial assembly they held was indeed spiritually refreshing.

While visiting the congregation at Mufulira, Brother Holliday met Mr. Ford, the compound manager, who

was very impressed by the good work and reliability of the "Watch Tower boys." He was one of the officials mentioned in the report in the 1946 *Yearbook of Jehovah's Witnesses*: "The official mind is one of nonrecognition still, but individually there are some encouraging instances of a definite respect for the cleanliness, decency and industry of Jehovah's witnesses. The huge numbers now associating with us in the mining centers (and it is no uncommon thing to attend a gathering of 800) are beginning to impress deeply those who directly control Africans, and, as an instance of this, after four months of correspondence with the Mufulira Town Management Board a free plot has been granted for the erection of a Kingdom Hall. Credit is due for this to some officials who spoke boldly for us." This building was the first of its kind in Northern Rhodesia.

So, in spite of persecution the work was really forging ahead in Northern Rhodesia during the first half of the 1940's. That also was true in the other countries under the South Africa branch.

PREACHING DESPITE A BAN IN BASUTOLAND

In the early 1940's, Brother and Sister Frank Taylor made a visit to Basutoland (now Lesotho). There they found that the interest was so great that in many places the Africans actually ran after them for the literature. But the authorities were watching them and threatened to confiscate all their literature and thus forced them to move on.

During February 1941, a total ban was placed on the importation of our literature into Basutoland. As strange as it may seem, the ban was imposed before there was even one Witness living in the country. But during the period of the ban the Kingdom work started up and progressed very well. Brothers with the Society's sound cars had toured the country, broadcasting the Society's recorded lectures and distributing literature, but it was not until 1942 that the branch office received a report from two publishers in Basutoland. One of these first publishers was Brother L. Ramosena, who actually first heard of the truth while working in the town of Vereeniging, in Transvaal. Brother Ramosena was so enthused with the message and felt such a keen desire to spread it in his own country that he went home and began witnessing diligently, starting in a place called Teyateyaneng.

Soon Brother Ramosena was joined by another brother who had accepted the truth in Johannesburg and the two of them cycled to neighboring villages, spreading the good news. They organized little meetings

and the group grew. A year later, 1943, there were four publishers—a 100-percent increase!

Sharing in the preaching work from house to house in Lesotho is quite different from in most other countries. Whether the householder is inside the house or outside, the publisher will greet with a clear, friendly "Khotso!" meaning "Peace!" The householder will reply with a "Khotso!" The publisher will then be invited in and given a seat and they will inquire about each other's health. The traditional greeting having been completed, the publisher can now begin to explain his mission.

Although the Catholic Church and the French Mission are well established in the country and many people belong to either one or the other of these religions, many Basutos have still held on to their pagan traditions of ancestor worship and, until recently, ritual murders, the killing of humans to obtain certain body parts for so-called medicinal purposes, took place. But, despite these obstacles, the little group of Kingdom publishers grew and in 1948 there were nine publishers of the good news.

Since many of the chiefs are Catholics they are often opposed to the Kingdom work, but there were some honest-hearted ones among them. In 1951 a pioneer visited a chief's kraal in Leribe. He was invited to a meal. Two clergymen were also present. The pioneer gave a witness to the chief and as he made each point he proved it from the Bible. The two priests became annoyed and left in a huff, but the chief was delighted and a study was started with him. Later he encouraged the people of his area also to have studies, resulting in so many wanting Bible studies that the local pioneer could no longer handle them all. The work was developing well and by 1951 there were five small congregations in Basutoland. The following year there were 53 publishers, on the average, as well as 10 pioneers.

THE LIGHT BRIGHTENS IN TANGANYIKA

Farther north, in Tanganyika, the work among the African brothers also made progress. During the years since 1936 isolated letters that reached the Society's Cape Town branch from Tanganyika showed that rays of truth were shining in this part of Africa, although dimly. In 1942, 158 brothers had some share in the work. According to the *Yearbook* of 1945, the reports from Tanganyika indicated increased opposition and confiscation of literature, but there was a monthly average of 75 publishers reporting just over 8 hours

per publisher in the field. The only avenue by which to encourage these brothers was through correspondence, and this the Society did. By 1945 the nearly 6,000,000 inhabitants in this country were witnessed to by only three organized congregations consisting of 144 publishers. Their work consisted mainly of oral testimonies, return visits and studies. Once in a while reading matter reached them and there was great rejoicing. They made good use of such items to the benefit of all. By 1946 they had increased to 227 publishers and 7 congregations. These brothers experienced considerable opposition from the organizations of false religion and were in great need of closer supervision and literature in Swahili.

In January of 1948 a Cibemba-speaking servant to the brethren was sent from Northern Rhodesia to visit the congregations in Tanganyika. He worked with the eight congregations in the Mbeya district, encouraging and building up the brothers. The only other congregation, on the border of Northern Rhodesia, was served by another servant to the brethren. Results were forthcoming and even chiefs were manifesting an interest in the truth. Also, Tanganyika now came under the newly formed branch in Northern Rhodesia. Today Kenya, Uganda and Tanzania are directed by the Society's branch in Kenya. The Kingdom work is developing swiftly in that area and bringing much honor to Jehovah's name.

A NEW CAMPAIGN BEGINS

The public meeting campaign began in South Africa during June 1945 and received enthusiastic support from the brothers in the field. As a result of the Theocratic Ministry School, many speakers were now available. The outlines provided were translated into the main African languages and the brothers in that field also began to organize this new campaign.

Of course, many of the brothers felt shy and fearful about speaking from a public platform. Among these were Piet Wentzel and his partner, Frans Muller, serving as pioneers in Vereeniging. When the *Informant* (later called *Kingdom Ministry*) discussed the campaign, they both agreed that this was not for them. They had never been on the public platform. However, reminders in the *Informant* encouraged them, so they selected talks and started on the preparations. For practicing their delivery they chose a quiet spot on the river bank and, placed sufficiently apart, began to "address" their softly flowing "audience"—the river! For about a month they went down to the river every lunch hour and practiced until they felt sufficiently

confident to speak to a real audience. Handbills were ordered and much advertising was done. When the date came, they had 37 at their public talk and were very grateful for such a fine start.

STRONGER ORGANIZATION IN EVIDENCE

In comparison with the previous years, 1945 was a comparatively quiet year as far as opposition was concerned. There were several small incidents, however, one of which occurred in the town of Kimberley. This has been an important diamond-mining center ever since the 1870's when diamond digging began in that area. For no apparent reason the Town Council of Kimberley passed a resolution to the effect that Jehovah's witnesses should not be permitted into the municipal locations (for the Africans) to spread their beliefs. The superintendent of the African locations was instructed to stop any activities of the Witnesses and close down their meeting places. A local paper published the item under the caption "Russellites Banned in Local Locations."

The superintendent of the locations, a man by the name of O'Brien, lost no time in taking action. In the absence of the brothers, he broke into the Kingdom Hall, seized their literature and transcription machine, and smashed to pieces the little handcart for wheeling the machine around. Then he triumphantly handed the pieces to onlookers for firewood. The branch also lost no time in reacting. The Town Council was given a 48-hour notice to return the seized property and to pay damages for the cart; otherwise legal action would be taken. As a result, the Town Council was £10 out of pocket for damages, and O'Brien had to back right down and personally restore the seized property to the Kingdom Hall. To cap all of this off, the local press published an item showing that Jehovah's witnesses had won another victory and were carrying forward their educational work in the local locations as usual!

At long last, in May 1945, in Europe the war that had lasted almost six long weary years came to an end. Hostilities still continued for a while in the Far East, until the atomic bombs shattered the resistance of Japan. South Africans, generally, heaved a big sigh of relief. But although the Witnesses had fought and won the "battle of the ban," their long-running fight with the "seed" of the Serpent was not yet over.

However, at nineteen places God's people held the United Announcers' Assembly during the World War. For the first time in the history of the Kingdom work in South Africa, the brothers were able to enjoy the same good things simultaneously with the brothers

in America and elsewhere. The program and the new releases were all there on time.

Down in Durban the number of publishers had come up to approximately 100. This small band put on a powerful campaign to advertise the public talk. Leaflets to the number of 50,000, 2,000 special invitation letters, 1,000 posters plus many banners, large and small, were used. The city was electrified. They had never seen anything like this before. Attendance at the public talk was 900, of which number approximately 750 were the public. The nationwide attendance for that series of assemblies reached a new peak of 5,001.

At the branch office in Cape Town the family was now up to fourteen, still all living out in private homes and boardinghouses and having their meals at local restaurants. The little printery had been having a busy time and in 1945 produced an all-time peak of 2,562,817 pieces of printed material. The new book "*The Truth Shall Make You Free*," published in 1943, had been translated into Afrikaans, Zulu and Sesotho.

So the organization in southern Africa emerged from World War II far stronger and much larger than at the beginning. The work had progressed and grown in spite of all the efforts the opponents had made, the banning of the literature, the "smear" campaigns by the religionists, adverse publicity in the press, court cases, police raids and arrests. The number of congregations in South Africa had more than doubled, having increased from 115 to 244. In the whole of southern Africa the average number of publishers had risen from 3,179 (in 1939) to 12,289 (in 1945), an increase of 286 percent. Even more marvelous was the increase in the Union of South Africa, from 439 publishers in 1939 to 2,991 in 1945—an increase of 580 percent!

BUILDING TO THE FUTURE

In view of the tremendous increases during the war years, the Kingdom work in South, Central and East Africa had to be well organized if it was going to be productive in the years that lay ahead. An increase from 3,179 Witnesses in 1939 to an average of 14,089 in 1946 is what the records show. About 25,000,000 people then lived in all the territories under the supervision of the South Africa branch office at Cape Town. Ninety percent belonged to the various African tribes in the southern half of the continent. The majority of the Europeans (white people), however, lived in the Union of South Africa itself.

The next few years were to see further amazing growth. New branches of the Watch Tower Society

would be opened in these territories, so as better to care for the interests of the sheeplike ones.

There was still much misunderstanding about the work in many areas. When a few of the African brothers from Northern Rhodesia wanted to come to Johannesburg for the convention in October of 1946, immigration officials would not permit them to do so. One asked: "Has not the 'Watchtower' been guilty of subversive activities?" The facts were laid before these officials, but the brothers were still not permitted to enter the country. The reason given was that there would not be sufficient accommodations for them in Johannesburg, where thousands were already living in makeshift structures in the African townships. The authorities did not want to accept the fact that Jehovah's witnesses themselves would care for the accommodations of their visiting brothers.

Publications such as "*Let God Be True*" and "*Equipped for Every Good Work*," released at the 1946 Cleveland, Ohio, assembly, were enthusiastically received by the South African brothers at their assembly in Johannesburg some two or three months later. These publications did much in making the servants of Jehovah more qualified as real *teachers* of the Word. The work with the portable phonograph and recorded Bible lectures was still going on, but now it was time for Kingdom workers of all races to learn how to do more of the preaching and teaching themselves, with their own mouths.

One of the African circuit overseers at that time, M. Nguluh, reports that quite a few African clergymen of various religions accepted the truth during this period. One of these, Bethuel Rikhotso of the Swiss Mission Church, was contacted by Brother Nguluh while Brother Nguluh was on a circuit visit to Graskop in the northeastern part of Transvaal Province in 1946. This man accepted the truth on the first evening it was presented to him, and at the next visit of the circuit overseer he had arranged for a special talk to be given at the "kraal" (group of huts) of the paramount chief of the Shangaan tribe. This led to a powerful witness being given and, in later years, a large congregation developed in this area. Rikhotso himself became a pioneer in January 1947.

CIRCUIT WORK AND ASSEMBLIES

The work of the African circuit overseer was sometimes perilous in those days. Brother Nguluh mentions that twice he nearly drowned when crossing flooded rivers. Even today, to get from one congregation to another, African circuit overseers have to walk many

miles through the bush, loaded with luggage, and often accompanied by a wife and a baby.

In February 1947, a new circuit arrangement went into effect and South Africa was divided into fourteen circuits.

In some areas the interest of the African people was remarkable. One African circuit overseer tells of giving the same public talk three times the same day! He had been sent to a certain area to organize a new congregation and he arranged for a public lecture on a Sunday in August 1947. The attendance was 173, nearly all newly interested ones. He writes: "After the lecture those present went away to invite others to come to hear the truth. At 3 p.m. I had to deliver a second public lecture. At 5 p.m. another large group came to the hall and earnestly asked me to repeat the talk as they had heard from the 3 o'clock group that the truth was being spoken in that hall. So from 6 to 7 p.m. I gave the talk for the third time that afternoon." This type of interest was to set the pace for marvelous increases.

In April 1947, the first circuit assembly in South Africa was held in Durban. Milton Bartlett, a graduate of the fifth class of the Watchtower Bible School of Gilead for missionaries and the first Gilead missionary to come to South Africa, was the district overseer at this assembly. The African brothers had a whitewashed hall in a municipal compound near the center of the city. This was a happy occasion. Brothers had traveled considerable distances, as the entire province of Natal was included in the one circuit at that time.

Brother Bartlett gives this very vivid description of local color at this African assembly: "It was a thrilling experience to see the attitude of the African Witnesses. They were so clean, quiet, neat in their person, so sincere and eager to learn more of the truth, very eager for field service. Although they were right inside the compound (hostel grounds) they had their three-legged pots and had slaughtered a beast and did their food preparation in that compound. Every Witness had brought with him his own enameled plate, his enameled cup and a tablespoon, or soup spoon, that he used for all his eating requirements. But when it came time for eating the mealie meal (maize porridge) in its stiff form they rolled it in their hands and immersed it in some of the soup in the bottom of their dishes and then popped it into their mouths."

The brothers enjoyed their circuit assemblies very much. The branch report for that year tells of African brothers in Zululand walking seventy-eight miles to get to a circuit assembly and then home again, all together

five days of walking. As the branch overseer said: "The zeal of many of these friends is really remarkable and it does one's heart good to see their eagerness to learn and take to heart the instruction received."

Accommodations problems do not worry these brothers either. They come with a bundle containing a blanket and a few personal belongings, a baby on the back of some of the women, and a small wooden box for their books and Bible. The box is often used as a seat at the assembly sessions. Should they have to spend a night or two on the journey to the assembly place, they easily find some friendly Africans willing to give them a corner in which to sleep. If they have to sleep in the open, they have their blankets to keep them warm.

Now and again there is no hall available and so the assembly is held in the open with the vault of heaven as a ceiling. On the other hand, a temporary structure is made of poles covered by a tarpaulin. Temporal needs are met by appetizing meals consisting of mealie meal (maize porridge) and meat. If they have a plate of their own, good and well. Otherwise, they eat out of a common dish. If someone does not have a spoon—well, fingers were made before knives and spoons!

JOYOUS VISIT UPBUILDS SPIRITUALLY

The highlight of the Kingdom work in South, Central and East Africa during 1948 was the long-awaited visit of the Society's president, N. H. Knorr. What a joy this was to all the brothers in southern Africa! Ground then was purchased for the building of a new branch office, factory and home near Johannesburg.

January 3 to 5, 1948, were the days set for the national assembly in South Africa. It was held in Johannesburg; but owing to official requirements the European and Colored brothers had to meet in one place and the Africans at another. Although the brothers were given short notice, some 3,600 attended the opening sessions and 9,246 came to the two public meetings. A total of 416 were immersed, of whom 378 were African brothers. After the assembly, Brother Knorr and his secretary, Milton Henschel, spent three days in Cape Town at the branch office, giving counsel and encouragement to the Bethel staff.

In all the countries and territories under the direction of the branch at Cape Town there was a peak of just over 27,000 publishers in 1948. As a result of Brother Knorr's visit that year, some new branches were organized to function on their own in the central parts of Africa, rather than being mere depots sending re-

ports to the Society's Cape Town office. It seems appropriate at this point to consider the progress in some central African lands till then under the supervision of the branch in Cape Town.

KINGDOM PREACHING PROSPERS WITH RESTRICTIONS REMOVED

In Southern Rhodesia (now simply called Rhodesia), the battle to remove restrictions on Kingdom activity continued. The Cape Town branch had been faithfully sending off applications for the removal of restrictions and in 1945 assurance was given that the application would receive consideration at an early meeting of the cabinet. The following year saw restrictions finally removed, and once again the Society's literature could be freely circulated in Rhodesia.

By 1947 Bert McLuckie's family circumstances were such that he felt free to take up pioneer service again. To his great surprise and happiness, he was assigned to open a depot for the Society at Bulawayo, then Southern Rhodesia, on July 1, 1947. Thanks primarily to Jehovah, the long, hard battle for the Kingdom work to be established fully and represented properly in that land had been won! By that year the peak of publishers had passed the 3,000 mark, with 82 congregations organized.

The first depot office was rather a family affair, with Bert McLuckie working in the home of his fleshly brother Jack McLuckie. In the beginning, Bert McLuckie did all the work himself. Then he called in two African brothers to translate *Watchtower* magazine articles, one into Chishona and the other into Cinyanja. For quite a time they made copies of these translations on a mimeograph machine, and the magazine had to be collated, folded and stitched by hand. As Brother McLuckie himself admits, the final product left much to be desired. Now in 1975 these magazines are produced with a very high standard of quality on a modern rotary press at the Elandsfontein branch, with the Cinyanja translation having a printing of 25,000 and the Chishona translation a printing of 13,900 copies per issue.

All these developments and improvements naturally brought great joy and encouragement to the hearts of the Kingdom publishers in Southern Rhodesia. But we can imagine how thrilled they all must have been when the news came through in October 1947 that Brothers Knorr and Henschel were due to visit them in January 1948. Thousands of leaflets, hundreds of posters and many banners were prepared to advertise the talks to be given by Brother Knorr to Africans and

Europeans in Bulawayo and Salisbury. About this time, Eric Cooke, Southern Rhodesia's first missionary from Gilead School, also arrived on the scene.

Difficulties arose in Salisbury when the Native Administration Department canceled the arrangements previously made for the use of the hall in Harari Township for the convention period, January 16-18, 1948. They also canceled the sleeping accommodations that had previously been arranged for African brothers. So on January 13 Brother Cooke had an interview with the director of the Native Department to find out the basis for his objections. It was found that he had a wrong idea concerning the Society, believing that it was 'against the government.' Brother Cooke overcame this erroneous idea by reading a section of the *Yearbook of Jehovah's Witnesses*. This impressed the official so much that he restored the use of the hall in Harari and made sleeping accommodations available for the thousands expected to attend the assembly. Thus the way was opened for a successful assembly of Jehovah's witnesses, with a peak attendance beyond the 6,000 mark.

During his short visit Brother Knorr took time to call on government officials to discuss certain important restrictions on the Society's literature due to shortage of dollars in sterling countries. Brother Knorr ironed out this problem with officialdom by saying that all literature supplies for Southern Rhodesia would be sent in free, thus avoiding currency problems.

It was during this visit that Brother Knorr arranged for the depot to become a branch office on September 1, 1948, with Eric Cooke as the branch overseer. It was the beginning of a new chapter for the Kingdom work in Southern Rhodesia. At that time the peak in publishers there was 4,232.

WAKING UP NYASALAND

Much the same pattern is seen in the history of the work in Nyasaland (now Malawi) in those days. By 1946 Jehovah's witnesses were really making their presence felt in Nyasaland. The number of publishers passed the 3,000 mark for the first time, and the brothers were really waking the country up.

The public meeting campaign was now in full swing and having much success in awakening people everywhere. Of course, the false religionists made every effort to prevent Jehovah's witnesses from conducting these meetings in their villages. Permission had to be obtained from the village headmen to give a public talk. So, if the headman came under the influence of the local religious leaders, no public meeting could be held. In

the Zomba area, the deacons and elders of a certain church threatened to deprive one headman of his chieftainship, but he just told them to go ahead. As a contrast, the headman of a neighboring village actually beat up two of Jehovah's witnesses who had approached him to make arrangements for a public meeting in his village. The man was taken to court, but he being an influential person and a member of the church, the local African court said: "We can do nothing in the matter." However, when the district commissioner heard about it, he gave both the court and the opposed headman a severe reprimand.

Many chiefs now began to send invitations to Jehovah's witnesses to give talks in their villages. One chief, who, at a public talk in a place called Lizulu, had heard the truth about the condition of the dead, shortly afterward attended a funeral service conducted by some religious leaders. The audience was told that the child who had died "is now an angel in heaven." The old chief grunted, climbed stiffly to his feet, turned to his *induna* (headman) next to him and asked for some snuff. Then, snuffing vigorously, he moved off the scene, saying: "Huh, we heard at Lizulu where the dead are; this is all lies!"

So powerful was the message of Jehovah's witnesses that false religionists were trying to imitate our expressions and methods. They were trying to say: "We, too, are preaching the new world." Some of them had attempted making return visits on their members; but in a few weeks they had to give it up.

At one open-air public meeting, widely advertised by word of mouth and by notices pinned on trees, some 300 people gathered under the shade of mango trees to hear the talk. It so happened that a clergyman came by on his bicycle at the crucial moment when the speaker quoted from Micah 3:11, "the priests thereof teach for hire." (*King James Version*) The clergyman became offended and complained to the local headman, who ruled that Jehovah's witnesses should stop holding public meetings. Of course, the brothers could not accept this and they appealed to the next-highest native court, where the decision was reversed with the warning that from then on anyone found troubling Jehovah's witnesses would be fined £5. By the time it had all quieted down, some fifty interested persons had taken their stand as active publishers of the Kingdom!

Many headmen of the villages that had been opposed became friendly and admitted that they had been influenced by the religious leaders. When a circuit overseer approached a village headman, also a Roman Catholic, with a request to hold a public meeting in

the village, he was told: "You hold a meeting here? Why, at — village you held a meeting and now the church there has tumbled down; you were received at — village and at — and in both cases it has happened. Now you want to enter into my village and pull down the church that we have built here! No, never!" However, the next morning two hundred brothers marched through the village singing as they went. The Roman Catholics tried to cause a disturbance by shouting and beating their tom-toms, but a large crowd joined the brothers in their march and all went to a place just outside the village where a very successful public meeting was held.

FIGHTING THE BAN

Part of the waking-up process in Nyasaland was accomplished by a petition circulated during the 1946 service year requesting the release of our literature, which the government had been holding. This somewhat isolated British colony was impressed by this energetic move on the part of the brothers. The petition forms were signed by 47,000 people, and this really worried the authorities.

The branch in Cape Town sent a long and powerful letter dated 5th September, 1946, to the Secretary of State for the Colonies in London. This letter pointed out that the conduct of Jehovah's witnesses in Nyasaland had been irreproachable, that those who had been responsible for imposing the ban on the literature had been strongly influenced by the Jesuits operating in Nyasaland, and that bans on the Society's literature had already been removed in other parts of the British Commonwealth. The response was encouraging, in that the governors of the four different British territories making up the East African bloc (Northern Rhodesia, Nyasaland, Kenya and Tanganyika) were called upon by the colonial office to make a joint recommendation concerning the Watch Tower Society and Jehovah's witnesses. The governors were requested to keep in mind two main points, (1) the principle of freedom of worship for all, and (2) that prohibitions similar to those then existing in these lands had been withdrawn in every other part of the Empire. However, the matter was shelved by the authorities, who said that they would carefully examine the Society's literature.

A VISIT GIVES IMPETUS TO THE WORK

A very special event for Nyasaland took place on January 13, 1948. A plane landed on a short flight from Salisbury, Southern Rhodesia, with four brothers on

board. They were Brothers Knorr, Henschel, Phillips, the branch overseer at Cape Town, and I. Fergusson, a new Gilead graduate assigned to help in Nyasaland. A meeting had been arranged at the Blantyre Town Hall for the Europeans and Indians. Considering the fact that there were then only 250 Europeans in Blantyre, an attendance of 40 to hear the public talk was good. The next day the group attended the African assembly near Limbe where Bill McLuckie interpreted the talks of the speakers into Cinyanja. For the public talk in the afternoon there was an attendance of 6,000. As there was no public-address equipment, the brothers on the program had to speak with strong voices so that all could hear. At one point heavy rain interrupted the talk, and the public began to scatter to the shelter of trees or houses nearby. But the brothers remained and Brother Knorr brought his talk to a close while holding an umbrella over his head. The very fact that the president of the Society, a European, stood in the rain to finish his talk showed the Africans that the people associated with the Society are truly interested in their welfare, for local Europeans would never have done that.

During the visit Brother Knorr talked with the Chief Secretary of the government and the Police Commissioner and was able to clear away doubts and misunderstandings about the Society's publications. The government representatives promised to review the entire matter to see if the ban on the literature could be lifted.

The visit of Brother Knorr gave a tremendous impetus to the work in the country and 1948 was certainly memorable in the history of the Kingdom work in Nyasaland. The peak of publishers was now past the 5,000 mark, and new ones were joining the ranks very fast. By 1948 the number of publishers in Nyasaland was increasing so fast in some places that it was hard to find sufficient territory in which to witness.

On September 1, 1948, a branch was established in Nyasaland and Bill McLuckie was appointed branch overseer. This marked another forward move in the history of the Kingdom work in Nyasaland, resulting in the further strengthening of the brothers. The next year, 1949, saw the arrival of two British graduates of Gilead missionary school, Peter Bridle and Fred Smedley.

TRUE WORSHIP ADVANCES IN NORTHERN RHODESIA

Northern Rhodesia (now called Zambia) was not lagging behind at all during this period. Much of the

increase centered around the progressive copper-producing area. Here in the Copper Belt the organization was expanding by leaps and bounds. To cope with this great influx, a ten-day course was arranged at the depot for all full-time workers and any who wished to enter their ranks to produce more competent servants to the brethren.

This advance of true worship really worried the false shepherds of Christendom. One parson, in an effort to stem the tide, arranged for members of his congregation to call at the huts of the people like Jehovah's witnesses and invite them to "church." But some were met by astonished householders who, after listening to their halting talk, told them that they had no message like the "Watchtower people." After this unsuccessful effort the dispirited churchgoers returned and their congregation was no larger!

Whole villages accepted the truth in Northern Rhodesia. Some missionaries of Christendom showed a meek disposition, like the European missionary at Mumbwa who, impressed by the zeal of Jehovah's witnesses, started reading the Society's books and visiting the local presiding overseer of the congregation.

Here the Witnesses were harassed for years by a government official who had imprisoned the publishers, broken down the Bible study shelters, and disrupted their meetings. This magistrate was fined for illegal conduct and replaced by a man that was fair and just. The depot overseer visited this district and had an interview with all the chiefs and counselors at their quarterly meeting. The result? Permission was granted for the erection of study centers throughout the district. Within a short time little grass shelters or stronger structures had popped up over all this district and even headmen were seen attending the studies regularly. Fourteen of them told their chiefs that they had accepted the truth, and their numbers kept increasing.

Also in Barotseland, the chiefs and royal family received an excellent witness when permission was granted for a European representative of the Society, who was there to attend a circuit assembly of 2,800 publishers, to address the *khottla*, the supreme Barotse ruling council. So from the throne, with the paramount chief beside him, he was able to explain why our work is different and what our message is about. All of this was in the presence of the chiefs, the stewards and the royal family. Thereafter the royal drums were beaten with traditional vigor.

One of the old members of the royal house who accepted the truth, though too aged to walk, used to ride daily on a donkey to the fork of a native path

and there he would call the people passing to witness to them. An enemy killed his donkey with a spear and he was sad indeed, but he was given another by a publisher so that he could continue his work.

A great burden carried by the interested ones at this time was illiteracy. Many publishers memorized scriptures and sermons. But they have since learned to read and write their own language through the literacy classes arranged by the Society.

In early 1947, representations were made to the British Colonial office in London by a personal visit from the South African branch overseer on his way back to Cape Town from the Gilead School. This was supported by a petition presented to the government that was signed by 40,909 persons who deplored the action banning the work of distributing Bible literature, which they knew to be a beneficial Christian educational work. In response to this petition, the government of Northern Rhodesia promised to reexamine the position regarding the literature, and on June 19 some items, notably "*The Kingdom of God Is Nigh*" and *The Coming World Regeneration*, were removed from the proscribed list. However, the Society's official magazine *The Watchtower* was still not free for circulation. Hence, efforts to make available to the brothers this necessary spiritual food could not be relaxed. In fact, the need was greater than ever, as 1947 ended with 6,114 preachers of the good news in 252 congregations.

By 1948, the once trackless and malaria-ridden bush country of the Copper Belt had become the home of some 25,000 Europeans, mainly to augment the mining fraternity. They lived under conditions that compared favorably with the standards in the countries from which they had come. Until this year, little public preaching had been possible among this English-speaking population.

ORGANIZATION RECEIVES AID

Fortunately the organization in Northern Rhodesia received help at this stage in the form of two Gilead missionaries, Harry Arnott and Ian Fergusson. Brother Arnott arrived just ahead of Brothers Knorr and Henschel, who made their first visit to this country in January 1948.

During the visit of Brothers Knorr and Henschel, accompanied by George Phillips, they spent a few hours at a four-day assembly in Lusaka. This gathering was held on a plot of ground belonging to a European lady who not only stuck to her promise for them to use her ground regardless of pressure from enemies of the Witnesses, but also attended the assembly. Indeed,

the setting was picturesque. The brothers had gathered clay and built up an earthen platform. Poles were implanted in the dirt and a grass roof was made to cover the platform. This time the audience was still separated, with the sisters on the left of the speaker and the brothers on the right. Brother Knorr was so impressed with the singing that he asked for a recording to be made. The booklet *"The Kingdom of God Is Nigh"* in the Silozi language was released to an assembled audience of 3,103 during the course of the four-day convention.

Brother Knorr met with the Secretary of Native Affairs and the Attorney General on January 16, 1948, about the ban on some of the literature that the Society wanted to ship to Northern Rhodesia. He was informed that within thirty to sixty days, the officials felt sure, the ban would be lifted, with no further restrictions on the Society's work. This made a fitting climax to the visit of the Society's president and his secretary.

With the extra help from the Gilead-trained missionaries, the European field also received better attention. Mid-1948 saw Harry Arnott assigned as a missionary to the town of Luanshya, and Ian Fergusson, who had been in Nyasaland for a while, to Chingola. Intensive house-to-house preaching was soon under way, and the response was exciting. The virgin territory absorbed substantial quantities of Bibles and Bible literature, and home Bible studies developed quickly. Within one year two small European congregations were established in these towns, and arrangements were being made to extend the preaching work to Mufulira and Kitwe.

The arrival of Gilead School graduates was seen as an excellent opportunity for transmitting some of the advanced theocratic organizational benefits to the congregations of Jehovah's people throughout this central African territory. All appointed traveling representatives, together with those from the pioneer ranks who might qualify for this service, were invited to the branch office at Lusaka to enjoy a "mini" Gilead School. This school for circuit overseers covered some of the groundwork in organization and Bible teaching presented in these early years of Gilead School. Subjects taught were Bible themes, theocratic records, theocratic ministry and related matters. Written reviews were conducted and homework assignments given out for evening work, and they even had "graduation exercises" with a distinct African flavor.

Following the first visit of the Society's president to this part of Africa, the brothers were encouraged to give more than the usual attention to learning to

read and write their own language, and thus be better equipped to study God's Word and to preach the good news to others. Arrangements were soon made by the branch office for literacy groups to be formed in each congregation. Initially, teaching aids were obtained from the educational departments of the government and used as a basis for these group instruction classes. Often the periods for instruction formed an extension to a congregation meeting, and, for the greater part, the students were the sisters in the congregation. "Each One Teach One" became a familiar slogan in the promotion of the campaign for more literates. Husbands were urged to spend time teaching their wives, and other persons already literate were encouraged to give their time to teaching another in the congregation.

A NEW BRANCH OFFICE

On September 1, 1948, a branch office was established, with Llewelyn Phillips as the branch overseer. At that time there were over 11,600 publishers in Northern Rhodesia's 232 congregations. The ban on the *Watchtower* magazine was lifted, but some of the books were still banned.

This new branch in Northern Rhodesia now became responsible for several territories to the north and east, including the territory then known as the Belgian Congo, which up to August 31 had been under the jurisdiction of the South Africa branch. How had the Kingdom work progressed in the Belgian Congo up to this stage?

CHRISTIAN PROGRESS DESPITE CONFUSION

The Belgian Congo (Republic of the Congo, Kinshasa, now called Zaïre) is a vast country of over 900,000 square miles, larger than Texas and Alaska combined, with a population of over 23 million people. It lies to the north of Zambia and Angola and its principal physical feature is the great depression of the Congo river basin. In the southeast, bordering on Zambia, are rich copper mines that provide the main economic wealth of the country. The climate is generally hot and humid and much of the area is thick jungle. In 1885 it came under Belgian rule, with the result that the official language became French and the predominating religion Roman Catholic.

There was no organized Kingdom-preaching work in the Congo until the 1940's. However, there was growth of the local false "Watchtower movement" or Kitawala. The book *Kitawala* (in German) by Greschat, page 71, states: "You find whole villages calling themselves Watch Tower, which merely means they have been

dipped, baptized, and they vaguely accept various notions about the end of the world and, provided they live in a certain way, think that God will give them rewards on this earth."

In the Congo, as elsewhere, the native term "Kitawala" was often used when referring to the indigenous "Watchtower movement." Kitawala is a corruption, it seems, of the word "tower" preceded by the prefix "ki." Some used the longer expression "Waticitawala," an obvious native corruption of "Watchtower." It is not difficult to understand how the uninformed could associate the two together; the names "Watch Tower Society" and "Watchtower" (movement) or Kitawala are very similar. And how gleefully the enemies of truth have used this similarity over and over again to prejudice the minds of government officials and to cause trouble for the true servants of Jehovah!

Uprisings, rebellions, tribal clashes and, in fact, any spectacular occurrences among the native people were often conveniently linked with the "Watchtower" movement. The name became a stench as far as public officials and authorities were concerned. One can imagine what reproach this brought on the name of Jehovah and his true organization in those areas!

As explained earlier, this confusion was initially due to the work of Joseph Booth and his followers in Nyasaland in the early part of the twentieth century. Mr. Booth, along with his disciple Elliott Kamwana and others, misused the early literature of the Watch Tower Bible and Tract Society, and this was responsible for the birth of the false "Watchtower movement" in central Africa. From Nyasaland the teaching apparently spread south and west to the Rhodesias and into the Congo.

In the years that followed, the Society sent letters to the authorities in the Congo setting out the facts, but the officials, to one degree or another, for many years chose to continue associating the activities of these indigenous religious movements using the name "Watchtower" with the Watch Tower Bible and Tract Society and the work of Jehovah's witnesses. Church influence and pressures had much to do with this situation.

Regular efforts were made by the Society to get mature representatives into the country, but these were unsuccessful. Direction and help were needed, but Jehovah's organization was refused permission to send that much-needed help, and for many years the authorities either could not or did not wish to make a distinction between the true servants of Jehovah and the indigenous "Watchtower movements."

It was early in 1948 that Llewelyn Phillips, the depot overseer in Northern Rhodesia, was sent to the Belgian Congo to intervene in behalf of the persecuted Witnesses there and to try to have the ban on the work lifted. He had private interviews with the Governor-General and other government officials and was able to explain our work and show how far removed our beliefs and principles are from those of the false "Watchtower movement" called Kitawala. Official letters dated March 15 and April 7, 1948, were placed before these authorities so that the matter would be on record. During the interview with him the Governor-General wistfully asked: "And if I help you, what will happen to me?" A very good question, as the Congo was almost completely under the control of the Roman Catholic Church!

What a blessing it was when the work of Jehovah's people was finally recognized! The branch began working under the official name of "Jehovah's Witnesses" instead of "Watch Tower Society," so as to avoid any further confusion. Now the sorting out of the true Witnesses from those associating with the false "Watchtower movements" could go on apace. From that time forward there were tremendous increases in the numbers taking up the pure worship of Jehovah God.

MARKED DEVELOPMENT ON MAURITIUS

After the successful visit of full-time Kingdom publishers (pioneers) in 1933, there was a gap of eighteen years before special representatives were able to visit the island of Mauritius again. Not until 1952 does the *Yearbook of Jehovah's Witnesses* tell us that two Mauritians, while serving as soldiers in World War II, came in contact with the Kingdom work in Egypt. The faithful service of publishers in Egypt bore fruit. These two men, although serving in the military forces, became very interested and started writing to the Society's Cape Town office and getting supplies of literature. Soon they also had a number of fellow soldiers interested. Upon returning to Mauritius, they sought to 'let their light shine' and actually sent reports to the Cape Town office during 1951.

In the same year, 1951, two Gilead School graduates, Robert and George Nisbet, arrived in Mauritius to establish the work on a permanent basis. In those eighteen years since the previous visit of Robert Nisbet, great changes had taken place. Meetings were no longer prohibited, and education had been greatly improved. The danger of malaria had been largely eliminated and living conditions had advanced. The Church

had lost its political dominance but apparently still had a strong influence.

These Gilead School graduates found quite a number of people who remembered the visit in 1933 and were very glad to make contact with Jehovah's organization again. One man, on being approached by a missionary, asked, "How is Judge Rutherford getting along?" This well illustrates how the people on the island had been out of touch with the developments of the Society, since Brother Rutherford had died some nine years previously. The same man showed a July 4, 1934, issue of *The Golden Age* and also a well-worn and well-read eighteen-year-old copy of *La Harpe de Dieu (The Harp of God)*. This man resubscribed for the magazine and a Bible study was started with him.

Brother Robert Nisbet reports that among the first interested ones were two sisters, Mrs. Sooben and Mrs. Vacher, with their families, and these formed the basis of the first congregation. So in 1951, the combined report for the world lists Mauritius under South Africa, with a peak of eight publishers and an average of two pioneers. By the following year the peak of publishers was up to thirteen. The priests were still very busy, constantly collecting literature that had been placed with the people, and threatening them with excommunication.

A GLANCE AT MOZAMBIQUE

Returning to the mainland, let us pause for a moment to see how things were progressing in Mozambique, also known as Portuguese East Africa. It seems that very little had yet been done among the Europeans, except for the work mentioned previously, but progress was being made among the African people. The work had continued to grow steadily, especially in the north, and by 1948 the number of publishers rose to 398 with four full-time workers in the field. Meanwhile, persecution was steadily increasing in intensity and some were being arrested and imprisoned, and deported to penal colonies and work camps. Shipments of literature from the South Africa branch were being seized on arrival in Mozambique.

EMBRACING "THE WAY" IN SWAZILAND

Bordering on Mozambique is the little country of Swaziland, hemmed in on the other three sides by the Transvaal. The west side of the country is mainly high and mountainous, though beautifully green. Toward the east the countryside is mainly flat, covered with thorn-bushes and often the victim of prolonged droughts.

In previous decades, pioneers visiting Swaziland had been well received by King Sobhuza II, but they were not able to get an organization established. In time, one who embraced "The Way" was Joshua P. Mhlongo. (Acts 9:2) His original desire to learn something of the teaching of Jehovah's witnesses had been aroused by the headmaster of the school where he was attending as a pupil. The headmaster continually repeated to his classes that J. F. Rutherford taught people not to believe in hellfire or to worship their ancestors. This created in Joshua a desire to learn more about Jehovah's organization. But he was dismayed to hear that the government had stopped the work of the Witnesses and had placed a ban on their literature. Joshua eventually came into possession of various books through an aunt who was a publisher in Johannesburg. Soon he and his mother were sharing the good tidings with others. During 1943, while still a schoolboy, he symbolized his dedication by water immersion. Brother McCoffie Nguluh well remembers the visit to these isolated publishers. Joshua Mhlongo expressed his desire to become a pioneer upon completing his education, and Brother Nguluh gave him encouragement to do so. Sure enough, he later entered the pioneer service and in time served as the first circuit overseer in the newly formed Swazi circuit.

The four years from 1947 to 1950 saw phenomenal growth. The total publishers for the country increased from 5 to 60.

A strange situation obtained in Swaziland during this period. The ban, which had been placed upon literature of the Watch Tower Society during the second world war, continued in force. In terms of this proclamation it was an offense to distribute any literature published by the Watch Tower Society. Paradoxically, King Sobhuza himself was the proud possessor of an almost complete library of the Society's publications! The ban on the Society's literature hampered the spreading of the good news into isolated areas. When brothers and interested persons were found to be in possession of the Society's literature, they were often cruelly beaten and maltreated by the police. Brother M. E. Bartlett, who at that time was serving as the only district overseer for South Africa and the Protectorates, had his first brush with this law during his second visit to Swaziland in July of 1951. He was charged with importing prohibited literature. The District Commissioner and Magistrate was very friendly toward Brother Bartlett and viewed the ban on the Society's literature as an anachronism. He jovially requested that Brother Bartlett supply him with some of the "most objection-

able" magazines in his possession. When the case was finally heard in September, another magistrate, who was not so sympathetic toward the work, found Brother Bartlett guilty and fined him £1.

It was also during this visit by the district overseer that the Scriptural requirement of monogamy was clearly outlined to the brothers and interested persons. While most were happy to make their lives over in accord with the complete will of God, one presiding overseer refused to accept God's standards and led a small group away from the sayings of everlasting life. Those who loved God and sought his approval, however, continued to stand steadfast for right principles.

SERVING UNDER BAN IN BECHUANALAND

Going west, clear through South Africa, we come to Bechuanaland, now called Botswana. It covers about a quarter of a million square miles, mostly semidesert, and lies between South Africa, South-West Africa and Rhodesia. The native people are, for the most part, extremely poor. Cattle raising is their principal occupation, along with the growing of beans, kafir corn (sorghums), and so forth. A certain amount of hunting is also engaged in to supplement their diet. In 1970 the population was estimated to be over 630,000.

The area came under British rule in 1884, but in 1967 it gained independence and became known as Botswana. Most of the territory is divided into reserves where the chiefs of the various tribes administer their tribal law, wielding tremendous power over their subjects. These chiefs were generally antagonistic to the work of Jehovah's witnesses.

It seems that in 1929 the seeds of truth first began to be sown in this hot and dusty land. One publisher was active there that year, but for only two months. Then, toward the end of 1932, two pioneers from South Africa visited the country and were permitted to speak about matters of religion, provided they did not do so among the African people. Nevertheless, 1,676 pieces of literature were placed with the European population.

In 1941, due to the war hysteria, a ban was placed on the importation of the Society's literature into Bechuanaland in spite of the fact that there were no resident Witnesses there at the time. According to a law passed by old Chief Khama, only three religious groups had the right to establish churches in this country: the London Missionary Society, the Seventh-day Adventists and the Roman Catholics.

There was a lot of movement of people back and forth from South Africa under work contracts. Men who worked in the bigger centers of South Africa

would hear the truth in these places, go back to Bechuanaland and talk about the good things they had heard. Also, Rhodesian brothers and those from Nyasaland would occasionally find employment in places like Francistown, and there they would talk about the truth. So, by 1946 there was an average of sixteen Kingdom publishers in Bechuanaland.

In the early 1950's, the Society sent representatives into Bechuanaland to present our case to the authorities, but without much success.

For the entire country there was an average of 114 doing the preaching work by 1952. Increases continued to come during the next few years but problems were also building up. Some of the brothers and sisters had not properly registered their marriages with the government, and there was still much looseness of morals among many of the new ones. Through correspondence from the branch and with the aid of visiting overseers, these matters were cleared up. Today the organization is spiritually and morally sound.

NOTABLE INCREASE ON ST. HELENA

Out in the Atlantic Ocean, well off the coast of South-West Africa, we come once again to the lonely little island of St. Helena. Intermittent reports were received from the few publishers on the island and an occasional literature order was filled by the Society. But the Witnesses there needed a great deal of help and training. So it was that in May of 1951 the South Africa branch office sent a pioneer brother, J. F. van Staden, to spend some time there.

The postal service to this little island is very poor indeed and there was no one to meet Brother van Staden. However, he eventually met George Scipio, the son of Thomas Scipio the retired policeman. Brother van Staden gives his impressions of this meeting: "What a wonderful relief this was to me! He quickly took me to his father, the person for whom I was actually looking. It was simply wonderful to see the obvious joy over the help for which they had waited so long." Brother van Staden lost no time in arranging a meeting with the little group of about ten or twelve persons. At first he had great difficulty in expressing himself in English, but after a few weeks he became much more fluent. He discovered that the only meetings they had been holding were "open-air services," which they conducted in various places on the island. The brothers had their own little band, consisting of two violins and a piano accordion, which would start off their open-air service by playing Kingdom songs. When they had attracted a crowd, they gave impromptu talks

(generally personal testimonies), and different brothers had a share in this.

It was clear that much needed to be done to help the brothers to get organized properly. So Brother van Staden immediately started conducting all the meetings. The local brothers showed wonderful appreciation and gave their wholehearted support. An elderly lady at Jamestown offered a large room in her home as a Kingdom Hall and another family at Levelwood also offered their home for a second meeting place. The meetings made a wonderful impression on all who attended, and the result was that some of those who came for the first time seem to have never stayed away again. In this way they learned the truth and were baptized later without ever having had a personal Bible study.

Getting to the meetings, however, was no easy matter. George Scipio had a little motorcar and with this he would pick up three persons and then drop them off some distance farther along the road. These three would keep on walking. Meanwhile George would turn around and pick up three more, take them some distance, drop them off and turn around again. He usually took the best part of the morning to get all the folks to the meeting. After the meeting the same procedure was followed to get them home. Sometimes this walking took place in pouring rain and they would arrive home late and wet. Yet, they experienced a feeling of deep satisfaction and sincere joy.

Brother van Staden soon had local brothers sharing with him in the house-to-house work. He gave them good training and was surprised to see how quickly they became efficient in preaching the good news at the doors.

Three months after his arrival Brother van Staden arranged for a baptismal service, in August 1951. Since they had difficulty in finding a suitable place they decided to dig a pond and then cement it and fill it with water. However, they were saved the trouble of filling the pond since the night before they had the baptism it rained heavily and the next morning the pond was filled to the brim! When Brother van Staden gave the baptism talk and asked the candidates to stand, he was amazed to see twenty-six getting up to answer the questions. He says: "My cup of joy was indeed running over and deep in my heart I was grateful to Jehovah that he had sent me to such a wonderful privilege. After the talk I baptized all twenty-six in the cold water." Soon after the baptism a little congregation was formed in Jamestown. A few months later another congregation was started in Levelwood.

All this activity and success for the Kingdom publishers naturally stirred up enemy action. Bitter opposition came from the local Anglican bishop, who succeeded in turning some of the interested people against the truth. The local Seventh-day Adventist pastor challenged Brother van Staden to a debate, but was probably quite sorry that he had done so, since even some of the new publishers were easily able to refute many of his arguments. The worst trouble, though, came from the local commissioner of police. This man continually threatened Brother van Staden, saying that he would have him sent away from the island. Brother van Staden says: "He regularly took me to the courtroom once a month, just he and I, and then he would question me and warn me that I must stop this work."

This opposition, however, in no way discouraged Brother van Staden or the local publishers. The fine experiences the brothers had more than made up for all the opposition and any difficulties they had with weather and rugged terrain. For example, one morning as Brother van Staden and Brother George Scipio approached a door they heard a man reading from the Bible. They could clearly hear him reading Isaiah chapter 2; so, when he came to verse 4, they knocked. The friendly old man invited them in and they picked up the "thread" from Isaiah 2:4 and started preaching the good news of the Kingdom to him. They arranged for a study immediately. It was conducted regularly and eventually this old man dedicated his life to Jehovah.

The thirteen months that Brother van Staden spent on the island were very busy ones, especially when he reached the point of conducting eighteen Bible studies a week. He left St. Helena in June 1952 and returned to South Africa to take up circuit work in the eastern Cape Province. He had done a good job. In the thirteen months he was in St. Helena the two little congregations that had been formed reached a peak of forty-one publishers.

THEOCRATIC INCREASE IN SOUTH AFRICA

Let us now go back to the Union of South Africa and give you some idea of the conditions and the problems experienced by the brothers in South Africa a quarter of a century ago. The *Funk & Wagnalls Standard Reference Encyclopedia*, Volume 24, under "Union of South Africa" mentions the Group Areas Act of June 1950 as "providing for the separation of the four main racial groups, i.e., the Europeans (whites), the Africans (Negroes), the Coloureds (part whites), and Asiatics (including Indians), into specific areas,

from which the other groups would be excluded." Some expected that this could create problems for the brothers as far as the preaching work was concerned. As it turned out, however, it was simpler for the brothers and sisters to work with their own people in their own language. True, the law does not attempt to prevent a person of one racial group from speaking to a person of another group about matters of religion. But when it comes to loving Christian association, as the Bible encourages, the brothers enjoy their fellowship together mainly within each racial group, and at the same time they are obeying the principles of Romans chapter 13. The good news is being preached, people of all racial groups are learning the truth and enjoying necessary Christian association.

Jehovah's witnesses had, for some years, been calling their hired meeting places "Kingdom Halls." But in 1948 a pioneer was assigned to work at Strand, near Cape Town, and he was privileged to organize the building of the first Kingdom Hall in South Africa. This was in 1949 and 1950. A local publisher, Sister van der Bijl of Gordon's Bay, helped greatly by financing this project. Bethel brothers came out from the branch at Cape Town not far away, and assisted with the dedication program. The branch overseer, Brother G. R. Phillips, said that he wished he could 'put the new hall on wheels and take it around the country, not to display the building, but to encourage the brothers to build more Kingdom Halls.' Since then many Kingdom Halls have been built by European and Colored congregations throughout the country.

During these years more and more help was given to the African brothers and sisters. January 1, 1949, was a great day for the Zulu brothers. It was the date of the first issue of *The Watchtower* in Zulu. At that time the magazine was printed on a small hand-operated duplicating machine at the Society's offices in Cape Town. It was not the bright and attractive magazine that the *INqabayokulinda* (*The Watchtower* in Zulu) is today; but just the same, it provided the food at the right time for the Zulu brothers and sisters.

It was also during this period that the first special trains were arranged for taking the brothers to assemblies. In 1949, for instance, the "JW Special" had room for 750 to travel from Johannesburg to the assembly in Pretoria, but 1,000 packed into the train. These were Africans from about a dozen different tribes, and yet not one unruly incident occurred. The trip must have been quite a witness for the railway officials. How could Africans from these different tribes get along so well together? Without the power of the truth,

which had made over the thinking of these people, there would certainly have been incidents of tribal fighting, so common among the African people. Each tribe considers itself to be superior and 'faction fights' often occur.

The organization was further strengthened in 1949 by the release of the booklet *Counsel on Theocratic Organization*. To push the work further there were now eleven Gilead graduates in the country, and nearly 10 percent of the publishers were sharing in the full-time preaching work.

There were 6,766 at the Memorial celebration that year and 265 partook of the emblems. But the scene was set and the work geared for far greater things. The little printery at Cape Town put out more than 6,400,000 pieces of printed material that year. This was a new printing peak for them and included nearly 135,000 magazines and 625,000 copies of various booklets in 8 languages.

In 1949 and 1950 literacy classes were begun. These were held three or four days a week. Classes were conducted in Zulu, Sesotho, Xhosa, Tswana, Sepedi and English. About thirty lessons were required before the pupils could read.

Polygamy, a widespread custom among native tribes, has been a real problem for many brothers in Africa. When Brother Knorr visited in 1943, polygamy was one of the main points discussed with the African brothers. At first the inclination among new ones was for a man to keep the wife he loved most, usually the youngest one, but later the Society pointed out that it was Scripturally proper to keep the woman he took first as his wife and put away all the others.

Forty-one South Africans were able to attend the international convention at New York in 1950, and nine were invited to stay on for the sixteenth class of the Watchtower Bible School of Gilead. Those who could not attend this international assembly, nevertheless, had the same spiritual feast during their five-day "Theocracy's Increase" National Assembly on the Reef in October of the same year. It was attended by over 6,000 publishers from all parts of the Union, the Protectorates and South-West Africa. There was tangible evidence of the Theocracy's increase in the 855 candidates who presented themselves for water baptism. The public talk was attended by 10,185. One of the new releases that really thrilled the brothers was the *New World Translation of the Christian Greek Scriptures*.

Further proof of the Theocracy's increase was the fact that over 2,000 persons symbolized their dedication by water immersion during the 1951 service year. New

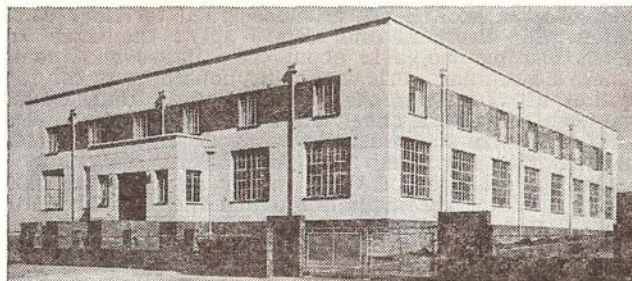
congregations were formed and a second district was organized to care for the 43 circuits then in operation with a peak of 9,586 publishers.

BRANCH OFFICE MOVED

One of the great milestones in the history of the work in southern Africa was the moving of the Society's headquarters from Cape Town to Elandsfontein in the Transvaal early in 1952. Since 1917 the work had been directed from Cape Town, the southernmost point of the territory. Now the need was felt for moving the branch up to the Reef for several reasons. The greatest concentration of population in South Africa was on the Reef, and, as a result, the majority of the brothers were to be found within a radius of 100 miles of Johannesburg. As the South Africa branch was doing printing for other branches in southern Africa, the Reef would be a more central location from which to carry on such activities, and great savings in railrage to these countries would result.

When Brothers Knorr and Henschel visited the country in 1948, it was decided to purchase two stands in a new industrial township of Germiston, Activia Park, near Elandsfontein Station and Post Office. Although this area was undeveloped at that time, this decision later proved to be a very wise one. The new location was only five miles from the center of Germiston, the biggest railway junction in the country, only ten miles from Johannesburg, the largest city in the Union of South Africa, and just five miles from Jan Smuts International Airport. However, certain technical difficulties experienced by the township company from whom the ground was purchased delayed the building program and it was only toward the end of March 1952 that the move was finally made.

To appreciate what a great change this was for the Bethel family, it is necessary to consider what conditions were like before the change. The brothers who worked in the office and factory in Cape Town did not live together as a Bethel family. In fact, the expression "Bethel" was rarely used in connection with the Cape Town branch; it was usually referred to as "the office." Brother and Sister Phillips lived in a little flat, while the other members of the family were accommodated with various publishers throughout the Cape Peninsula. Some brothers had to travel ten miles by train to and from work daily, while others traveled by bus or walked. Each one had breakfast where he stayed. If his accommodations were close enough he might rush home for a midday meal. Those who could not go home would be given one shilling and six pence extra each



Bethel Home at Elandsfontein, in 1952

day to have something at a café. For the evening meal everyone went home. They never had a Bethel family study of the *Watchtower* magazine.

Every morning the family met at 7:45 in the change room of the little factory. After a discussion of the day's text and prayer, they commenced work at 8:00 a.m. In order to get to this discussion in time some members had to rise before six o'clock and start traveling soon after.

The new branch structure at Elandsfontein was one of the first buildings in the township, Activia Park. It was a two-story building with 21,103 square feet of floor space. On the ground floor was an office, factory, a shipping department, laundry and boiler room. The family lived in twenty-two comfortable rooms. Additionally, there was a kitchen, a dining room and a library upstairs for the convenience of the family.

Much additional printing equipment was installed at the new factory. A large new flatbed G. M. A. printing press came from Sweden, and this could take a sheet of paper four times the size of that previously used in Cape Town. An additional linotype machine, large cutter and stitching machine were installed. It now became possible to print *The Watchtower* in African languages. The Zulu *Watchtower*, you will recall, was previously prepared on a duplicating machine. When the new press and equipment went into operation, *The Watchtower* was printed in eight languages and *Awake!* in three, besides twelve issues of *Kingdom Ministry* in eight languages.

WORKING ISOLATED TERRITORY

The year 1952 proved to be a time for consolidating the organization and strengthening the brothers. The

branch also worked out an unassigned territory campaign. The brothers and sisters spent thousands of hours visiting people in about 400 villages and towns where no regular work was being done by any congregation of Witnesses. As a result, more than 10,000 names of interested ones were sent to the branch office and each one subsequently received a special letter and sample magazines from the Society.

One congregation of about twenty Africans had difficulty getting accommodations when they reached previously unassigned territory. A farmer was not prepared to put them up without their showing a permit from the police. The police station was far away and it was late. Some of the farmer's employees then took the Witnesses to a minister of the First Church of Christ living near the farm. He refused to assist and was extremely unkind. One of the flock sympathized, condemning the attitude of the minister, and took the Witnesses to a nearby empty house. Hardly had they settled in when the police arrived. The European policeman was very considerate and even gave encouragement after he had been shown the territory assignment card. It was the clergyman who had called the police. The following morning, however, the clergyman showed a complete change of attitude, apologized for his behavior the night before and offered his church for the public meeting. He invited his "flock" to the meeting. The result was an attendance of 80 (60 were strangers). All stayed for the *Watchtower* magazine study afterward. And the clergyman was among those who obtained literature that day. During each of two later visits, the minister offered his church for the public talk. He attended not only the talk but also the *Watchtower* magazine study held afterward. As a result of the work done there, instead of having only one publisher active in the area eventually there were seven.

A BENEFICIAL VISIT

For the first time in the history of the work in South Africa the total of publishers went over the 10,000 mark in 1952. That year was certainly an eventful one for the development of the Kingdom work in South Africa. To crown the year, Brothers Knorr and Henschel paid a visit to the country in November. Brother Knorr was very happy to see the fine two-story brick and stucco branch building on a nice plot of well-situated land. What a difference he found this time from the small office in Cape Town with no living quarters! He enjoyed a tour of the building and meeting all the members of the family.

A few days later Brother Knorr, along with Brother

Phillips, paid a visit to Durban, that fine modern city on the shores of the Indian Ocean. He had to give his talks in three different places, in accordance with local segregation regulations. At the Colored meeting he was happy to see fifteen Indians present and took the opportunity to speak to some of them after the meeting. There is a very large Indian population in Durban and the Kingdom message was just then beginning to break through to them.

The African meeting in Durban was held in Lamontville, a new township on the southern side of the city. The singing of the Zulu brothers at that meeting deeply impressed Brother Knorr. That meeting was held on Sunday afternoon, and in the evening a meeting was held for the European brothers, with 435 present at a hall in the center of the city.

Soon after returning to Johannesburg, Brother Knorr made a call at the office of the British High Commissioner for Basutoland, Bechuanaland and Swaziland. This was in connection with a ban on the importation of the Society's literature into those three protectorates since the year 1941. Since at the time of Brother Knorr's visit, there were more than 400 Witnesses engaged in spreading the good news in those territories, the Society was making repeated attempts to have the ban lifted. Brother Knorr was able to speak with the chief secretary of the commissioner, answer all his questions, and present a clear picture of the fine educational work being done by Jehovah's witnesses. However, the ban continued for several years after that.

By this time Brother Henschel had arrived and an encouraging meeting was held at the Germiston Town Hall, arranged by the Germiston European congregation. Many of the brothers on the Reef came, so that the total attendance was 725.

On December 8, Brother Knorr and Brother Phillips flew to Windhoek, the capital of South-West Africa. The three missionaries there were very happy to see them and to hold their very first assembly in that country. There were about ten at the regular sessions and a peak of 25 at the public meeting.

Back at the Elandsfontein branch, Brothers Knorr and Henschel gave attention to many matters pertaining to the organizing of the work and the problems that had to be handled. The Society's president was able to help the branch on points that would affect the work for years to come. He also met the traveling servants from the field and gave them much counsel and encouragement.

An assembly was held December 11-14, and was the

climax of the visit of Brothers Knorr and Henschel. In Johannesburg, we had succeeded in getting permission to have all three ethnic groups in the one stadium, although sitting in different sections. For all the African brothers to be able to attend from all parts of South Africa and the protectorates, a tremendous amount of work had been necessary to obtain individual passes and permits for those over sixteen years of age. Owing to the language difficulty, there were three addresses of welcome given, first in English, then in Afrikaans and finally in Zulu. The European brothers enjoyed listening to that talk in the Zulu language, with its fascinating clicks, and at the end of it they applauded as heartily as the Zulu brothers!

One of the points that Brother Knorr stressed when he spoke to the African brothers was the need for them to learn to read and write so that they could have a better knowledge of the truth and be more efficient preachers in the field. Unfortunately there was a lot of rain during the four days of the assembly. In fact, at one stage, the weather was so bad that the platform itself had to be abandoned. In spite of this, the assembly was a great success and 339 people of all races were baptized. Saturday evening the attendance went up to 5,441 and for the public talk it was 7,267. The South African brothers all went home happy and grateful for the fine counsel received and determined to press on in the Kingdom work in South Africa.

By late in 1952, the average of publishers of all the countries that had been or were still under the South Africa branch totaled up to 50,087. What a stupendous increase in the twenty-one years since 1931 and that "tiny band" of 100 publishers then!

NEW WORLD SOCIETY ASSEMBLIES

Following the New World Society Assembly held at Yankee Stadium in 1953, nine assemblies were arranged for South Africa—one European national assembly and eight African and Colored district assemblies. At these, the brothers enjoyed the same program, as the key talks given at New York were also presented in South Africa. For the first time lapel badges were introduced here, and this has since been a regular feature of all district and national assemblies of Jehovah's witnesses in South Africa. These badges make it easier to get acquainted and they promote a happy, friendly atmosphere among the brothers. Those nine assemblies were all well attended, with a grand total of 11,000 at the public talk "After Armageddon—God's New World," and 634 were immersed.

NEW FILM AN EYE-OPENER

When the Society's 16-mm full-length film "The New World Society in Action" began to be shown in 1955 the brothers began to realize what a tremendous amount of work was needed to produce the publications they used. The film took the viewer on a tour of the Brooklyn Bethel home, the Society's factory and Gilead School. This film had a tremendous impact on the brothers and greatly enhanced their appreciation of the organization. It made them realize that the brothers at the Elandsfontein Bethel too were working hard to provide the literature in different languages, especially as new ones were being added, such as the Xhosa *Watchtower* magazine, in August 1955.

The film also did much to break down prejudice against Jehovah's witnesses. In some of the African areas, where it usually was difficult for European district overseers to gain entry, permission was readily granted to show the film. The district overseers carried electric generators with them and this enabled them to show the film in many isolated areas where there was no electricity. To many Africans this was the first screen production they had ever seen and some aspects of it amazed them. One little African boy, for example, was very impressed by a scene of a railway train hurtling off in a certain direction. He wondered about this and the following day he asked the farmer on whose land he lived, when this train would be coming back!

At a small circuit assembly of Colored brothers, 200 packed out the hall. It was a warm summer evening and the film was to be shown in the large open courtyard at the back of the hall. Since it was still too bright to start showing the film, the brothers began to sing Kingdom songs. The public was soon attracted by the beautiful singing and in no time 650 had assembled in the courtyard. They were most appreciative of the film.

A RETURN VISITOR FROM BROOKLYN

In October 1955 Milton G. Henschel revisited South Africa. At first it seemed as if he would not be able to attend our assembly, as the Department of the Interior, after having issued a visa for him, later canceled it. Just the day before he was due to arrive, the necessary visa was reissued, but with the reservation that no public speeches would be permitted. In great haste, several brothers at Bethel were assigned to prepare talks and stand in for Brother Henschel, if necessary. However, when Brother Henschel arrived,

he had an interview with the Secretary for the Interior, was given the "green light" and everything went forward as originally planned. This decision brought great joy to all the brothers and a sigh of relief from the few hard-pressed Bethel brothers who had been hastily preparing talks to substitute for Brother Henschel.

All three racial groups again had the privilege of meeting at Wembley Stadium, as in 1952, but still observing the law by sitting in segregated groups. How the brothers were thrilled to hear the keynote address by Brother Henschel, assuring them that they were being led in a triumphal procession by their King, Jesus Christ—a sweet-smelling odor to Jehovah although a stench to the enemy! A total of 10,754 attended the public talk "World Conquest Soon—by God's Kingdom," and 407 symbolized their dedication by immersion. The assembly was further climaxed on Sunday when all the new releases were made available that day, as they had arrived in Johannesburg only late on Saturday night.

DIVINE WILL ASSEMBLIES

The eyes of all the Witnesses in South Africa were focused on the Divine Will International Assembly of Jehovah's Witnesses in New York, July 27 to August 3, 1958. What a thrilling experience it was for 123 brothers and sisters from South Africa to fly together as a party to London and then on to New York!

In South Africa a series of thirteen Divine Will District Assemblies were held to follow up the international assembly in New York, and at these, new publications were released for the South African field. Among these was the book *From Paradise Lost to Paradise Regained*. It has proved an outstanding help for brothers when conducting their family Bible studies and helping their children to gain Bible knowledge.

In October 1958 the brothers in South Africa heard that their African brothers in Malawi had experienced a disaster. A terrible fire razed to the ground the huge structure they had built for accommodations at an assembly and they lost all their clothing and possessions. Within a few days the South African brothers lovingly collected and sent 3,000 pounds of clothing to their brothers in Malawi.

ANOTHER MEANINGFUL VISIT

The following year, 1959, Brother Knorr made another visit to South Africa and an assembly was arranged to coincide with his visit. Efforts were made to have a national assembly with all races together,

similar to the ones held in 1952 and 1955. However, permission was refused by the governmental authorities and the branch had to arrange for two assemblies, held in different parts of Johannesburg. Special trains brought 1,600 brothers from Natal and Zululand. From all over the Union and the surrounding countries the brothers poured into Johannesburg. Much interest was aroused by the preliminary advertising, and hundreds of strangers attended the public meeting "A Paradise Earth Through God's Kingdom," and other sessions. The European meeting was attended by 4,541 at Wembley Stadium, while 12,648 Africans met at Orlando Communal Hall, where, the hall itself being too small, several large tents provided extra shelter. The total number of those who were baptized was 546.

When Bethel moved from Cape Town to Elandsfontein in 1952 there were 8,580 publishers, on the average, in the South African field; by 1959 the number had increased to 14,451. Bethel had become cramped and the family had outgrown its existing quarters. Prior to Brother Knorr's arrival, plans for the extension of the Bethel and factory had been sent by the branch overseer to Brooklyn and approved by the Society's president. Building work had commenced during his visit. This extension was a neat, handsome structure, bigger than the original building. Twenty-two bedrooms were added, as well as a Kingdom Hall for the Bethel family. The factory extension included a new machine shop, and other new equipment, but also allowed for plenty of storage space. All of this truly was needed, as the production figures show. During the first year after the new factory at Elandsfontein went into production, over 740,000 booklets and magazines were turned out. By 1959 the production figure for magazines alone was almost two million.

But how was the work progressing during this period in the other countries under the supervision of the South Africa branch? Let us consider the work in the three British protectorates, Basutoland, Swaziland and Bechuanaland.

OVERCOMING OBSTACLES IN BASUTOLAND

An obstacle for the average African in accepting the truth is the difficulty he has in breaking away from ancestor worship and witchcraft. Although many people in Basutoland claim to be Christians, their clergy join with the people in making sacrifices to pacify the "spirits" of dead chiefs and forefathers. Clergy and laity alike use the services of witch doctors.

In 1953 a former principal of a Dutch Reformed

Church mission school, Joshua Thongoana, was sent to Basutoland (now Lesotho) as a circuit overseer. He and his wife arrived there at a time when Basutoland was still notorious for ritual murders as part of their witchcraft, and it was rumored that foreigners were the targets of such murders. Brother Thongoana and his wife relied heavily on Jehovah, who proved to be a real protection to them. Also, they received much kindness and hospitality from the brothers.

In the Maluti mountains Brother Thongoana had to use a horse to travel from one isolated group to another. His first journey on horseback, from Mokhotlong to Bobete, took a whole day. When they arrived at their destination, the brothers who were used to riding on horseback were all right, but he was exhausted and his whole body ached so much that he could neither sit nor lie down. On their way back they had to cross the Orange River, which was in flood. His traveling companions told him what to expect; if the river was too strong for the horse, it would try to get rid of its rider so that it could swim across. He was terrified, as he was not a good rider. His horse walked into the water and his apprehension grew, but, fortunately, all the horses crossed safely.

Snow often falls in the Maluti mountains and this is followed by biting winds. When they awoke one morning, they saw that the whole area had been blanketed by snow and changed into a winter wonderland. As they walked to their territory, their feet sank into the snow; quite a new experience for them. They desperately needed fire to keep warm, but there was no wood or coal to be had. Nevertheless, they were cared for. When they felt they could not last much longer, an interested person kindly gave them enough dry cattle dung to make a fire.

Basutoland continued to make steady progress in the 1950's. During 1953 this country had 67 publishers, on an average, and by 1959 this figure stood at 111—an increase of 81 percent.

BAN LIFTED IN SWAZILAND

A situation similar to that in Basutoland existed in Swaziland, where the chiefs were generally favorably disposed to the Witnesses. Although the brothers in Swaziland continued to operate under ban, the sympathetic attitude of the paramount chief made it possible for them to distribute the literature as long as they exercised caution. Publishers would write their own name in each book placed with an interested person as evidence that they were not selling the

literature but were simply loaning it to the interested persons.

In 1958, Dennis McDonald, a district overseer, visited the only dedicated sister at Goedgegun (now Nhlangano). This was the first visit that she had ever received from a representative of the Society. She booked the local courthouse for the public talk. Brother McDonald was a bit apprehensive about giving a public talk in a courthouse in a country where the Society's literature was banned.

The sister's husband, who had something to do with the local government, assured him that he would have "quite an audience." That Sunday afternoon there was indeed "quite an audience," including two Dutch Reformed ministers, an Anglican minister, the local magistrate, the local policeman, the superintendent of the C.I.D. and a few interested persons. Brother McDonald realized that these men were present for a purpose. The public talk was an exposé of Communism's failure in contrast with the hope of God's kingdom. The whole talk was recorded and sent to Mbabane, the capital, to be considered there. It was sometime after this that the ban on the Society's publications was lifted, and it seems quite likely that this public talk had some bearing on the matter.

The showing of the Society's film "The New World Society in Action" also helped to overcome prejudice. At one large compound the European manager wished to see the film before giving permission for it to be shown. A private showing was arranged, with seven present. The manager was very much impressed. He remarked: "This is different and most interesting. This is a very big organization and it is well organized too." He was satisfied that Jehovah's witnesses stand for clean worship and that they are not mixed up with politics or worldly affairs. He expressed thanks for having had the opportunity to see the film and told the district overseer: "You may show it in the compound hall tonight and I will tell the police boys to assist you." There was an attendance of 902 that night in the compound hall.

During this period, Swaziland experienced a rapid growth in the number of proclaimers of the good news. The average grew from 126 in 1953 to 289 in 1959—an increase of 129 percent.

PERSEVERANCE REWARDED IN BECHUANALAND

In 1956 Joshua Thongoana was assigned as a circuit overseer to Bechuanaland. Some of the local brothers had already been flogged by chiefs for preaching. The chief would charge the brothers with bringing another

religion into the country, whereas Chief Khama had brought in only one religion, the London Missionary Society. One pioneer twice received lashes and his cattle were confiscated because of his preaching activities. But his cattle were returned when the chief saw his firm stand.

Two weeks after his arrival, Brother Thongoana was arrested along with two other brothers. At the *kgotla* (court) they were accused of bringing in another religion. The brothers were denied the opportunity to defend themselves, and those present at the *kgotla* demanded that they plead guilty. After many accusations were made against them by the chief and his *kgotla*, Brother Thongoana was told to leave Bechuana-land the very next day, while each resident brother was sentenced to two months' imprisonment. Brother Thongoana did leave that area, but instead of leaving the country, he went deeper into it. Later, he was happy to hear that the chief had changed his mind and given the local brothers suspended sentences.

During Brother Thongoana's next visit, he again was arrested. Great interest was manifested in this *kgotla*. The local minister of the London Missionary Society was present and was asked by the chief to open the *kgotla* with prayer. Again Brother Thongoana was charged with bringing in another church, whereas they already had one. This *kgotla* allowed Brother Thongoana to defend himself, and he quoted many scriptures to show what he preached and why. The minister of the London Missionary Society did not use any scriptures; he did not even have a Bible. Some counselors persuaded the chief to discharge the brothers, and this time the *kgotla* ended in a theocratic victory.

Until the ban on the Society's literature was lifted in 1959, many were arrested. However, the brothers stood firm for the truth. The 100 publishers in 1953 grew to 166 by 1959, which was indeed a splendid increase.

SPIRITUAL BENEFITS ENJOYED ON ST. HELENA

After Brother van Staden's visit, the only regular contact the brothers on St. Helena had with Jehovah's visible organization was through mail and the Society's publications. It was therefore something outstanding for these brothers to have the circuit overseer and his wife visit them for a whole month during the 1955 service year. Twelve days were spent with each of the two congregations on the island and the month's activity was rounded off with a circuit assembly. The

attendance at the public meeting was 105 and three were immersed.

Spiritual benefits continued to flow to the brothers of St. Helena. During 1956 the film "The New World Society in Action" was shown eight times to audiences totaling over 1,000. This gave these isolated brothers wonderful insight into Jehovah's worldwide organization. One man remarked: "I'm not ashamed to tell you, tears were running down my face and other boys were affected the same way." Why? "To see how the brothers work together in love; if only we could work like that."

In 1958 the film "Happiness of the New World Society" was shown eight times and attended by a total of 1,095. All who saw it were astonished to see the multitudes of people at the assemblies in all parts of the world.

However, since the first Kingdom seeds were sown in 1933, no publisher on St. Helena had ever been able personally to attend an overseas assembly. Now for the first time two brothers traveled all the way to New York for the Divine Will International Assembly in 1958. Due to poor transportation facilities, they were obliged to leave in May and were not able to return until November. But what a grand time they had in New York and what joy they brought to their brothers at home with all the good things they learned and experienced at that assembly!

MAKING PROGRESS ON MAURITIUS

By 1953 the congregation at Vacoas was making good progress and another congregation was already in formation at Port Louis. In accordance with the law, the missionaries had notified the police of their meetings and the commissioner of police had replied that they had no objection provided there was no religious controversy that might lead to a breach of the peace. However, the police were taking no chances, and so the first to arrive at the meeting were four detectives. It so happened that among the friends attending were a retired detective and several relatives of yet another detective. So the first meeting was almost like a policemen's reunion! The officers seemed quite satisfied that Jehovah's witnesses are a quiet, law-abiding people.

The progress in Mauritius continued in 1955, with the publishers reaching a peak of 30. Later that year Brother Milton Henschel paid a visit to Mauritius and a branch office of the Society was established there to look after the Kingdom interests on the three

South Indian Ocean islands of Madagascar, La Réunion and Mauritius.

FRUITFUL EFFORTS ON MADAGASCAR

After the two pioneers from South Africa, Robert Nisbet and Bert McLuckie, visited Madagascar in 1933, there seems to have been a gap of twenty-two years during which nothing was done concerning the field there. In 1955 Milton Henschel and Robert Nisbet visited the island to establish the work under the guidance of the Society's branch office in Mauritius. Soon special pioneers were sent out from France. They worked hard and were very successful, conducting many Bible studies. Before long, local publishers began to spread the good news of the Kingdom. In 1958 the first booklet was translated into the Malagasy language. The following year, arrangements were made to transfer supervision of the work to the branch office in France.

KINGDOM ACTIVITY BEGINS IN ANGOLA

It was in the year 1938 that the first Kingdom seed was sown in Angola. This area of about 481,000 square miles lies on the west coast of Africa between South-West Africa to the south, Zaïre in the north and Zambia to the east.

Two pioneers from Cape Town paid a visit there in 1938 and worked among the white population. In three months they placed 8,158 Bibles, books and booklets and aroused some interest. However, World War II broke out the following year and it was very difficult to maintain contact with the interested people.

Twelve years later, in 1950, an African pioneer was deported from Mozambique. He had had no trial, but was sent to the little Portuguese island of São Tomé on the equator off the west coast of Africa. This was included in the Angola field. Within six months there were thirteen others sharing with him in the witness work on this island.

Two years later this little group on São Tomé had grown to 21 publishers. São Tomé and the neighboring island of Príncipe are only 377 square miles in area and have a total population of 64,000. It is really a penal colony for Portuguese Africans who have to work as slaves on the rubber, banana and coffee plantations. So the little group of Kingdom publishers there had to carry on under difficulties, with no one to visit or encourage them. As yet, no publishers or organization for the Kingdom work existed in Angola.

However, during 1954, letters were received at the

branch in South Africa from a small group of Africans at Baía dos Tigres, a penal settlement attached to a fishing station in the extreme south of Angola. The writer, João Mancoca, said in one of his letters: "The group of Jehovah's witnesses in Angola is composed of 1,000 members. These have as their leader Simão Gonçalves Toco." Behind this sensational statement there is a very interesting story.

In 1943 this Simão Toco was a leader of a choir attached to a Baptist mission in Léopoldville, Belgian Congo (Kinshasa, now called Zaïre). He was a capable and successful choirmaster and his group grew to many hundreds. Two booklets of the Watch Tower Society came into his possession and he read these with interest. Toco wrote to Brooklyn for more publications of the Society. Gradually, he introduced some Kingdom teachings into his songs or hymns (which he himself composed), and into discussions with his more intimate associates in his choir. However, followers of Simon Kimbangu, who practiced spiritism, infiltrated Toco's study groups. In 1949 they felt the urge to go out and tell others and many of them went preaching in the city of Léopoldville. Before long, however, Toco and a large group of his followers were arrested and put in prison. While in prison, Toco stopped using the Society's publications and even the Bible, and as they depended more on messages from spirit mediums, the truth was eclipsed by the spiritism of Kimbangu. Most of the group originated from Angola. So, after a few months in jail, those who steadfastly refused to give up following Toco were sent back to Luanda. There were about 1,000 of them.

Among those deported to Angola was João Mancoca, an intelligent and spiritually minded African. On the day of his trial he was charged with belonging to the "Watchtower movement" linked with Kimbanguism, a prohibited African sect. The judge tried to set him free, provided he would renounce his faith. Although Mancoca did not accept some of Toco's interpretations, especially his practice of spiritism, he realized that there was some truth in what he got through Toco, and he knew that he would lose this if he abandoned what he had accepted. He thus preferred imprisonment to giving up the little bit of truth he had. Portuguese authorities were undecided about the real origin of the group and what to do with them. They suspected them to be latent subversive elements; and yet the members seemed to be very harmless and sincere. Finally, they were dispersed in groups to many parts of Angola. Toco and many of his group were sent to

the north of Angola to work on a coffee plantation. Mancoca, with another group, was in Luanda.

In Luanda, Mancoca tried to persuade them to use the Bible and to stop practicing spiritism. Together with Sala Ramos Filemon and Carlos Agostinho Cadi, Mancoca worked to make Bible truth prevail. An African, who had obtained our books "*The Kingdom Is at Hand*" and "*The Truth Shall Make You Free*" in French as schoolbooks for his son, found them to be unsuitable for this purpose and gave them to Mancoca. This thrilled him and his few companions who really appreciated the truth. Then Toco was sent south and on his way passed through Luanda. He was a confirmed spiritist by this time and prohibited the use of the Bible for his followers. Obviously, his "Kimbangu" followers had been a strong influence on him and turned him from God's Word. Mancoca and his group, however, were dismayed at this and for three months they prayed intensely to Jehovah to open up the way for them to contact the Watch Tower Society.

Some of Toco's followers did not like the truths Mancoca was teaching. So, they denounced this little group to the Portuguese authorities and falsely accused them of being authors of one of Toco's false doctrines. As a result, Mancoca and his friends were imprisoned in a dark cell for twenty-one days. One of the guards "smuggled" in a typewriter and some candles. So, by candlelight they secretly made copies of the Society's booklets in manuscript form. They were deported to the penal colony at Baía dos Tigres, with a four-year sentence that was extended to six years—all on a false charge!

At Baía dos Tigres, Mancoca and his associates found some Tocoists, whom they encouraged to study the Bible, but without success. So, they dissociated themselves from this group. Mancoca then decided to translate some chapters of "*The Truth Shall Make You Free*" (which he had in French) into Kikongo, their own language. At this stage one of the Tocoists wrote a letter to the Salisbury branch of the Society and got a reply in Spanish, which he could not read. He then brought the letter to Mancoca. This gave Mancoca the Society's address, and so Mancoca and his companions wrote in French to the Rhodesia branch, which letter was passed on to the South Africa branch. In this way this group at Baía dos Tigres corresponded with the branch for three months and also received some literature.

When news of this strange group reached Brooklyn, the brothers there soon arranged that an English

missionary, John R. Cooke, who had already spent several years in Portugal and was fairly fluent in Portuguese, should go to Angola. Brother Cooke arrived in Angola on January 21, 1955. His first conversation was with a lawyer in Luanda, who advised John to be very careful, as the Toco group were considered to be "Mau-Mau" (terrorist) elements or Communist supported.

It was a strange feeling for Brother Cooke to walk the streets in towns like Luanda and Benguela, see members of this group with their distinctive star badges and wonder if these were prospective brothers or just camouflaged Communists! He spoke privately with a few of them in Lobito and Benguela, but apart from finding out that they had the Bible, knew the name Jehovah and held meetings frequently, he could not make any progress. There was a large group in Luanda. He spoke to them and had discussions with their committee. But these men were followers of Toco and not really interested in the Watch Tower Bible and Tract Society. An exception was a young man named Antonio Bizi, who greatly appreciated Brother Cooke's visits and helped others to subscribe for the Society's magazines.

After Brother Cooke reported his first impressions to the Elandsfontein branch in South Africa, he received instructions to try contacting Mancoca and his friends in Baía dos Tigres. But Baía dos Tigres is a small fishing station on a sandy desert coast in the extreme south of Angola. It has very little contact with the outside world and is under strict government supervision, being, in fact, a penal colony. John Cooke remembers puzzling over the problem a long time. He took the matter to Jehovah in prayer. Finally, he wrote a letter to the Governor-General in Luanda explaining his mission and asking for an interview. After three anxious weeks, he was called to see Senhor Santana Godinho, the chief assistant of the governor in administration. During the long conversation this gentleman plied Brother Cooke with many questions about the work and beliefs of Jehovah's witnesses. Finally, he agreed that Brother Cooke could make the trip to Baía dos Tigres. He then staggered him by saying: "In fact, we will give you a free return ticket by plane!" This was a trip of 1,200 miles!

A few days later, a little six-seater plane circled over the small sun-drenched settlement of Baía dos Tigres and then landed on the concrete strip built on the sand. John Cooke climbed out with a few

other passengers. After some difficulties, Brother Cooke had his first meeting with the little group. This was Mancoca's big day. For this he had prayed and waited for years—personal contact at last with the Society that taught the truth! He dressed up in his best and read a long paper of welcome to the Society's representative. How pleased Brother Cooke was to find sheeplike ones so anxious to know about the Kingdom! He spent every evening with these humble, sincere Africans, discussing God's Word and telling them about the work. They showed him a thick exercise book. It consisted of the booklets *The Kingdom, the Hope of the World and The Last Days*, translated into their language, Kikongo. Made years before and written out by hand, this volume had been used for a long time as one of their main textbooks. Brother Cooke was surprised to find that they already had quite a good grasp of the truth by having read the publications received from Elandsfontein.

Meanwhile Brother Cooke was lodging at the local lighthouse with the keeper. He showed interest and subscribed for both magazines and ordered a Bible. He then said: "Senhor Cooke, you spend all your time with the Africans. What about us whites? Why not arrange a meeting for us?" This was done, and on the Sunday when a public talk was held in one of the smelly fish-meal factories there was an audience of 80–10 whites and 70 blacks. This was the first public meeting in Angola! The next day Brother Cooke left on the weekly flight with very warm impressions of the little group, and a letter addressed to Toco groups explaining who he was and encouraging them to accept him as the representative of the Society. With this he hoped to gain a better hearing from the various groups.

Brother Mancoca recalls this visit of Brother Cooke, saying: "I had no more doubt that this was the true organization which has God's support. I had never thought or believed that any other religious organization would do such a thing: without payment, send a missionary from far to visit an insignificant person just because he wrote a letter."

But back in Luanda, the local Toco committee were not impressed with Mancoca's letter. "Who is he to tell us what to do? Now, if Toco were to give you a letter like that, then it would be different." So the decision was made to try to visit Toco himself.

A report was sent in to Senhor Santana Godinho briefly explaining what had happened on the trip and

John Cooke's impressions of the ones he met. He was soon called up for another interview. Santana Godinho expressed appreciation for the report. He explained that, although the official opinion about Toco's sect was that it was really subversive, he and others had doubts about that view. So, they were glad to have someone who could get among them and find out. He then made another surprising offer. "Now, where else would you like to go, Senhor Cooke? Just say what you want and we'll give you your return ticket free of charge!" John made a request to see Toco, located in the "bush" near Sá de Bandeira, a medium-sized town in the south-central part of Angola. This was granted.

Shortly thereafter, Brother Cooke had two long interviews with Toco in the presence of a government official. Toco, a tall, intelligent man, still quite young, said he was glad to meet someone from the Watch Tower Society. He and Brother Cooke discussed Scriptural matters and the formation of the group, and then he also wrote a letter addressed to all his followers in Angola, telling them that Mr. Cooke represented the Watch Tower Society from which he received literature. After a few interesting local excursions as a guest of the Governor, Brother Cooke returned to Luanda thinking that perhaps now this group of 1,000 would more readily accept the truth.

But back in Luanda the local Toco committee would have nothing of it. They were running the "show" and no one else was going to take over. At least that was the attitude of the local leader, David Dongala, although many individuals showed good interest. However, the time spent in Luanda was not wasted. Brother Cooke did much witnessing and had a wonderful time, obtaining as many as twenty-two subscriptions in one day. Also, he was just beginning to have Bible studies with one or two white families and members of the Toco group.

After an uneventful plane trip to Cela, a new agricultural colony, the situation changed drastically. Santana Godinho lost his position as a government administrator. He had proved a real help to Brother Cooke in his difficult assignment and was very friendly. Now there were no more free trips, and a request to extend the five-month visa was refused. Brother Cooke left in June 1955, feeling very grateful to Jehovah for the help given and for the privilege of making important contacts and sowing much good seed in a "virgin" territory.

Kingdom activity had made a start and although opposition and persecution nearly stifled the newborn field, by Jehovah's undeserved kindness and the steadfast loyalty of the new brothers, it kept growing.

COURAGEOUS EFFORTS CONTINUE

In June 1956, Mancoca and seven other new brothers in Baía dos Tigres had the courage and initiative to write a letter to the governor of the District of Moçâmedes, where Baía dos Tigres was located. This, in part, is what they said: 'We most respectfully request your Excellency the favor of recognizing us as effective members of the Society of Jehovah's witnesses.' The brothers appealed for more freedom of worship, but the only answer they got was more oppression. In spite of this, ten of them were baptized in 1956.

Meanwhile, on the island of São Tomé, several brothers had completed their detention terms of seven years. Those released and sent back to Mozambique included the former presiding overseer.

THE LIGHT IS NOT DIMMED

The light of truth was shining in Angola, and despite hardships it would not be dimmed. Moreover, the European field was to benefit from that light.

On October 26, 1956, Mervyn Passlow, and his wife, Aurora, landed in Luanda to follow up the work started by John Cooke. Brother Cooke had sent the Passlows his list of subscribers and interested ones in Luanda. But all the subscribers' addresses were box numbers, for no mail is delivered to private homes; so for a while they failed to find these people. Then came a letter from Brother Britten, branch overseer in Lisbon, telling them that a very interested woman named Berta Teixeira was returning to Luanda. She was very surprised when the Passlows called to see her immediately after her arrival. No time was lost in starting a Bible study with her and her family. She was also able to help with the addresses of subscribers, since she had a relative working in the Post Office. A good number of the subscribers became very willing students. Within weeks all of these were talking to their friends and neighbors. The Passlows were invited out every evening and many afternoons to visit these people; within six months studies were being conducted with over fifty people.

Not long after their arrival, the Passlows also began to receive letters from African brothers and interested

ones in different parts of Angola. Brother Mancoca, though still under detention in Baía dos Tigres, wrote letters of encouragement to the Passlows. Local African brothers needing spiritual assistance also visited them. Owing to the situation and his being a foreigner, Brother Passlow never went to their meetings. But Antonio Bizi, who showed such interest when Brother Cooke was there, used to visit them regularly for Bible study and training so that he, in turn, could assist the other African brothers. The Africans also obtained much literature, and much of it was taken into the interior.

A couple of months after the Passlows arrived, they began holding regular *Watchtower* magazine studies in their room. But by the end of the first month the room was too small. Then Sister Teixeira, who ran a language school, offered one of the inner schoolrooms in her college. Since her classes went on until 9 p.m., all the weekly meetings had to begin after 9 p.m. In this way they would attract less attention.

Correspondence continued to come from all over Angola. The writers were Africans, all claiming to be brothers. But by that time the war was on in Angola and it was not possible to contact these people.

Soon after this, a study was started with Senhor Vieira Gonçalves and his wife. He had studied for the priesthood for six years, but became so shocked with the young student priests and their conduct that he quit before actually becoming a priest. He made rapid progress and lost no time in coming to meetings and starting to speak to his friends. By the end of two months he was already conducting a study with another family.

After eight months in Luanda, Brother Passlow decided it was time to have a baptism, as several had expressed a desire to symbolize their dedication. How surprised and delighted they were when a brother from Portugal arrived that day—Brother Henrique Vieira, en route for South Africa! So, before the baptism, Brother Vieira gave a talk, told some experiences and then performed the baptism in the bay at Luanda.

Soon after this, Brother Passlow failed to get an extension of his visa. He promptly invited Brother Gonçalves to start taking over the care of the little group. This faithful brother, although just a babe in the truth when he took over, carried on for about nine years until he too was arrested, put in prison and finally deported to Portugal.

Brother Passlow had acted just in time. A few days later a van of the secret police suddenly pulled up

beside the Passlows when they were on business in the city, and six policemen poured out and surrounded them as if they were desperate criminals. They were taken to their room and many of their belongings were confiscated—including Aurora's cooking recipes, seemingly on the grounds that they contained secret messages! As the police carried out their stock of Bibles, Brother Passlow commented: "I hope you read them." The man replied: "Do they have anything to say about football?"—at which they all laughed. The police knew quite well that they were acting merely as pawns for the bishop of Luanda. The Passlows found out later that an interested person had told the bishop about all the good things she had been learning.

An appeal to the British Consul, a devout Catholic, was turned down. Then the police commissioner called the Passlows to his office. He told them that they must leave within the week. From his remarks, it became obvious that he was linking the Passlows with the infamous "Watchtower movement" of central Africa. To reason with him was hopeless.

On June 27, 1957, the Passlows embarked for South Africa. Owing to the attitude of the police, they warned the brothers, especially the African brothers, not to come to see them off. But the bond of love was too great. Police or no police, the brothers, including many Africans, were there to say 'Adeus' (Good-bye)! Just before their going up the gangway one of these African brothers who had just before been released from Baía dos Tigres came up close, pressed an envelope into Brother Passlow's hand and then disappeared into the crowd. The envelope contained a parting gift of money, with the message: "To buy some bread." As the ship slowly slipped away, the Passlows felt deep gratitude for the indescribable joy of helping some to come to know our God Jehovah.

Some time later, the Passlows heard that on the following day the radio announced that the country had just gotten rid of a great danger in the form of a foreign couple who had been trying to establish Communist and "Mau-Mau" activities, "but, thanks be to our God, that danger has now been eliminated!" Months later, when the terrorist fighting really became fierce, the Angolan press falsely publicized that Watchtower missionaries had influenced the Africans to engage in terrorist activities. There were even photographs supposedly showing missionaries giving away American dollars to Africans to turn them against the white authorities!

It is true that missionaries of Christendom and religious leaders had a lot to do with the terrorist activity in Angola. But not Jehovah's witnesses! Thanks to Jehovah's undeserved kindness, Watchtower missionaries had been able to get into the country. In spite of many problems and opposition, it had been possible to establish a small organization of 54 brothers who were determined to stand firm and let the light of truth shine in Angola.

Following all the excitement caused by the departure of Brother and Sister Passlow, the brothers carried on quietly and faithfully. They lacked someone mature to instruct them, but meetings were held and preaching was carried on as well as the brothers could under the difficult circumstances.

During 1958, Harry Arnott, the zone overseer, made a brief visit, which was a source of great encouragement to both Africans and Europeans. In 1959 he was again in Luanda as zone overseer. On arrival at the airport, just as he was meeting a little group of brothers, the police suddenly appeared and arrested them all. Brother Arnott was separated from the others for questioning. His briefcase was searched minutely. He prayed to Jehovah that the list of *Watchtower* magazine subscribers in the city of Luanda would not fall into the hands of the police. That precious list was in Brother Arnott's ticket holder. Although the Interpol chief looked at the ticket, he did not see the list. After a lot of questions, the chief said: "Mr. Arnott, just remember: As far as Angola is concerned you are finished, finished, finished, and the Watchtower organization is finished, finished, finished!"

A little later he was taken to another building where the other brothers were, among them Brother Mancoca. The Interpol officer turned to Brother Mancoca, abused him and said: "You know what is going to happen to you?" Brother Mancoca just looked his persecutor right in the eyes and said: "I have endured much already, so all that you can do more than that is to kill me, but I will not turn away from my faith." He then looked across to Brother Arnott and smiled encouragingly. Brother Arnott says: "He seemed quite oblivious of his own predicament and was only concerned with ensuring that I myself was not discouraged by the situation. It was a most uplifting moment to see this African brother, after years of imprisonment, take such a firm and courageous stand."

Brother Arnott was put back on the plane and had to leave the country immediately. Meanwhile, the police

had found out that the congregation met in the home of Sister Teixeira. So, some of them went there immediately to make an inspection. They searched, but failed to open a door on the ground floor, behind which some fifty brothers and interested people were waiting patiently for Brother Arnott to come and give them his talk.

On that occasion no real harm befell those brothers who had met Brother Arnott, not even Mancoca. He was kept for seven hours of questioning, during which time the inspector actually made out an official order sending him to prison. But at the end the inspector tore it up and said to Brother Mancoca: "Go away, Mancoca, and be careful. Tomorrow bring me all the literature of the Watch Tower which you have in your house. . . . Just give up this Watch Tower business and look after yourself and your children."

This episode meant making changes in the meeting place for the little congregation and after that the Africans began to organize on their own. However, the local organization was still very small. For 1960 the peak number of publishers reporting was only 17. It was at that time that Angola came under the jurisdiction of the Watch Tower Society's office in Lisbon, Portugal.

The following year, 1961, terrorist activity broke out in Angola and also intense persecution was unleashed against the brothers. For the next nine years Brother Mancoca was in various prisons and work camps. His experiences were very many and varied but everywhere he went he faced up to persecution with calm determination and absolute reliance on Jehovah. He also witnessed wherever he went and was successful in helping many Africans into the truth while he was in prison.

Again, in 1971, a large number of brothers were arrested and put in prison in Luanda, including, once again, our selfless and devoted brother Mancoca. But the efforts of the enemy are puny in comparison with the invincible purposes and unlimited power of Jehovah. Nothing, absolutely nothing, can stop his message of the Kingdom from being preached in all the inhabited earth, including Angola.

READY FOR EXPANSION

The beginning of 1960 found the Elandsfontein Bethel all geared for real expansion. Jehovah foresaw and provided for the needs of the field in the decade to follow. The enlarged factory now had five linotype

machines in use instead of three, and a year later another one was installed. A new Heidelberg platen press and a new Timson rotary press, the latter costing over R37,000, were installed in addition to the G.M.A. flatbed press already in use.

In 1960, the Elandsfontein factory started printing a number of the vernacular magazines semimonthly and in color, instead of just monthly and in black and white. A new monthly magazine was added, namely, *The Watchtower* in Tswana. Printing of a special Cibemba edition for Congo (Kinshasa) was started in May 1965. The full title of the regular Cibemba edition is *Ukupungu lwa kwa Kalinda*. But because of the prejudice in the Congo against the name "Watchtower," the title of this special edition was just *Kalinda* (meaning "watching" or "to watch"). In 1966 another South African vernacular issue of *The Watchtower*, in Sepedi, was added to the printing list. So by 1970 the factory was printing 24 issues of *The Watchtower* and *Awake!* in 10 languages, and 15 different issues of *Kingdom Ministry*. Apart from this, the factory was also kept busy with the printing of a number of booklets in the vernacular languages and a "mountain" of forms, programs, leaflets and posters.

In 1960 the ban on the Society's literature was lifted in the three protectorates, Basutoland, Bechuanaland and Swaziland. Thus this spiritual food could flow freely to them. But how were the brothers doing in these countries?

BLESSINGS AMID HARDSHIPS IN BASUTOLAND

The brothers in Basutoland (now Lesotho) really appreciated the semimonthly *Mohula-Qhooa* (the Sesotho *Watchtower* magazine). This was reflected by their attendance at their *Watchtower* magazine studies. In 1960 there was a band of 135 publishers and 15 pioneers taking care of the spiritual needs of a population of 634,000 in this country, and pushing ahead in the face of many difficulties.

By this time the "winds of change" had reached this small British protectorate, stirring up the spirit of nationalism and the desire for independence, which was further fanned by the measure of self-government they obtained in 1960. Civil service was being "Africanized," with Africans taking over from Europeans. Many felt that "self-rule" and "independence" were the magic passwords to freedom and prosperity. But Jehovah's witnesses continued to point to God's kingdom as man's only real hope.

Most of the people in Basutoland live in scattered villages, called "kraals," in the mountains, some so high up that they can only be reached on foot or by pony. In some cases, it took the circuit overseer five to six days to reach isolated groups.

The pioneers did a wonderful work in spreading the good news of the Kingdom in the isolated nooks and corners of Basutoland. One special pioneer couple was assigned to the area of Mokhotlong, right on the "roof of southern Africa," at an altitude of 10,500 feet in the Drakensberg range. The husband, Philemon Mafereka, had to cross several mountains just to go to conduct one study. Starting at 4 a.m. and walking fast, he would get there by 8:30 a.m. He usually came home that same evening and went in another direction the next day. Their efforts were richly blessed, for within two years he and his wife had ten others sharing with them in the Kingdom work.

Yes, in Basutoland the publishers of the good news often walk two or three hours to their territory and then spend up to six hours at a time witnessing. It is not practical to return for a meal halfway through the day, and so they have learned to work through the day and return in the early evening to cook and eat. Because of the distances between the villages, one may reach only six houses during six hours of work. But these people, too, need to hear God's Word.

The brothers living in such isolation certainly appreciate the importance of assemblies. But attending assemblies requires great effort and these brothers are real examples to us. One special pioneer walked for four days, crossing mountains and swimming flooded rivers, to get to an assembly of Jehovah's people. A sister rode alone on horseback for three days, then traveled a full day by bus to get to an assembly. And another sister, six months pregnant, walked twenty-five miles through mountains and snow to get to a circuit assembly. Even a newly dedicated brother walked more than eighty miles through the mountains, with the special pioneer who had helped him, to get to an assembly where he could symbolize his dedication.

Some new ones have had to get their marital affairs in order before they could share in the preaching work and qualify for baptism. In one case, the European district overseer drove into the mountains the week before an assembly and brought a man and his "wife," who already had three children, to the nearest district commissioner so that their marriage could be registered, qualifying them for baptism at the circuit assembly.

MAINTAINING NEUTRALITY

In 1966 Basutoland became the independent state now known as Lesotho. At that time there were 266 Kingdom publishers, and these, because of their absolutely neutral stand, had won the respect of many in authority. But during a district assembly at Maseru, the capital, a police officer and three jeeploads of policemen charged into the hall, ordering that the meeting be stopped. The brothers in charge could not see the chief of police until the next morning. However, he was acquainted with the Witnesses and soon dismissed the false charge that someone was supposed to have said from the platform that the Lesotho government should be destroyed. The same officer who stopped the meeting was then instructed to provide guards for the assembly to protect the Witnesses! Of course, they had nothing to do, and the brothers took the opportunity to give each one a thorough witness.

The brothers' strict Christian neutrality in Lesotho proved to be a real protection for them during a period of political unrest and a state of emergency. During this time a great purge was on against those who were not supporters of the government of Headman Jonathan. It was reported that at night the grass-roofed huts of members of the opposition were barricaded and set on fire, burning whole families to death. Not one of Jehovah's witnesses suffered this fate.

As a result of the neutral stand maintained by true Christians, however, some hardship did come upon them. In 1970 Lesotho experienced a severe food shortage due to years of drought. However, during 1970 they had good rains, but it was decided that only supporters of the government would be given seed maize. Because Jehovah's witnesses are neutral, they could not obtain any. The brothers in the Republic of South Africa heard about this and arranged for a relief fund to help their brothers in Lesotho. This was announced at the "kickoff" meetings for the national assemblies in Johannesburg and it was suggested that all the donations in the boxes at these meetings go for the relief fund. The response of the brothers was overwhelming—R1,714 was contributed and the contributions kept streaming in. In fact, the office had to send out a circular telling the brothers that they had given "enough." Within a week a European brother in the Orange Free State obtained the needed seed maize and took it through to our brothers in Lesotho. All the needy ones also were provided with cash to buy

food until they could supply their own needs. This made the brothers in Lesotho realize more than ever how much their European and other brothers in South Africa care for them and it made them feel even closer to them.

One of the sisters from Lesotho who benefited from this loving arrangement later said: "We reached the point where we had nothing in our house, not even ten cents to buy some mealie meal [cornmeal]. Then the money for food arrived from our white brothers in South Africa. I could only cry and not say anything. The other Witnesses and I were able to overcome our immediate problems, and so, through Jehovah's provision, we are able to be at this assembly to enjoy also a spiritual feast."

NOTABLE MILESTONES

At the time when Jehovah's organization was providing relief from material famine in Lesotho, Jehovah also provided a wonderful spiritual dish for those hungering for the truth. This was in the form of the book *The Truth That Leads to Eternal Life* in Sesotho, which arrived about the middle of 1970. With this wonderful aid and the six-month study program, growth was seen. A milestone had been reached in Christian activity.

The year 1972 saw another noteworthy milestone in the development of the work in Lesotho—the erection of the first real Kingdom Hall in this country. The need for a Kingdom Hall in Maseru, the capital, had become evident when the average attendance at the *Watchtower* study rose to 170, with attendances often over 200. Sandstone, freely available from the nearby mountains at the cost of fetching it, was used for the walls, the stone being hewn into the desired shapes by experienced brothers.

Everybody helped with the building. Apart from providing meals for the builders, the sisters, in traditional style, carried jars of water on their heads for as much as two miles to the building site. Children helped by rolling drums of water to the site and some elderly brothers walked up to twenty miles to have a share in the building work. To stamp down the ground in preparation for the pouring of the concrete floor slab, the sisters sang Kingdom songs and danced to the rhythm of these on the floor area. Today the brothers are happy for the use of a Kingdom Hall that can seat about 250 persons—a sturdy structure that cost only about \$845 to erect!

As in other developing African countries, nationalism sometimes presents difficulties at school for the children and elsewhere for the brothers in general. Recently, for instance, violence erupted on the day that our district assembly ended. On returning home, a new brother, who had formerly belonged to the political party that started the uprising, found soldiers and the local court waiting for him. The question was, What had he been doing during the rebellion? He told them that he had attended the assembly of Jehovah's witnesses. But that was not enough. They wanted proof. With soldiers accompanying him, the brother was permitted to get his assembly program. After the entire program was read, the chief declared the brother innocent and even encouraged him to continue his preaching activity. The villagers marveled at this, saying: "The God to whom you are praying is the living God!" How grateful this brother was for having attended the assembly!

The latest peak of publishers in Lesotho is 688 and the work continues to move ahead under the blessing of Jehovah. Yet, with one publisher for every 1,477 of the population, it is evident that much remains to be done and our constant prayer is that Jehovah will speed up the work in his own time and way.

BAN LIFTED IN BECHUANALAND

In Bechuanaland (now Botswana) news of the lifting of the ban in 1960 was slow in reaching some parts of this vast country. Some of the chiefs were still making it difficult for the brothers in their areas.

One of the European district overseers from South Africa, Dennis McDonald, had an interview with the brother of the paramount chief, Seretsi Khama, to explain our work. He gave Brother McDonald four signed copies of a letter stating that our work should not be hampered. This helped considerably to change the attitude of the chiefs and made things easier for the brothers.

In the early 1960's the majority of the congregations and isolated groups were along the railway line. Hardly anything had been done in the interior, except at Shakawe and Maun in the northwest. Brother B. Mchiswe, a special pioneer, worked for some time in Maun. He stuck to his assignment even though food was scarce and for a whole year he ate nothing but mealie-meal porridge (maize porridge) without sugar or milk. This brother made good use of the *Watchtower* magazine in Tswana, built up a route and delivered each new issue as it arrived. A preacher in the London Mission

who enjoyed the magazine even held it up in the church and exhorted his audience: "If you see the man of the Watch Tower with this magazine, you must take it and read it." So some came to the pioneer's house for their copies, and he started studying with them.

In a little isolated group at Shakawe, northwest of Maun, and way out in the Kalahari Desert, none had been baptized because they could not attend an assembly and the local queen or chieftainess had prevented the circuit overseer from visiting the group. So they all cooperated and paid for one of their number to attend the assembly at Mahalapye, almost 700 miles away, where he was baptized.

CIRCUIT WORK

Can you imagine what is involved for a circuit overseer to visit these isolated brothers? It means traveling no less than 600 miles on the back of a huge four-wheel-drive truck that can plow its way through the sand, riding day and night, in the heat of the day and the cold of the night. Sometimes Adam Mahlangu, the circuit overseer in 1964, spent up to ten days of his working month on the back of a truck so that he could visit these isolated ones.

Brother Mahlangu, who relates how wild and primitive it is in the northern parts, writes: "When I give a talk up at Shakawe, they always think I am some kind of chief just because I wear clothes." People there wear hardly any clothes at all. He had much difficulty in trying to get a well-organized public meeting going; first to get the people together and then to keep them quiet during the talk. They were not used to sitting down and listening to someone else. So, when the talk started they considered it a good opportunity to discuss with their neighbors the points that were being brought out. But the visits to these isolated ones resulted in two persons dedicating their lives to God and a total of six sharing in the work.

On one occasion during a severe drought in 1965 to 1966 water was so scarce that it was impossible to find water to baptize some candidates at an assembly. Another time, in Francistown, the brothers also had great difficulty. Brother Piet Wentzel, the district overseer at the time, reports that the first pool they went to was dry. So he took the two candidates twenty miles in his car to a water hole in the dry riverbed, but that also was dry. Another five miles brought them to a muddy pool, quite black in appearance from the cattle standing in it. But it did not deter these young men. It

was water and there they were baptized in symbol of their dedication to do Jehovah's will.

WITNESS WORK ADVANCES IN BOTSWANA

When Bechuanaland gained its independence it changed its name to Botswana. This political change did not alter the living conditions of the people much, although it did have an effect on the preaching work. The new independent government became very strict with Africans who were not Botswana citizens, and a number of pioneers from South Africa were deported.

What is it like to witness in Botswana? The usual custom requires introductory greetings during which each one inquires about the health of the other. This having been concluded, benches are brought forth for all to sit on. The rest of the family plus any visiting friends are called, quite often as many as twenty persons. Most families have their own copies of the Bible and are willing to get their own Bibles and follow along.

In Botswana it is the custom for parents of a boy to pay a deposit of £4 plus a blanket and a dress for the girl whom they wish their son to marry. This is done when she is only ten years old. Thereafter, the boy's parents continue to support the girl until she is ready for marriage. This is done without consulting the girl. When a fifteen-year-old girl came to a knowledge of the truth, she informed her parents that she did not wish to be unequally yoked with an unbeliever. The parents tried to force her, in view of the money already paid for her, but when she successfully convinced them from the Scriptures that such an arrangement was wrong, they permitted her to have her way.

Because of the difficulty in finding a suitable place for assemblies, and always having to spend a lot of time erecting temporary structures, the brothers were encouraged to build their own Kingdom Hall in Mahalapye. This they did. The brothers made and baked their own bricks. It took a number of years to complete, and then in 1967 their Kingdom Hall was used for an assembly.

Have you ever wondered about the Bushmen of Botswana and whether any of those hunters with bow and arrow, whose click language is only now in the process of being put in writing, would become part of the New Order society? Well, the truth found a local man living consensually with a Bushman woman. A Bible study was started and soon they learned that it was necessary to get legally married. Would this man marry the Bushman woman? Yes, he did and both

of them were immersed at a circuit assembly. Within a year they learned to read and write and began giving a fine witness to all in their community, making disciples of still others.

In 1972 some capable European brothers and their families from South Africa responded to a call to move to Botswana to assist the brothers there. Of course, it meant some sacrifices, some even giving up pioneer service because they could enter the country for an extended period only if they had secular work there. But what fine work they and some brothers from Britain have done to build up the brothers there! Some of them have moved even to very remote parts of the country. Their presence was and is much appreciated by the brothers, and the work moved ahead.

QUESTION OF LEGALITY RAISED, THEN SETTLED

Then came a shock. A refusal on the part of the government to register Jehovah's witnesses as an acceptable organization in terms of a newly published law led to the organization's being declared illegal on July 20, 1973. Mere membership in such an "illegal" organization carried with it a penalty of up to seven years' imprisonment.

But the brothers were determined to carry on under the altered conditions. When first the possibility of a ban became evident, brothers from the branch office had a meeting with those having oversight of the work to give counsel and encouragement. Just before the ban became operative, by Jehovah's undeserved kindness, two circuit assemblies were held in Botswana, giving excellent encouragement and direction to all the brothers.

Legal proceedings were immediately initiated to appeal the government's decision on the basis of Botswana's constitution. What a joy it was when, on February 20, 1974, the government reversed its decision and registered Jehovah's witnesses as a legal organization! This did not just bring the brothers back to their situation before the ban. Now they were in position to make use of the privileges extended to registered organizations, including the bringing in of full-time preachers from neighboring countries.

In March 1975 they rejoiced in a new peak of 284 publishers. This means that there was a ratio of 2,220 people to one publisher. Truly, a vast work remains to be done in Botswana, but by Jehovah's undeserved kindness we are confident that it will be done.

CHRISTIAN ACTIVITY MOVES AHEAD IN SWAZILAND

In 1960 the Kingdom work in Swaziland was prospering, with an average of 380 publishers. Already the publisher-to-population ratio was the best of all the countries under the Elandsfontein branch. The ban on the Society's literature had been lifted and the stage was set for further growth.

One field in which little growth had taken place up until the 1960's was the European population. About that time a few European publishers moved to Bremersdorp (now called Manzini). Amongst them was Ian Cameron, a Scotsman, who had served in the Elandsfontein Bethel until his marriage to a South African girl. As he was unable to obtain permanent residence in the Union of South Africa, he decided to settle in Swaziland, so as to bring the message of God's established kingdom to the European population there. The small group of publishers at Manzini determined to work the entire territory of Swaziland, an area of 6,700 square miles. This entailed many a trip of well over 100 miles to make a return visit or conduct a Bible study.

The message soon began to strike a responsive chord. Vic Dunkin and his wife, Aileen, were assigned by the Society as special pioneers in Swaziland. The corrugated gravel roads across the lowveld, the slippery muddy roads through the Usuthu forest, the tortuous road to Goedegun and the steep mountainous road to Havelock all battered their motorcar and took their toll upon it. But Brother and Sister Dunkin persisted and soon they were rewarded by fruits for their labor. An English-speaking congregation was formed. Most of its members were persons who had learned the truth, or at least made a dedication to Jehovah, while in Swaziland. Although English speaking, the congregation was really a cosmopolitan one and its publishers represented a cross section of the British Empire.

This same cosmopolitan atmosphere is evident on the streets of Mbabane, where Swazis in their national costume brush past hippies and members of the American Peace Corps in outlandish dress as the latter gaze into shop windows. Inside the shop, a Portuguese businessman may be serving a smartly dressed African civil servant. This situation often calls for the publishers to carry literature in a number of languages.

On one occasion a circuit overseer and his wife came to a Portuguese railway community and, although they could not make themselves understood, they endeavored to share the Kingdom message. They were

able to offer magazines in the language of the people. At the second door a young girl acted as interpreter so that her mother could understand what the visitors were doing. After listening carefully, the mother took a book. Before they left, the young girl said: "I am coming with you and I am going to speak for you." She did just that. At the next five houses she explained the message, interpreting for the circuit overseer and his wife. At the end of each presentation she turned to the publishers, saying: "She wants one," meaning that the householder wanted a book. Six bound books were placed that morning with the help of this little girl!

CHRISTIAN NEUTRALITY DISPLAYED

In keeping with the worldwide decolonialization movement, Swaziland also was preparing for independence, and the people became more nationalistic. When election time came around, at one polling station the chief announced: "Before we all vote, there are certain people, Shadrachs, Meshachs and Abednegos, refusing to vote in the community. Let them come out one by one if they are still refusing to vote." The isolated publishers in the community stood out courageously. This prompted an interested person also to take a stand along with the Witnesses. Since voting is not compulsory, no action could be taken against these neutral Christians.

Just prior to the independence celebrations in September of 1967, Jehovah's people provided a fine demonstration of unity among different ethnic groups. The Swaziland English-speaking (European) congregation belongs to the eastern Transvaal circuit and so it was arranged for the whole circuit to have an assembly in Swaziland and to invite the African brothers to be present. The hall was too small, but this provided an opportunity to show real brotherly love. When it was noticed that many Europeans but not many African brothers were in the hall, the word was passed around to make room for the African brothers. What happened? Later, the African circuit overseer expressed his concern that too many African brothers were inside, while the Europeans were standing outside. The public talk in English and Zulu drew an audience of 652.

After the country gained independence, many of Jehovah's people were compelled to show where they stood on the neutrality issue. One of the district chiefs called upon a pioneer to attend a political meeting. When the brother did not attend, he was called before

the chief to account for his absence. He explained his position as a Christian neutral. The chief threatened to deport him but said that he would first refer the matter to King Sobhuza II, whom he planned to visit. King Sobhuza II advised the chief that Jehovah's witnesses should be left alone because they did not belong to any political party and were peaceful, neutral people.

The nationalistic spirit has prompted the revival of many tribal customs, such as the *umcwasho* law. This tribal law required that girls wear *umcwasho* during a two-year period ending in August 1971. *Umcwasho* is a form of ornamentation worn around the neck and has a symbolic significance. An engaged girl wore a combination of red and black, and all other unmarried girls wore blue and yellow. During this period all girls were to refrain from sex relations, except those already engaged, who were permitted to have intercourse with their lovers upon payment of R1.00 to the local chief. The institution of this arrangement had the purpose of honoring the local Princess Sidanda. Since it was a form of creature worship and condoned fornication at a price, Jehovah's witnesses refused to observe the *umcwasho* period and to wear the *umcwasho* around their necks. Although this was just a tribal law and could not be enforced by the law of the land, the firm stand of our young sisters brought hardship upon some of them. In one instance, a young girl, whose parents were not in the truth, spent ten days in prison for not wearing *umcwasho*. But the headmaster of the school that she attended successfully demanded her release.

The children of Jehovah's witnesses have been helped by proper parental training to realize the importance of worship that is pure and undefiled before Jehovah. (Jas. 1:27) Many had been participating in school hymns and prayers until they realized that this was a form of false worship. An increasing number then refrained from sharing in any religious exercises. This has resulted in many being severely beaten, and large numbers have been expelled from the schools they attended. When that happened, the brothers began teaching their own children privately or sending them to other schools.

BLESSINGS ABOUND AMID DIFFICULTIES

The *Truth* book in Zulu is another instrument that is proving to be a blessing to the brothers in Swaziland. Many say that it has helped them to understand the truth more clearly than ever before. Certainly, this

book is helping sincere people to learn the truth of the Bible and come onto the way that leads to eternal life.

During 1972, the brothers here held their last district assembly to date. After that the constitution was abolished and police permission became necessary for any large gatherings. Thus far, the police have adamantly refused to give the brothers such permission, even though they were registered as a religious organization in Swaziland in October of 1974. Difficulties have also been experienced in the holding of circuit assemblies. The only way these can be held is by breaking them up into smaller gatherings at the regular meeting places used by the different congregations.

The tract work met with enthusiastic response and a new peak of 750 publishers was reached in February 1974, when the first tract was distributed. Our brothers and sisters are very zealous, averaging close to 14 hours per publisher a month during the 1974 service year. In fact, there are now very few places in Swaziland where a thorough witness has not been given.

As in other lands the Kingdom proclamation has irritated the clergy of Christendom to the extent that they have made attempts to have our work banned. On April 2, 1975, the clergy made accusations against Jehovah's witnesses before King Sobhuza II, saying that they do not mourn when someone dies, but treat the dead disrespectfully. On this occasion only a few of our brothers were present. Hence, the king arranged for another meeting to be held on May 3, 1975, so that more people could be present and the matter could be discussed in greater detail. The meeting was held at Lozitha, out in the open, and all those who attended sat on the ground under a few trees. The king himself was not present at the meeting, but the Minister of Agriculture served as chairman. Anyone wishing to speak raised his hand and, if called on by the chairman, he could go up to the microphone to speak.

At first, when one of our brothers tried to present the truth about how Jehovah's witnesses feel when someone dies, he was continually interrupted. Nevertheless, during the course of the day some of our other brothers were able to speak. The brothers and sisters turned out in large numbers. In fact, the Witnesses far outnumbered the rest of the crowd. False accusations were made, saying that we kick the corpse when someone dies and throw the coffin into the grave, saying that the person has been defeated by the Devil. It was difficult to get the opportunity to refute these false accusations since the chairman would just call upon anyone whom he desired to speak. This meeting

lasted from around ten o'clock in the morning until six o'clock in the evening. Toward the end of the day, since the opposers realized that they could not condemn the Witnesses on the matter of mourning, they brought up other matters, such as their refusing to salute the flag, or sing the national anthem and do military service. By this time the sun was setting, so the chairman said that these other matters would be discussed on another occasion.

Some of the members of parliament, and especially the clergy, are determined in their efforts to curb the work that Jehovah's witnesses are doing throughout Swaziland. We leave the matter in Jehovah's hands, knowing that Jehovah will see to it that his will is fully accomplished.

ORGANIZATIONAL IMPROVEMENTS IN SOUTH AFRICA

The Kingdom Ministry School for congregation overseers got under way in South Africa during the second half of 1961 and had a pronounced effect on the brothers and the Kingdom work. The four instructors traveled around the country, and Kingdom Halls were turned into classrooms. This was necessary not only due to great distances involved, but also because of the population-movement control policy of the government, which restricts Africans in one area from going to another area for any length of time. All those who attended these classes expressed great appreciation for this loving provision of Jehovah through his organization.

In May 1961, the Union of South Africa became a republic. From then on more than ever before the spirit of nationalism manifested itself here too. At first it did not interfere with those who practice true worship, but later it did bring a real test upon those who have given their allegiance to Jehovah's kingdom, as we shall see later in this record.

Jehovah's witnesses had a marvelous opportunity to show their unity and Christian neutrality during their United Worshipers National Assembly held for the three main racial groups during October/November of 1961. The opening day of the European assembly here coincided with the general election day. A pamphlet on the assembly (*Which Government Will Bring Unity?*) was printed at the Elandsfontein factory and this was distributed by the tens of thousands. The result? Our largest attendance ever at the public talk! At the three assemblies the total attendance was

22,551! How different the peaceful association in unity among the various racial groups within the assembly grounds, in contrast to the noisy political division that existed outside!

In time, a number of adjustments were made at Elandsfontein. For instance, African brothers were called into Bethel to serve as translators and stenographers. The African stenographers would translate letters as they typed them, into either Zulu, Xhosa or Sesotho. So the brothers received specific counsel regarding their needs and problems. Most of the other vernacular translators were brought into Bethel too. When visitors now came through Bethel they saw European sisters serving as housekeepers and European brothers as janitors and laundry workers—activities viewed in South Africa as “native” work—and African brothers sitting behind typewriters!

MISSIONARY ENDEAVORS IN SOUTH-WEST AFRICA

Meanwhile, what was happening in South-West Africa? Three missionaries began working there in 1950. Starting from Windhoek, they gradually moved into other parts of the territory. In 1951 two of them moved north and were overjoyed at finding two “lost sheep” at Tsumeb, a copper-mining town. These once had contact with the organization and soon were helped to have an active share in the field service. Forty miles south, in Grootfontein, they found Brother and Sister Bogusch, who had been in contact with the truth in Germany. Having now made contact with the organization again, they started sharing in the service again. Two more publishers were located at Otjiwarongo. These had moved in from the Union of South Africa. Then a father and son were found who had been subscribers for *The Watchtower* for many years. Both progressed very quickly to the point of dedication.

What joy the three missionaries must have felt when, by the end of 1952, the number of publishers in the country had jumped to 29! It is true that many of these moved out, but the work during those years was not in vain. As one of the later missionaries put it: “Many seeds of truth have been sown here. As we attend national assemblies in the Republic [of South Africa], we are greeted by Witnesses who began their studies in Windhoek.”

In 1953 five more missionaries were happily received by the three already there. These missionaries settled in Windhoek, giving the other three brothers the op-

portunity to take up assignments farther north and south. In a matter of weeks, each of the new missionaries had eight to ten Bible studies, and from then on the work just blossomed forth.

But a problem continued to loom in the foreground—how to reach the African population effectively with the good news. George Koett, one of the early missionaries, had done some work among the Africans in the Windhoek African Location (township), but the authorities yielded to clerical pressure and canceled his permit to enter the Location. Efforts to get African pioneers from South Africa met with a refusal from the authorities. In 1959 the district overseer applied to the Native Administrator for permission to enter the Location, but he refused coldly. Later in the week, however, he went on holiday, and the town clerk was approached for permission to enter the Location. This was granted and the film “Happiness of the New World Society” was shown to 216 appreciative Africans.

Since 1953 Dick Waldron had repeatedly tried to get a permit to enter the African Location, but in vain. Then Dick and Coralie Waldron realized that they were going to become parents. Would they have to quit their assignment? No, they decided to stay. Later, news came that Coralie's mother, in Australia, had become very ill. Now the Waldrons decided to leave Windhoek, South-West Africa, and return to Australia. But on the week of their departure news came that a permit had been granted for them to work amongst the Africans and Colored! What were they going to do? Give the permit back, after having waited seven years to obtain it? Brother Waldron canceled his boat booking, and his wife and daughter went on to Australia alone. They spent four months there and then returned. In the meantime, Dick Waldron was able to spend much time witnessing to the Africans and Colored, with gratifying results. At their first circuit assembly for the Africans and Colored they had an attendance of 100 at the public talk.

REACHING THE AFRICAN POPULACE

In order to reach all the Africans, it was essential to get some literature translated and printed in their languages. But as yet there were no educated African brothers to undertake this task. Sometime before, under the direction of earlier missionaries, booklets were translated by worldly translators into Nama, Kwanyama and Herero. Although these were printed and distributed, they did not prove successful, since the trans-

lations were far too vague and inaccurate. Although worldly people had to be used again, there would have to be much closer supervision.

Dick Waldron says of efforts to get accurate translations: "Using mainly schoolteachers who were studying and had a little knowledge of the truth, I had to sit with them and work with them to make sure that each sentence was the truth. The Nama language has a limited vocabulary. For instance, I was trying to get the point across, 'In the beginning Adam was a perfect man.' The translator was scratching his head and said there is no word in the Nama language for 'perfect.' 'I've got it,' he said, 'In the beginning Adam was like a ripe peach.'" Despite the problems, though, eventually the tract *Life in the New World* was translated into Herero, Nama, Ndonga and Kwanyama.

Brother Erwin Schneid and his wife Gertrud and their daughter Karin had moved from Germany into the coastal town of Swakopmund in 1956. Their relatives were apprehensive about this move, and they themselves were not too sure of what to expect. What strange people were they to meet? What weird-sounding language would they have to learn? What dangers lay ahead in that "dark" continent? They landed at Walvis Bay and were met by white people speaking, of all languages, German! In fact, their new hometown, Swakopmund, proved to be a little town out of Germany, in building style, habits and the predominant tongue. Later, other members of their family also arrived, other interested ones were assisted to accept the truth and now it was possible to form a congregation.

Colored brothers from the Cape Province started moving into the territory in connection with the fishing industry, and they did much to spread the good news among the Africans, especially in Walvis Bay. A great number of these Africans come from their homelands, such as Ovamboland in the north, for one or two years only, on a work contract. Then they have to return. Thus many of them obtained some of the Society's literature and then took it back with them into Ovamboland. One of the Ovambos, Philemon Kalongela, fully accepted the truth in Walvis Bay, and was able to return to Ovamboland to preach. He actually worked there as a special pioneer for a while.

THE FIRST HOTTENTOT TO ACCEPT THE TRUTH

Ella Crighton was the first Colored person in South-West Africa to accept the truth. She could also speak

the Nama (Hottentot) language fluently. It was certainly appropriate, then, that she was the one to assist the very first Hottentot to accept the truth.

Few people can boast of as colorful a life history as that dear old Hottentot brother, "Oupa" (Grandfather) Jod. Captured by the Germans during the Hottentot wars when he was a young boy, he worked and lived most of his life in Windhoek. Incidentally, those wars ended around 1890. Although he had very little education, "Oupa" is able to read, write and speak, not only his own language, Nama, but also German and Afrikaans. When Sister Ella Crighton started a Bible study with him, "Oupa" Jod must have been deep into his seventies. He was a pillar of the church, and his withdrawal from Babylon the Great caused no little upheaval. Ministers from different parts of the country gathered at his house to persuade him to return to his former religion, but nothing would move him. Assisted by Ella Crighton, he was able to resist all their attempts. Relatives wept and pleaded, but to no avail. "Oupa" Jod had found the truth.

RECENT DEVELOPMENTS

Jehovah is speeding up his work in this country of such colorful variety in racial and national groups. By the end of 1973, he opened the way for a witness to be given to the Basters in the Rehoboth area. Until that year no witness of Jehovah had been granted permission to enter the area for the purpose of preaching the Kingdom message. In the northern part of the territory, where there is a "preserve" of approximately half a million Africans, the work is beginning to gain a small foothold. Four groups of publishers are operating in Ovamboland now and a special pioneer living just across the border serves them regularly as a temporary circuit overseer. Although Jehovah's witnesses are seizing every opportunity to get the good news to the people in this "preserve," they hope and pray that the door will open wide for them to send full-time workers into that relatively vast area.

From one lonely voice declaring the truth in South-West Africa in 1947 a beautiful expansion has taken place. That one voice has now expanded to a peak number of 322 Kingdom proclaimers in March 1975. If it be Jehovah's will also to open up more fully the territories in the north, then we can expect the full harvest from that part of the field too.

FAITHFUL ONES ENJOY PRIVILEGES

In South Africa, too, there are wonderful examples of elderly publishers like "Oupa" Jod of South-West Africa, and some of them are right in the pioneer ranks. They have enjoyed many privileges in Jehovah's service. One of these old faithfuls, Annie Moseleba, an African sister, was the oldest special pioneer. In 1966 she passed away at the age of ninety-one after eighteen years of pioneer service. Because of her old age, she was very highly respected by the people of her community and had excellent success where other publishers failed. She helped scores of people into the truth during her pioneer career. In just one year she helped eight people to take a firm stand for the truth, and conducted thirteen home Bible studies.

Another faithful example in South Africa has been Brother George Phillips. From 1927 on he served as branch overseer and the brothers got to love and respect him deeply for his devotion to Jehovah and the example he set. He proved himself to be a real fighter for the truth, a brother with stick-to-itiveness, always loyally supporting Jehovah's organization. He piloted the work through those early beginnings and the difficult nineteen-forties. He saw the organization in South Africa grow from a handful of publishers to over 20,000 in 1966. Even though he found it necessary to leave Bethel at the end of July 1966 Brother Phillips' heart was still in the full-time service, and after a short period he was serving as a pioneer in the Strand, near Cape Town.

There was a very capable brother available to take over the branch from Brother Phillips, namely, Harry Arnott, former branch overseer of Zambia, who, with his wife, had been deported from that country the previous year. He was well known to the brothers in South Africa, having served this country for many years as zone overseer. Brother Arnott had the full confidence of the brothers and for two years served as branch overseer until he too had to relinquish this privilege of service due to the expected arrival of a firstborn.

From June 1968 onward Brother Frans Muller has been serving as branch overseer. Since 1960 he had been the assistant to the branch overseer, and serving on the service desk. Brother Muller had served the whole country as either circuit or district overseer before he and his wife were called into Bethel in 1959.

These quick changes from one branch overseer to another had no adverse effect on the work. Everything continued to run smoothly. It just proved to all the

brothers once again that Jehovah's work does not depend on any individual, and that Jehovah can use anyone who is willing to be used by him.

"TRUTH" BOOK AIDS SHEEPLIKE ONES

During the district assemblies in 1968 the book *The Truth That Leads to Eternal Life* was released and the six-month Bible study method was introduced. Things started happening!

Literature placements in the Republic of South Africa skyrocketed. Return visits and Bible studies increased. When the *Truth* book became available, the shipping department at the branch experienced something they had never seen before. During the period 1960-1967 an average of approximately 90,000 books had been shipped out per year. But in 1968 it jumped to over 125,000. Then the *Truth* book appeared in Afrikaans in 1969 and at the end of that year it was released in Zulu, Xhosa and Sepedi. During the 1970 service year the branch shipped out more than 447,000 books!

With the *Truth* book available in so many of the vernacular languages, a special effort was made to reach as many farmers as possible on large stretches of land in this country. Most of these farms are miles apart and can be reached only by car. At the Society's branch office these farm territories were mapped out and congregations were encouraged to apply for farm territory. The response was good. Some congregations accepted territory more than 200 miles from their homes. Thousands of miles were covered in order to reach these farmers with the good news of the Kingdom. One car group covered about 200 square miles, visiting 100 farms and placing 90 *Truth* books. Many truth-hungry people have been found and assisted by means of correspondence or by return visits from these brothers.

THE PORTUGUESE FIELD IN SOUTH AFRICA

In the story of Angola, we mentioned that Henrique Vieira visited Luanda on his way to South Africa. He settled in Johannesburg, and served in one of the congregations there. But Brother Vieira was not the only immigrant from Portugal. Due to South Africa's prosperity and fine opportunities for employment, thousands of Portuguese, Greeks and persons of other nationalities have moved in from Europe. It is estimated that there are about 80,000 Portuguese people living on the Reef.

By 1965 Brother Vieira and his wife already began to find good interest among these Portuguese immigrants. Very few of them learned English, and so it was felt that there was a need for some Portuguese-speaking Witnesses to help these people get the Kingdom message. In January 1966, a group of eleven Portuguese publishers was formed in Johannesburg. In Johannesburg the Portuguese are not all located together in one place, so publishers often spent a whole morning locating and witnessing to one or two families, and some Sundays they did not find any at all. In spite of this, the little group grew very rapidly and by the end of 1967 a new congregation was formed with some 50 publishers.

There was steady growth within the Portuguese field thereafter, not only in and near Johannesburg, but elsewhere. In other cities of South Africa there are also Portuguese immigrants. So, before long, there were groups of Portuguese brothers in Durban, Port Elizabeth, Cape Town and Bloemfontein.

From time to time these Portuguese brothers go home for a visit and always do so with the main objective of witnessing to their families and friends in those Catholic towns and villages of Portugal. For instance, when one new brother and his wife went back to Portugal on a vacation, they were wondering how they might start witnessing to their family. To their great surprise and delight, one of the family members started witnessing to them! One can imagine what a happy family reunion that was!

GREEK FIELD IN SOUTH AFRICA

Early in 1969, a small Greek congregation was formed in Johannesburg to care for the interest among the Greek community of approximately 30,000 on the Reef. At that time there were only twenty-four Greek brothers reporting field service. But after only sixteen months this congregation had grown to sixty-two publishers, including five regular pioneers, and every month three or four temporary pioneers. Here was another fine start, in an important field of service.

The Greek population is scattered all over the Witwatersrand, over a stretch of more than sixty miles. So, by means of a telephone directory and the help of the English- and Afrikaans-speaking congregations, the Greek congregation began compiling an "address territory" of all the Greeks. Not long after the forming of the Greek congregation in Johannesburg, small groups of Greeks were built up in a few other places, even as far afield as Durban. These people, who have

been under the heavy yoke of religious bondage to the Greek Orthodox Church, quickly recognize the truth and do not dally in making a decision. Almost from the time a Bible study is started with them they begin attending the meetings and witnessing to their friends and relatives.

ASSEMBLIES WITH INTERNATIONAL ASPECTS

With all these foreigners coming along, assemblies in South Africa are taking on a real international flavor. At district and national assemblies, there are special stands for these brothers where a program is presented for them in their own language.

Talking about an "international assembly"—the "Peace on Earth" International Assemblies in 1969 overshadowed everything previous in the theocratic history of South Africa. First there was the anticipation. Then there was the realization, when over 500 brothers from South Africa attended the London assembly and quite a number went to the assemblies in other parts of Europe, including the mammoth convention in Nuremberg.

For some, this was not their first international assembly. But for most of the delegates, the 1969 "Peace on Earth" Assembly in London was the thrill of a lifetime. Among these were the first African brothers from here ever to attend an international assembly. Ten of them were full-time workers who were sent by the Society by means of the convention travel fund. They were absolutely overwhelmed by this experience. For many it was the first time they had a close-up view of a plane, let alone travel in one. Yet, the novelty of air travel was not the thing that impressed them most. Of course, the spiritual food received at the assembly was most impressive and beneficial. But these African brothers also were moved deeply by the love and hospitality they received from their white brothers on the plane, and the experience of staying with white brothers in their homes in England, something that is deprived them by law in the country of South Africa. Nicolson Makhetha of Lesotho, when asked what impressed him most, apart from the assembly program, said: "To be with European brothers in their home and see how they apply the counsel of family life received from the organization."

This experience proved to the African brothers that Jehovah's witnesses are indeed the same all over the world, and they came back with much to tell the other African brothers. How grateful they were for the gen-

erosity of their fellow Christians that made it possible for them to have this experience!

The delegates to the "Peace on Earth" International Assemblies enjoyed the spiritual fare so much that they looked forward to enjoying the same program again at the South African "Peace on Earth" National Assemblies from December 31, 1969, to January 4, 1970. And what huge audiences! The combined attendance for the three public meetings was 45,821, with 1,294 baptized.

FINE ADVANCEMENT ON ST. HELENA

At the international assembly in London, July 1969, some of the brothers from South Africa met George Scipio and his daughter from St. Helena. Brother Scipio could tell them that witnessing to the same people year after year on a small island such as St. Helena is a real test of faith and endurance. Nevertheless, marvelous progress has been made there over the years.

The territory has been so well worked, and our literature so well distributed, that when a householder is asked to get his Bible, it is not uncommon for him to come out with a copy of the *New World Translation*. With the arrival of the *Truth* book, the Bible study average went up to 1.2 per publisher in 1969. Quite a number of persons who had known the truth for some time were helped to take a definite stand. This book also helped to revive inactive publishers.

As their ranks continue to swell, the chorus of Kingdom proclaimers becomes ever louder on St. Helena. A peak of 99 publishers was reached during the 1975 service year. The territory has now shrunk to the point where every publisher has, on the average, a territory comprising 51 persons. And still good interest is being found.

ASCENSION ISLANDERS HEAR THE GOOD NEWS

The first time a report was received from this island about 700 miles northwest of St. Helena was in 1965. It was from Sister B. Taylor whose husband was working for the Cable and Wireless Company and who had been sent there by that firm. At that time the population of this island of approximately 34 square miles was just over 300. It was a real challenge to this sister to work all alone. But she accepted it and averaged 23 hours and three Bible studies each month.

By 1968 the population on the island had grown to 2,000. That year Sister Taylor went to England for a visit. So, George Scipio from St. Helena went over to

care for the interested ones. His comment: "The people on this island are like sheep without a shepherd." The interest he found caused Brother Scipio to move his whole family over to Ascension Island. This was a great boost for the work.

In one case a home Bible study had to be conducted at 10 p.m. because the man worked shifts until after nine o'clock some weeks. As it was very hot, they used to have the study on the veranda, in the open, where the neighbors could see them. This resulted in ridicule from the neighbors. As the man progressed and realized he was learning the truth, he commented: "Now I see why more people are not Jehovah's witnesses, because they are afraid of what their neighbors would say and think." The family began attending meetings and enjoyed them. After hearing at the Tuesday book study how urgent the time is and about the work still to be done, the man started witnessing to all his workmates the next day and was overjoyed to find one man who asked for a Bible and book so that he too could study.

Brother Scipio and his family had to return to St. Helena after nine months. However, they kept in touch with some of the Bible students by writing letters. One of these interested ones was a young man who had come to the pioneer's home during a morning break at work and asked if he could have a glass of water. The next day he came again for a glass of water, stood there for a while and then nervously asked the pioneer's wife if she had any Bibles to sell. Immediately he was supplied with one and was invited to the book study. He got himself a book and came. The pioneer's thirteen-year-old son started a study with him and he made steady progress.

After Brother Scipio left, this young man took a firm stand for the truth. When he was asked by his employer to paint military or church buildings he refused. Even the head foreman with all his arguments could not make him change his mind.

We have not received any field service reports from Ascension Island for the last three years. The sole publisher on the island made regular trips to the United Kingdom and reporting was rather irregular. Though we are not sure what happened to her, perhaps Jehovah yet knows of sheeplike ones there to be brought 'into the pen.'—Mic. 2:12.

UPHOLDING GOD'S LAW ON BLOOD

From time to time the blood issue comes to the fore in South Africa. To illustrate: An African sister, six

months pregnant, suddenly started hemorrhaging. At the hospital the doctors ordered a blood transfusion. Brother and Sister Marsh explained their Scriptural position, only to be ridiculed by the doctors and nurses. She was examined every half hour. Later, one of the nurses informed her that she could not detect the fetal heartbeat and believed that the baby had died inside her. The doctor now wanted to remove the "dead" fetus, but not without a blood transfusion. Although the sister said she could still feel fetal movements, the medical staff insisted that the baby was dead.

Brother and Sister Marsh left that hospital and went to another. En route the brother encouraged his wife to remain faithful, come what may. On arrival at the other hospital, their stand on blood was explained and the nurse on night duty asked them to sign a statement to that effect. An examination revealed that the baby was still alive. Treatment was given and our sister made rapid recovery, but had to come in every two weeks for a checkup. The doctor agreed to perform a cesarean section without blood. When the time came for the delivery, the sister was admitted to the hospital. But while the staff was preparing for the operation, she gave normal birth to twin boys. How happy this brother and sister are that they remained faithful to Jehovah's law!

INDIAN FIELD PROVES PRODUCTIVE

There is quite a large Indian population in South Africa, and in recent years many of these people have come into the truth. There are now a number of Indian congregations in the Transvaal and Natal. Formerly, some of these persons were Hindus, some nominal Christians and others Moslems. Now, however, they unite with the rest of Jehovah's servants in South Africa in worshipping Jehovah with spirit and with truth.—John 4:23.

EXPANSION ONCE AGAIN

For many years the brothers in South Africa and neighboring territories had been looking forward to another visit from the Watch Tower Society's president, N. H. Knorr, who had last been in South Africa in 1959 when he arranged for the extension of the branch quarters. It was time again to expand the Bethel facilities, which by 1970 were taxed to their capacity, with 68 members in the family. When the June 1970 *Kingdom Ministry* announced that the district assemblies had been canceled in favor of a national assembly,

hopes were running high that there would be a visitor from Brooklyn. But it was not until November that the *Kingdom Ministry* announced: "Brother Knorr Is Coming!" The brothers were overjoyed and nothing could stop them from coming to the "Men of Goodwill" Assemblies that were arranged for January 7-10, 1971.

Due to racial segregation in South Africa and the fact that the various racial groups live in separate townships, three different assemblies had to be arranged. The Europeans met at Milner Park Show Grounds, the Colored in the Union Stadium in the Colored area, and the African brothers met in Mofolo Park in the huge complex of Soweto where hundreds of thousands of African people live.

Mofolo Park is just an open park flanked by trees, with no facilities whatsoever. So, the African brothers, with the help of many European brothers, undertook the gigantic job of constructing seating for 30,000 people and setting up various departments. They even installed flush toilets for the anticipated crowd. Municipal officials who visited the site made the remark: "We are amazed at what you are doing. Why, you have built two cities!" They were referring to the Zulu and Sesotho sections of the park.

At these assemblies something was tried for the first time with great success. That was to use one set of players to pantomime the action of a drama, while the dialogue was heard simultaneously in two languages in different sections of the stadium. This was a tremendous task, involving many hours of work. But it was greatly appreciated by the brothers who could all benefit from the excellent lessons of the dramas in their own languages.

Brother Knorr was kept busy racing from one assembly to another, to be on time for his parts on the different programs. His extemporaneous talk, "This Is the Way," was especially appreciated, and the brothers long afterward continued to talk about the wonderful counsel they received through it. The public talk was the grand climax. At the Colored assembly 2,770 attended, 12,252 at the European, and 33,757 at the African, making a grand total of 48,779! This was a wonderful attendance when it is considered that there were only about 22,000 Witnesses in South Africa at the time.

In his very encouraging closing remarks Brother Knorr told the assembled brothers of plans to expand the Society's factory, office and Bethel home at Elandsfontein. He also explained how the publishers could help.

The Bethel family itself greatly appreciated Brother Knorr's visit to the branch. He observed that the family consisted mostly of young people. Nearly all of them had been reared by dedicated parents and they were happy to be at Bethel.

The Bethel family at Elandsfontein has some older ones too. For example, there is Andrew Jack, now eighty years of age and still doing a full day's work. Gert Nel, our former "servant to the brethren," still translates *The Watchtower* into Afrikaans, although he is now seventy-one years old. The family at Elandsfontein is happy, dwelling and working together in unity. The family includes fourteen African brothers and sisters. There is a warm spirit of love and unity in the family, in spite of the fact that its members come from so many different backgrounds. While English is the official language of the Bethel home, this family serves people in many languages—Zulu, Sesotho, Xhosa, Tswana, Sepedi, German, Greek, Afrikaans and Portuguese. They are happy to serve their brothers, not only in South Africa, but also in the Congo (Kinshasa, now called Zaïre), Mozambique, Rhodesia and Zambia, for whom they do printing.

When Brother Knorr informed the brothers of the size of the extension to the buildings at Elandsfontein and that the brothers were going to build the extension themselves, the response was overwhelming! Contributions started pouring into the office. So many offers of loans were received that the Society's branch office had to tell the brothers they had enough. But at that time there was a scarcity of cement in the country and the brothers were wondering whether they would get all the cement needed. Just then an Indian brother phoned and asked them please to pick up a donation of 500 bags (50 kg. each) of cement. Others offered their trucks to do transport for the Society, one brother transporting from forty miles away all the face bricks they needed. An African pioneer sister paid a firm to deliver 20 cubic yards of building sand. The brothers were indeed offering their material things willingly for the expansion of the Kingdom work.—Prov. 3:9, 10.

A number of well-qualified builders, carpenters, electricians, and other artisans made themselves available for the whole period of building operations. Others came for several months. Hundreds from nearby congregations helped over the weekends. The response was marvelous. Toward the latter part of the building work, when lots of help was needed in cleaning up, there were sometimes as many as 200 helpers on the job.

The brothers thoroughly enjoyed working together, and a grand spirit of peace and unity prevailed among them all.

Very few things were done by outside firms, as there were brothers who could do almost anything—yes, the architect, engineer, electricians, plumbers, carpenters, and so forth, were all dedicated brothers, happy to have a share in the building work. Also, this building project provided a fine opportunity for brothers of the various races to work together in Kingdom service. Because of segregation laws, they generally meet separately, each one in his own community and language group, but here African, Colored, Indian and white brothers were working together in a unity that this world can never achieve.

To illustrate the generosity of the brothers, note what took place on the day they poured the concrete slab on the first floor. There were many brothers on hand to help, in fact, so many that some were given other work to do. Work commenced at 6:00 a.m., while it was still dark, and by 4:30 that afternoon 184 cubic meters of concrete had been placed and the slab was finished. The brothers were happy and there was such a marvelous spirit prevailing among them that many wished to supplement their contributions of labor by financial donations. When they came to the end of the day, they found that, with the discount, the slab cost about R3,300 and when the contributions from these workers were added up, they exceeded that amount! What a marvelous spirit!

Support came from everywhere. A heartwarming letter was received from two young sisters on St. Helena island who wrote: "Dear Brothers, Please accept this as a donation toward the building fund. Sandra and I made a bag from nylon string and sold it for £1. I am nine years of age and Sandra is six years. Christian love."

Building operations were started on May 6, 1971, when the approved building plans were received. By October the branch overseer was hurrying the brothers to get the building finished by the end of December. "Why the hurry?" some brothers would ask. But they kept at the job, and building work was just about completed by the end of December. Only the finishing touches, painting, and the like, had to be done. By Sunday, January 30, 1972, the job was completed and many of the older members of the Bethel family had moved into some of the seventeen beautiful new bedrooms in the new wing of the Bethel home. The factory was now enlarged by over 9,000 square feet.

On Monday morning, January 31, 1972, the branch overseer announced that a few hours later the Society's president, N. H. Knorr, and the Brooklyn factory overseer, M. H. Larson, would be arriving at the Jan Smuts Airport for a visit to South Africa. What a surprise! And what a wonderful visit that was! Brothers Knorr and Larson were delighted with the building and so were the 577 brothers who attended the dedication of the new structure on Wednesday evening, February 2.

All of this was accomplished because Jehovah's people offered themselves willingly. (Ps. 110:3) Now they have a beautiful building, built by dedicated hands, and that for about half of what it would have cost if a commercial firm had done the work. All praise to Jehovah for the willingness manifested among his dedicated servants!

NEUTRALITY AGAIN BECOMES AN ISSUE

During 1972 the neutral stand of the young brothers became quite a hot issue in South Africa. Formerly, Jehovah's witnesses received exemption from military service; but now, due to much political activity in Africa, every young white male was to undergo military training. Because these young brothers refused to do this, they were invariably sentenced to ninety days' detention in barracks where they would be locked up in their underwear because they refused to put on a uniform. However, before the ninety-day sentence was up, they would again be asked to don the uniform and, if they refused, they would be given another sentence of ninety days. It appeared that those young brothers would be kept in prison indefinitely.

As time went on, more and more publicity was given to this issue and fair-minded persons spoke up on behalf of the Witnesses, even in Parliament. Eventually, the law was changed. Now any brother who refuses to undergo military training is sentenced to detention barracks for one year, after which he is exempt from military service. Whereas neutral Christians formerly were kept in solitary confinement, they now are assigned to look after themselves in one section of the detention barracks where they do some gardening for themselves, in addition to doing nonmilitary work on rugby grounds and other general sports grounds.

AIDING NEEDY BROTHERS

On October 13, 1972, newspapers in South Africa carried reports telling of the persecution of Jehovah's

witnesses in Malawi and that they were fleeing into Zambia. The South Africa branch contacted the Society's Zambia branch to inquire in what way the brothers in South Africa could be of help.

After an on-the-spot check, the Zambia branch sent a cable to South Africa: "Malawi refugees urgently require waterproof shelters. Can you obtain army surplus tents, heavy-gauge P.V.C. or plastic sheeting, canvas ground sheets or similar? Telephone details for import licence. Approximately 7,000 persons involved." On the 18th of October, an appeal went out to the congregations of Jehovah's witnesses in South Africa. The response was quick and generous. From all over the country, money and clothing poured into the Society's office at Elandsfontein.

Over a thousand ex-military tarpaulins were bought at a sale. Many of these had small holes or tears and these had to be repaired. The weekend of October 21-22 produced a scene never to be forgotten. A steady stream of cars, vans and trucks loaded with clothing arrived at the Bethel home. Two sections were set up in the shipping department for sorting clothes into men's, women's and children's groupings. Only good articles were packed. Outside there were about 150 brothers and sisters patching and sewing up tears in the tarpaulins. More than ten industrial sewing machines were going all the time. So many volunteered that a number had to be turned away. Everyone just wanted to have a share in doing something for their brothers who were in the camp at Sinda Misale, Zambia.

By Sunday morning the two trucks that were volunteered arrived. On Monday afternoon, October 23, these two huge trucks left for the camp at Sinda Misale with 948 large canvas tarpaulins, 157 large boxes and crates of clothing and 1,111 blankets, rolls of rope, hammers, saws, shovels, and so forth. These two trucks carried a load of approximately 34 tons. The brothers in South Africa were extremely happy that they had been able to share in this way, in addition to offering fervent prayers on behalf of their Malawian brothers.

By the end of that week, the trucks were in Zambia. One was unloaded in Lusaka and then returned to South Africa. The other, plus five smaller trucks of the Zambian brothers, took the donated items, plus food and contributions given by the Zambian brothers and set off for the camp. Three trips to the camp were required to transport everything that the brothers had donated.

When the trucks arrived at the camp and news spread among the Malawian brothers that their fellow be-

lievers in South Africa and Zambia had sent them covering, clothing and food, tears of joy flowed freely. Here was tangible evidence of the truthfulness of Jesus' words at John 13:35: "By this all will know that you are my disciples, if you have love among yourselves."

Soon the brothers were sent back to Malawi. Then because of further persecution they fled to Mozambique. Every effort to get more truckloads of clothes and food to these brothers in the camps in Mozambique failed. So the brothers in South Africa started sending clothing by mail, making up parcels of ten kilograms each, for which the postage came to R4.44 for each parcel. Some sixteen tons of clothing were sent in this way. Additionally, the brothers showed their genuine love for their Malawian brothers in the refugee camps by making monetary contributions to buy food. In addition to individual contributions sent to the camps by many brothers in South Africa, an additional R100,000 (\$142,000) was spent on Malawi relief. The brothers in South Africa were happy for what they could do for their Malawian brothers when they were in Mozambique, and their loving concern for them continues.

JOYOUS INTERNATIONAL EVENT

For Jehovah's witnesses in South Africa, 1973 was international assembly year. First of all, nearly 1,000 from South Africa traveled abroad to attend international assemblies in Europe, England and the United States of America. Their enthusiasm helped to build up zeal for their own international assembly in Johannesburg. For the first time South Africa was on the list of international assemblies and was expecting many visitors from Europe and other parts of the world.

The brothers planned to have three different assemblies, one for the white brothers, one for the Colored and Indian brothers, and one for the African brothers. They were planning to combine all three assemblies on Sunday afternoon for one session, as they knew that they would not get permission to have a combined assembly for the whole period. But problems were encountered.

First, permission to have an African assembly in Johannesburg was refused. So African assemblies were arranged in five different centers. Instead of a defeat, this proved to be a blessing for Jehovah's people, since many African brothers who would not have been able to attend could afford the expense of getting to a nearer assembly.

But there were further problems. Because of the military issue in this country, the Department for the Interior did not look with favor upon Jehovah's witnesses. Consequently, many prospective visitors who stated that they were coming to attend the assembly of Jehovah's witnesses were refused visas. Included in these were the American branch overseer, Milton Henschel, and the Society's secretary-treasurer, Grant Suiter. The South African brothers were most disappointed.

However, the assemblies were still a divine victory! Many brothers from Europe came in as tourists and enjoyed fine fellowship with the South African brothers. The African assembly for the Johannesburg area was moved to Benoni, a city about twenty miles to the east of Johannesburg. On Sunday, January 6, 1974, the program started at 9:00 a.m. and ended at twelve o'clock. All arrangements had previously been made, and between twelve o'clock and three o'clock all the brothers at the two Johannesburg assemblies and the one at Benoni were moved to the Rand Stadium in Johannesburg for the combined final sessions. Everyone marveled at the smooth changeover from the three sites to the one, at Rand Stadium. By car, by bus and by train they arrived at Rand Stadium in one continuous stream and poured in until the stadium was full—a total of 33,408 in attendance. Many were standing.

It was indeed a beautiful sight for Jehovah's witnesses there to see their African, Colored and white brothers all associated together in worship of Jehovah. There was no segregation. Those who knew English could sit anywhere and the brothers made use of the opportunity to be seated with their brothers of other races. Those who preferred Zulu could sit in the Zulu section; those speaking Sesotho, in the Sesotho section. There were also Afrikaans and Portuguese sections. It was truly a "mixed" company and everybody was very happy. In fact, they were so joyful that it was difficult to restrain them from applauding too much. Never have the brothers been so happy, and many described the occasion as an "unforgettable" afternoon.

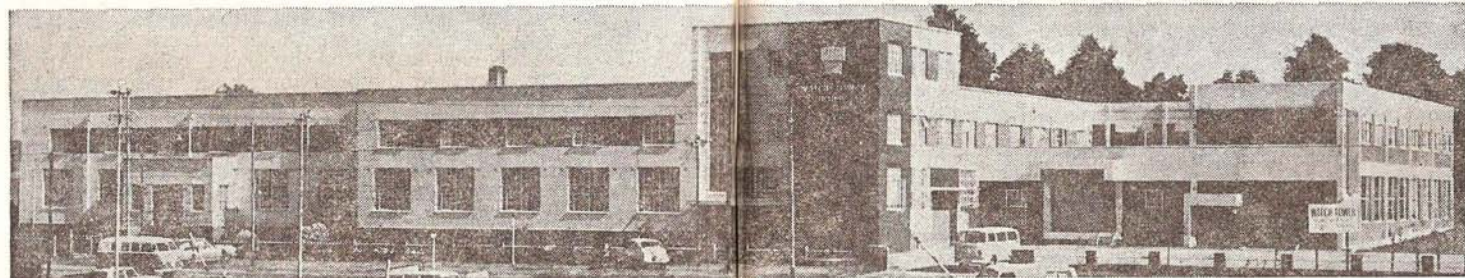
How did this come about? Under divine guidance and without realizing it, they had booked the one stadium in Johannesburg set aside for international, interracial gatherings! No permit was needed for this one session. The total attendance at the public talk for all the "Divine Victory" Assemblies came to 56,286, and 1,867 were baptized.

UNPARALLELED ISOLATED-TERRITORY CAMPAIGN

The year 1974 proved to be the best yet in the preaching of the good news of the Kingdom. The Witnesses tried to reach people living on the vast farmlands of South Africa and in African "homelands." Some of these places never had received a witness. So, during the isolated territory campaign, a special effort was made to reach all these people. City congregations willingly accepted territory assignments hundreds of miles away. Special maps were obtained showing each European farmhouse, as well as all the African villages on the farms. The European congregations undertook the covering of all the farms, including witnessing to the African residents. Where Africans could not understand the European languages, European publishers used small cassette tape recorders to play pre-recorded sermons in the people's own languages. There was such a demand for literature that they ran out of almost all bound books during this campaign. The African congregations concentrated on the "homelands" that Europeans are not allowed to enter. During the three months of the campaign, 140,000 bound books and over 92,000 booklets, plus hundreds of thousands of magazines, were distributed. Some special pioneer groups traveled over 9,000 miles during the isolated-territory campaign to reach all the farms in their assignment.

At the end of the 1974 service year, they were happy to report a grand new peak of 4,055 baptized and an increase of 14 percent in average publishers, with a peak of 28,397. The distribution of *Kingdom News* tracts gave an added impetus to the work.

Watch Tower Society's office and printery, Elandsfontein, S. Afr.



CONTINUED EVIDENCE OF DIVINE BLESSING

The Kingdom-preaching work truly is moving ahead steadily. Why, already by early June 1975, 2,462 had been baptized during that service year. Another isolated-territory campaign even greater than in 1974 was planned, in order to reach all the people in the assignment of this branch.

In the meantime, magazine production has increased to the extent that the factory, home and offices at Elandsfontein are too small and they have to be expanded again. At the time of writing this report, their expansion plans are being drawn up. They plan to put on an extension that will include doubling the dining room, kitchen and laundry space, adding 20,000 square feet to the factory, building a new office block of 4,000 square feet and adding a large new Kingdom Hall.

The brothers rejoice in all the evidence of Jehovah's blessing. But they also realize that they must expect opposition from the enemy. At present, they are busy with a legal case in the Supreme Court of Johannesburg to defend the rights of their African school-children to attend school without singing religious songs and sharing in prayers of false religious organizations. Many of the European Witness children are also being expelled from school, but for a different reason. It is because of their refusal to participate in military-form marching, saluting the flag and singing the national anthem. What the outcome of these issues will be they do not know, but they are determined to push ahead with the preaching of the good news of the Kingdom, trusting in Jehovah's direction.

When they recall that first one-man branch that started in 1910 in the tiny office used by Brother

Johnston and compare it with their fine Bethel home today, as well as new branches formed in Rhodesia, Zambia, Zaire, Kenya, Malagasy and Mauritius—what a difference! When they think of that little hand-fed platen press shipped from Brooklyn in 1924, and installed by Brother Phillips, and then take a stroll through their printing factory here full of machinery, turning out vast quantities of Kingdom magazines and other items—what expansion! When they remember the small Bethel family of 21 in 1951, living in separate homes and consider today's united, happy family of 110 brothers and sisters—what growth! And when they note that in 1931, in all the territories under this branch office there were a mere 100 publishers, whereas today in the same area there are over 140,000 preachers of the good news, how they are filled with gratitude to God! His acts today are momentous, as were other divine dealings of the past. They can appropriately adopt the words of the psalmist: "This has come to be from Jehovah himself; it is wonderful in our eyes."—Ps. 118:23.

SRI LANKA

Gem of the Indian Ocean. That is what many call the island you are about to visit. You may know it as Ceylon, but since 1972 this island home has been called Sri Lanka.

With an area of some 25,000 square miles, Sri Lanka is a many-faceted "gem." Tropical and of low elevation all around the coast, it is crowned with central hills and mountains. You pass coconut plantations to reach the hills, many now covered with beautiful tea bushes.

There also are many facets when we consider races, castes, languages and religions. In the central and southern two thirds of the island, most people claim to be Aryans, speaking Sinhalese and practicing Theravada Buddhism. They are friendly, hospitable people. In the northern and eastern sections of Sri Lanka are Dravidian Tamil-speaking people, most of whom adhere to Hinduism. They are known for their industriousness.

Trade prospects once drew Muslims from as far away as Morocco. Early in the sixteenth century, the Portuguese, interested in spices, took the coastal regions. With them came Roman Catholic priests. Great efforts were made to convert the Buddhists to Catholicism. How? By offering them material advantages

and also by using much force. Today many coastal cities are predominantly Catholic.

Somewhat over a century later, the Dutch took this "gem" and held only its coastal regions. To help maintain control, they brought soldiers from Malaya and Java, adding another racial type.

More by diplomacy than by conquest, Britain took Ceylon in 1796. Hence, other facets presented themselves in the way of race and many more Protestant churches. As matters developed, however, Ceylon became independent in 1948.

Both the British and the Dutch were very strict about avoiding intermarriage with people already on the island. Nevertheless, many individuals intermarried, and their numerous descendants, known as Burghers, belong to the various churches of Christendom. In fact, about 10 percent of Sri Lanka's population claim to be Christian. But how did true Christianity reach this "gem of the Indian Ocean"?

THE GOOD NEWS IS HEARD

Legend has it that the apostle Thomas visited Ceylon. (Luke 6:12-16) But it is not legendary that two zealous Christian women, passing through by ship, preached the good news here in 1910.

They contacted Mr. E. W. de Z. Van Twest, a Burgher, shipping master of the port of Colombo. They convinced him to read *The Divine Plan of the Ages* and another book by Charles Taze Russell, first president of the Watch Tower Society. In time, Mr. Van Twest was telling others the new things he was learning. One who responded favorably was a Wesleyan minister, a Sinhalese individual named D. N. Pieris. Another was H. W. Wendt, Van Twest's assistant.

Others who gratefully accepted the good news about this time were two more Sinhalese "Christians," Mr. Edirisinghe and Mr. Baptist. There also was A. B. Chapman, a Burgher who had once worked at Queen's Hotel in Kandy as a hostler in charge of the horses and carriages, but who was retired. A sanitary inspector, T. E. Karunatileke, also accepted the truth and began sharing the good news with others. With all this activity, increase was to be expected.

PASTOR RUSSELL VISITS CEYLON

Early 1912 found these families eagerly awaiting the visit of Pastor Russell, as part of a world tour. At the time, Brother Van Twest was ill, but Brother Russell made a special trip to his home and had a short, spiritually strengthening talk with him. A well-

advertised lecture about the rich man and Lazarus was given by Brother Russell at the old Public Hall, with over 900 in attendance. Brother Pieris translated Russell's second talk at this hall into Sinhalese, so that all could understand.

Brother Russell also visited the leper asylum at Hendala, just across the river from Colombo. Here the Parsi individual in charge arranged for the lepers to listen as Pastor Russell spoke and Brother Pieris translated. Some requested and readily received tracts and other literature. Incidentally, while there, Brothers Russell and Pieris were offered the refreshing water from a young coconut. Russell insisted that Pieris drink first. Observers considered it a great thing to see a white man having a "native" drink ahead of himself.

Regular Sunday study classes now were arranged in an annex of Brother Van Twest's home, ideally situated in Colombo. He conducted these classes, with one of his daughters playing the baby organ and another helping out in singing hymns.

After reading the sixth volume of *Studies in the Scriptures*, entitled "The New Creation," Mr. and Mrs. Wendt saw the need of water immersion. So arrangements were made for the first baptism of Bible Students here. This took place in one of the canals the Dutch had built, at Wellawatte, just behind Brother Karunatileke's home, on May 31, 1914.

PHOTO-DRAMA COMES TO CEYLON

In 1917 Brother A. A. Hart from England spent about four months in Ceylon. He brought the Photo-Drama of Creation, a photographic slide, motion picture and sound production outlining God's purpose for earth and man. There were showings in Colombo, Kandy and elsewhere. These presentations were very popular, and it was said that whenever the Photo-Drama was shown the churches were empty.

The climax came in Kandy, where the clergy made representations to the chief of police to get the showings stopped. However, when Brother Wendt showed him the scenario, the police chief said: "I can't see anything wrong with it, Mr. Wendt, but these people are worrying me to get it stopped." "These people," the clergy, had so much influence that Brother Hart was given forty-eight hours to leave the island.

A GLANCE AT EARLY BIBLE CLASSES

While working as a sanitary inspector in 1918, Brother Karunatileke met Thomas Walmsley, here

from England on contract with the Lead Works. Walmsley quickly recognized the truth and soon severed connections with the Baptist Chapel and the Freemasons. His home in Boswell Place, Wellawatte, became a center for one of the daily Bible classes.

Yes, daily! At a different home each day the Bible Students were having classes. These began with a hymn and a prayer, followed by a reading from the *Daily Heavenly Manna*, forerunner of the *Yearbook of Jehovah's Witnesses*. Then a sermon was given. One of Brother Russell's sermons was read, or it was delivered by Brother Van Twest. Concluding features included another hymn and prayer.

SLOW BUT STEADY THROUGH THE 1920'S

By 1923 more than fifty persons were associated with the local organization in Colombo. The daily classes continued, and about every three months a one-day convention was held, either at the home of the Karunatilekes or that of the Wendts.

The Sunday classes were advertised in the local newspapers, but there was no organized house-to-house preaching. It was a matter of talking to those whom one met, giving out tracts and having long discussions with persons showing interest. Brother Wendt was from Kandy and went there for visits from time to time. Of the train trips, Sister Wendt reports:

"Whenever the family traveled to Kandy, father would settle us in a carriage and then he would disappear. He would go to another carriage and sit and talk with the passengers. If possible, he would sit near a Buddhist priest and then show him some things in the Sinhalese tracts and ask him please to read them so the others could listen. Many would listen as the priest read. At Kandy [Brother Wendt] would arrange to give a talk at a friend's home and usually his friend would invite the neighbors. With about fifteen people listening, he would talk from the Bible, often about the dead . . . He would stress that there will be a resurrection . . . He told them about celestial bodies and terrestrial bodies. Oh, were they surprised at this! But most of them never gained sufficient courage to take a stand against clergy interference."

In 1926 Brother F. E. Skinner made a visit from India. Brother Chapman's daughter Ann helped him to distribute leaflets advertising a talk he was to deliver. For some time, Ann served as a colporteur (today called a pioneer) and was assisted for a while by Katie Mergler from India. They spent some months working the area south of Colombo, distributing much literature.

UPS AND DOWNS OF THE 1930'S

It was exciting to learn that an assembly of God's people would be held at Madras, India, in 1931. Ann and Ruth Chapman, Brother D. N. Pieris and some others attended. There they met some brothers who had come from England to preach the good news in India. One of these was George Wright, who was working with Brother Skinner in Bombay. Ruth Chapman evidently made a fine impression on Brother Wright, for he went to Kandy to marry her on April 6, 1936.

George was assigned to work out of Kandy as a colporteur. From time to time, some visiting brothers from India joined the Wrights in the preaching activity for extended periods. Much of this work was done up in the hill country on the tea estates, where the Kingdom proclaimers distributed thousands of publications. This fine work continued until George died in 1941. Shortly thereafter, Ruth left for England. Her father, Brother A. B. Chapman, had died in 1933.

Brother Van Twest became quite feeble in the 1930's and was not able to do much. He died at the age of eighty-six, in May 1938. Brother Wendt died the next month, at sixty-two. Classes now were discontinued, apart from Bible discussions that isolated families had in their own homes. A few did a little preaching, but no record was kept of this activity. Some endeavored to meet for the Lord's Evening Meal yearly, but the Christian organization in Ceylon grew very weak, almost coming to a standstill as World War II began.

RESTORATION IN THE 1940'S

In 1941 a ban was placed on the Society's literature and none of it was allowed to enter Ceylon. Brothers traveling through brought in a little, and an airline pilot was able to bring copies of *The Watchtower* quite regularly from Bombay. These were circulated among some of the brothers and interested ones. In 1943 Juvenal Chapman (son of A. B. Chapman) and another brother attended an assembly in Bombay and brought back some new literature. Juvenal then was a private surveyor at Gampaha, where he did some preaching. He also had a little printing done locally, including the booklet *Cure* in Sinhalese. The ban was lifted in 1945, making free contact with the Society's Bombay office possible again.

During the early 1940's, visiting brothers from India contacted a railway driver, E. L. V. Campbell, a staunch Roman Catholic. Vier, as everyone called him, eventually preached to his fellow workers, and another driver,

Robin Tucker, and his family also became very interested. So things were beginning to stir. When Gerry Gerrard from Bombay visited Colombo early in 1947, he was able to aid nineteen persons to share in Kingdom preaching. The great need then was for some brothers to take the lead and organize regular meetings and preaching work.

MISSIONARIES LEND A HAND

About 7:00 a.m. on April 30, 1947, a train pulled into the Maradana Station, Colombo, with four graduates of the eighth class of the Watchtower Bible School of Gilead aboard. Before long, the four missionaries—Stanley Bowdery, George Griffiths, Frank Stebbing and Ray Matthews—were preaching in Colombo. People readily took literature. In fact, the missionaries placed 305 books and obtained 238 subscriptions during May, their first month in Ceylon.

A missionary home was rented at Talawatugoda and the missionaries obtained two bicycles and an old motorcycle for transportation. They found many English-speaking ones with whom to study. Brother Matthews recalls:

"From the time of our arrival, regular meetings were held, and soon the Colombo Company [Congregation] of Jehovah's Witnesses was formed . . . We found the preaching work very easy, as all householders, whether Buddhist, Hindu, Muslim, or 'Christian,' would invite us to be seated, order a cool drink for us, listen to all we had to say, and then take at least some literature . . .

"Then we started magazine work on the streets . . . We placed many magazines. . . . To have white people on the streets offering magazines in the midst of the hawkers was quite unknown. . . .

"Next we started public meetings. The first one was held in Earl's Court and everyone we invited promised to come. So we expected a crowd; but only about twenty came. We noted that large crowds gathered on the Galle Face Green, a large open area near the sea and close to the Fort, the business section. So we decided we would have public meetings there. . . . With two trumpet speakers, people on a large section of the green could hear. At times two or three hundred would listen to at least some of the talk. A witness was given to many and, though we were few, our presence was felt. During the first four months, a peak of twenty-two publishers was reached."

In March 1948, a small place at Borella was rented for a missionary home. It was not a "classy" place, but

at least it was in Colombo and saved the missionaries a lot of traveling time.

PROGRESS AMONG THE TAMILS

Some claim that nearly half the population of Colombo is Tamil, though most of these people know English. One of their number, G. H. G. Abraham, became very interested. He began attending meetings regularly, started in the Kingdom-preaching work in 1952 and was immersed in Calcutta on January 10, 1953.

At the end of 1954, Henry Abraham resigned from his secular job, forgoing desirable pension privileges. Why? For the greater privilege of serving Jehovah as a special pioneer. Since then Brother Abraham has become "father" to many spiritual children.—Compare 1 Corinthians 4:14, 15; Philemon 10, 11.

A TRULY UPBUILDING VISIT

But, step back to early 1952. How thrilling it was to learn that the Watch Tower Society's president, N. H. Knorr, planned to visit Ceylon in January of that year! It had been forty years since C. T. Russell had visited the island.

The Railway Institute was used for most meetings during Brother Knorr's visit, but the Town Hall was rented for the public talk. Anxious that everyone know about this lecture, the brothers distributed many handbills. Furthermore, they mounted a large sign in three sections on bicycles and rode around Colombo. This really was effective. Whereas the average attendance at meetings in the Institute was about fifty, despite a pouring rain 235 assembled to hear Brother Knorr's public talk "Will Religion Meet the World Crisis?"

Brother Knorr went out to the missionary home for an evening meal. After negotiating the narrow lane flooded with rainwater, stumbling over a heap of sand and getting caught in a clothesline, he managed to make his way to the home. He chatted for a while and then said: "Well, you boys certainly need a new missionary home."

MORE MISSIONARIES ARRIVE

Three months later, the missionaries moved to 10/1 Vidiyala Place, Colombo 10. A fine two-story home, it had modern conveniences and was very suitable for congregation meetings.

Three missionaries had arrived in Ceylon on September 20, 1951—Harold Gluyas, John Wesley-Smith and Fred Carroll. In October 1952, Ralph and Betty Johnson arrived, having graduated from Gilead's

eighteenth class. That December, their classmates Charles and Marion Boshnyak joined them.

Now, with missionary sisters to brighten up the home and assist their Ceylonese sisters in the field, prospects looked good. So did the missionary home. There was a big improvement in meals and the home's general appearance.

EXPANDING THE KINGDOM WITNESS

Early in 1953, plans were made to visit some of the brothers and interested persons in various parts of the island. Since some of the missionaries now had motorcycles, you might visualize a convoy of these traveling through the villages and beautiful jungles. The first stop was Anuradhapura, an ancient capital 120 miles from Colombo. Here some visited a Mrs. Lucas, an interested lady, and her neighbors. Others arranged for a public talk in the evening. It was held on the green by the market. A volunteer in the audience translated the talk into Sinhalese, so that all could understand.

Trincomalee was the next stop. In that area, pleasant association was enjoyed with the Tucker family. Since they lived at China Bay, six miles south of Trincomalee, this meant a short train ride each day. Many Sinhalese and Tamil booklets were placed with the passengers while the brothers were traveling. Meetings were enjoyed by all, and then it was time for the return journey.

Kandy, a city in the hill country, was visited on the way back. Quickly, a public talk was scheduled in the lounge of the Queen's Hotel. About twenty residents of Kandy were present.

CEYLON BRANCH ESTABLISHED

In November 1953, a very significant forward step was taken in Ceylon's theocratic history. A branch office of the Watch Tower Society was established in Colombo, with Brother Ralph Johnson appointed as branch overseer. This was sure to mean much closer supervision of the Kingdom-preaching work on the island.

Jehovah's blessing on this new branch office seemed quite evident. Each month brought a new peak in publishers, so that the average for that service year was 66, a 50-percent increase over the previous year. And, how happy all were that the Memorial was attended by 122!

Through the years it has been necessary to move the branch office and missionary home several times.

Today it is well situated at 62 Layard's Road, Colombo 5. Facilities there include a fine Kingdom Hall, and they are much larger and better laid out than any previous facilities.

Due to his wife's illness, Brother Johnson was unable to continue caring for the duties of branch overseer. So Douglas King, who had been serving in India with his wife, came and assumed these responsibilities in April 1954.

By now there were two congregations, one in Colombo, the other in Kandy. Ray Matthews was appointed to serve some of the time as circuit overseer, and, with a view to expanding the work, he also traveled to Jaffna and other places.

In May 1954, plans were finalized for Ceylon's first circuit assembly. It was held in Colombo's Girl Guide Headquarters. This assembly was upbuilding indeed, and all rejoiced to see an audience of 357 for the public talk.

A TIME FOR EXPANSION

The disciple-making work was moving ahead. More local brothers were responding to the training that they received and were able to care for more congregational duties. This meant that some of the missionaries could go to open up new territories. Hence, in December 1954, John Wesley-Smith and his sister Moira (a graduate of Gilead's eleventh class), along with the Boshnyaks, opened a new missionary home in Jaffna, at the very north of the island.

Loo Joseph, whom Ian Campbell had met at radio Ceylon, and her stepson Euchie soon started in the special pioneer work. With Loo's other children, they later went to work in Galle, at the south of the island. This meant that the good news would be preached even at these extremities of Ceylon.

In February 1955, Ian Campbell and Henry Abraham left for Batticaloa. Many people there remembered a Mr. Iyampillai, who had talked about God's kingdom, reportedly until his death at eighty-three in 1951. Now with the coming of the two pioneers, the work in the eastern province really got under way.

DISTURBANCES OVER LANGUAGE

This tranquil "gem" in the Indian Ocean manifested a fiery facet in May of 1956, when rioting broke out at Amparai. The issue? National language. Moves were afoot to make Sinhalese the national tongue, and the Tamil people vigorously demanded parity of status for their language.

A Tamil individual, Thomas Meadows, working at Amparai, had shown great interest in the truth. Along with Brothers Abraham and Campbell, Ray Matthews, the circuit overseer, had traveled the forty-two miles from Batticaloa to visit him. While they were having a Bible discussion, a riotous, shrieking Sinhalese mob charged down the road, wrecking Tamil homes and ill-treating any Tamils they could find. With the help of a Sinhalese neighbor—and possibly angelic protection—the brothers and the Meadows family escaped.

Thereafter, Thomas Meadows progressed so rapidly that within two months he started in the field service. After retirement, he became a special pioneer. Incidentally, a Hindu friend who was visiting him the night of the riot also accepted the truth, symbolizing his dedication to Jehovah in December 1956. He, too, eventually became a special pioneer.

Language riots broke out again in May of 1958, and many atrocities were committed. But loving consideration was shown among the brothers as they moved around in a very tense situation to see if all were safe. Because of remaining neutral and co-operating with the authorities, not one of our brothers was harmed.—John 17:16.

ANOTHER HELPFUL VISIT

Among the joyful theocratic events in Ceylon was the second visit of Brother Knorr, from December 31, 1956, to January 3, 1957. An assembly was planned to coincide with his visit, and there was extensive advertising of the public talk "New World Peace in Our Time." For example, four large banners were put up in strategic places and a transportation company carried a hundred bus posters free of charge. Needless to say, everyone was delighted to see a dignified, respectful audience of 435 present for the lecture at Colombo's Town Hall.

A LOOK AT THE CASTE SYSTEM

In January 1958, Ian and Sheila Campbell, as well as Henry Abraham, left to attend the thirty-first class of Gilead School. They returned that September as Ceylon's own first Gilead graduates. The Campbells worked out of the Colombo missionary home and Brother Abraham out of the one at Jaffna, where Brother and Sister Harold Gluyas then served.

Concerning Jaffna, Sister Gluyas says: "Here we learned for the first time how strong a hold the caste system has, even among the so-called Christians. On one occasion when we held a [Watch Tower Society]

film showing at the home of an interested person who was a nominal Christian, another 'Christian' person said that he would not be able to attend, as he would offend his relations, they being of a supposedly higher caste." Often when Bible studies were conducted in "Christian" homes, some neighbors would come but maintain their imagined lower status by sitting on the floor while others used chairs.

DIVINE WILL ASSEMBLY

The Divine Will International Assembly of Jehovah's Witnesses, held in New York city during the summer of 1958, was a grand Christian event. But the brothers in Ceylon had their own Divine Will Assembly at Colombo on October 23-26, 1958. All were thrilled with the spiritual food and the new publications, especially the book *From Paradise Lost to Paradise Regained*. With its simple language and many illustrations, this publication proved to be a valuable instrument for the disciple-making work.

In just two months after the shipment was received, 1,044 copies of the *Paradise* book were placed. Perhaps because of having such a fine aid, the Bible study work increased by 38 percent during the year.



Sri Lanka's happy pioneers at the end of 1958

It might be mentioned that Brother I. R. David began sharing in the field service at the 1958 Divine Will Assembly. He was baptized at a convention in Jaffna on April 30, 1960, and soon was conducting fifteen home Bible studies. One was held with a Mr. Cassim, who became the first Muslim to embrace true worship in Ceylon.

INTERNAL PROBLEMS ARISE

Spiritual prosperity and unity were being enjoyed by Jehovah's people in Ceylon. But then some internal trouble developed. Satan found opportunity to use his old method of promoting immoral conduct. In 1961 some changes became necessary for the advancement of the work. Accordingly, Brother C. A. Tareha, a missionary, was appointed to care for the circuit work. In December Brother and Sister King opened a new missionary home in Nuwara Eliya, high up among the tea estates, where practically no preaching work had been done.

In January 1962, Ray Matthews took over the duties of branch overseer. These developments helped all to realize that individuals are not indispensable. Rather than looking to humans, Christians must look to and rely upon Jehovah God.—Ps. 37:5; Prov. 28:25.

BROTHER HENSCHEL VISITS

Many of the newer brothers had never met a member of the Watch Tower Society's headquarters staff from Brooklyn, New York. So all were very pleased to learn that Milton G. Henschel would visit Ceylon February 9 through 14, 1962. (It was in 1973, some eleven years later, that he visited a second time.) The United Worshipers District Assembly was scheduled for February 8-11, to coincide with his visit.

Brother Henschel's loving counsel certainly was appreciated. So was his suggestion on trading literature for whatever the people have, if they lack money. Thereafter, it was interesting to see publishers returning from field service with rice, coconuts, eggs, soap, clothes and the like. Having given something in exchange for the publications, the people were more likely to value them.

KINGDOM HALL CONSTRUCTION

The early 1960's found the brothers of the Moratuwa Congregation busy constructing the first Kingdom Hall to be owned by Jehovah's witnesses in Ceylon. Brother

B. L. Wooding, the presiding overseer at that time, received a legacy and it could have been expected that he would use the money to go home to New Zealand for a visit. Instead, he used it to realize his dream of a Kingdom Hall for the Moratuwa Congregation. Others helped by pooling their resources and selling possessions.

On May 4, 1963, more than 200 were present for the dedication of this Kingdom Hall. Situated on Galle Road at Ratmalana, it has become a landmark so well known that postcards arrive when addressed simply "Kingdom Hall, Mount Lavinia."

"EVERLASTING GOOD NEWS" ASSEMBLY

For those in Ceylon, New Delhi was the nearest center on the planned route of the 1963 "Everlasting Good News" Assembly, an around-the-world convention. From Ceylon, 109 were able to make the trip, 32 of whom were pioneers.

A major problem would have been making train connections after the ferry ride between Ceylon and India. "The third-class passengers never get the connecting train; they always have to wait here and go on the next day," said the Chief Collector of Customs. But the brothers appealed to responsible individuals for cooperation, then prayed to Jehovah. What happened? Why, the customs officials cared for their party separately, and almost before they knew it they were on the extremely crowded train. They had made the connection!

All benefited greatly from the assembly program. And how fine it was to associate with fellow believers from many lands! Several of the delegates were baptized at New Delhi, bringing Ceylon's immersion total that year to an all-time high of 43.

DISCIPLE-MAKING ADVANCES

Brother C. A. Tareha was called to the branch office in November 1963 to become familiar with the routine, as Ray Matthews, the branch overseer, was preparing to attend the thirty-ninth class of Gilead School. Melroy Campbell and Brother A. Gnanasunderam, newly returned from Gilead, began working out of the Jaffna missionary home at about that time.

After Brother Matthews returned from Gilead in February 1965, more emphasis was laid on use of the vernacular languages in the Christian activities. The younger generation, educated either in Sinhalese or Tamil, could not otherwise be reached. Greater use of these languages was encouraged at all congregation

meetings, in order to better equip Ceylon's Kingdom proclaimers to make disciples. Of course, Christian publications were already available in the vernacular. For instance, *The Watchtower* was first published in Tamil in August 1956, and its first Sinhalese issue was produced in March 1958.

Almost all the parts on the district assembly program in December 1967 were translated into Sinhalese and Tamil, and the presentations were of a high standard. Assembly organization has become quite efficient over the years too, with all departments functioning well. Incidentally, Ceylonese people like their cup of tea in the afternoon, and so a tea break is a must at every assembly. Great quantities of cake and sandwiches are consumed with the tea.

One publication in particular has resulted in marked advancement of the disciple-making work. It is the book *The Truth That Leads to Eternal Life*. By December 1968, when a small shipment arrived, three chapters already had appeared in the Tamil *Watchtower*. That very month there was an all-time peak of 445 home Bible studies. With the *Truth* book a six-month Bible study arrangement was instituted here, as it was elsewhere. Soon reports indicated that new ones were responding quickly to this study arrangement.

"PEACE ON EARTH" ASSEMBLIES

In 1969, the missionaries and a small number of other publishers traveled abroad to attend the "Peace on Earth" International Assemblies. Two missionaries

had been lost in death (B. L. Wooding and Frank Stebbing), but after the London assembly, Arthur and Gwynneth Morris, graduates of Gilead's forty-seventh class, arrived in Colombo.



Branch office and missionary home in Colombo since 1967

Most of Ceylon's delegates to assemblies in various lands had returned by December, when the local "Peace on Earth" Assembly was held. Ten new disciples were baptized at that gathering. Some of them had embraced true Christianity due to the six-month Bible study course with the *Truth* book.

GROWTH AMID DIFFICULTIES

April 1970 saw a new peak of 292 publishers. But each publisher still had, on an average, 42,774 persons of the island's 12,490,000 to reach in witnessing. As they continued preaching to the populace, trouble arose.

Threat of an armed revolution in April 1971, with terrorist activity throughout the country, resulted in the imposing of a curfew. On April 9, when the brothers were about to commemorate Jesus Christ's death, suddenly a full twenty-four-hour curfew was imposed. This made it impossible to hold meetings. Yet, some family groups faithfully held the celebration at home. In keeping with Scriptural provisions, arrangements were made for all congregations of God's people to observe the Memorial thirty days later that year. (Compare Numbers 9:9-13.) Some did so in small groups, since the curfew still was in force from 9:00 p.m., making travel difficult. Even with such problems, however, the total attendance came to 615.

FRUITS OF PERSEVERANCE

Despite the problems encountered through the years, the publishers have endeavored to persevere in declaring the good news. Such steadfastness has borne fruit. True, nearly all those responding to Bible truth are nominal Christians. Yet, many who do not profess Christianity read the Society's literature, and a few former Buddhists and Hindus, for instance, have become Jehovah's witnesses.

The change from false to true worship can result in quite a transformation. To illustrate: For several years a Hindu native doctor attended meetings in Jaffna. Brother Nadarajah, who had left Hinduism himself, patiently conducted Bible studies with this man. When the doctor first came to the Kingdom Hall, his clothing was unkempt, Hindu "sacred" ash was smeared across his forehead, a red hibiscus was on one ear and most of his hair and beard had been pulled out because of a vow he had made. But each week he would be there, sitting upright in the front, a son on either side of him. Gradually, the power of

truth could be seen. His clothing became cleaner, the ash disappeared, along with the flower, and his hair was allowed to grow normally, while the beard was completely shaved off. At home, the family shrine was broken down and other steps were taken so that this man could dedicate his life to Jehovah. Although he did not know English, the big Kingdom smile he exchanged with fellow believers after his baptism showed that he really knew that he was accepted as *Brother* Gopalan. He progressed quickly, becoming a special pioneer in November 1967. His wife and all his children also became Kingdom proclaimers.

GROWTH BRINGS DELIGHT

Here, as elsewhere, spiraling prices and meager incomes make it difficult to obtain life's necessities. Also, higher bus and train fares work hardships on some in their preaching work and in traveling to meetings and assemblies. Doubtless these individuals appreciate the fact that an effort often is made to hold circuit assemblies in places where the smallest number of publishers have to travel.

Though there are various problems, Jehovah continues to promote growth, and with this the brothers are happy indeed. During the past service year they reached a peak of 529 Kingdom proclaimers, and the Memorial attendance for 1975 was 1,377. During the "Divine Sovereignty" District Assembly in the month of August they were delighted to have an attendance of 912, and another assembly was yet to be held. Now, looking ahead, they are confident that the fourteen existing congregations on the island will prosper as God keeps making things grow.—1 Cor. 3:5-9.

It also brings them delight that more are sharing in the pioneer work. Likely, a number will yet become special pioneers, able to go to new areas and help to establish congregations. This seems essential, as there are well over ten million inhabitants of Sri Lanka who have not yet heard the good news.

During the first century, Jesus' followers 'reaped' by gathering responsive Jews as his disciples. Similarly, for years those in Sri Lanka have been "gathering fruit for everlasting life." But there is more to do and they joyously press on with their God-given work, confident that they will continue to enjoy divine blessing. It appears that here the fields still "are white for harvesting," and there are thrilling prospects ahead in the Kingdom-preaching and disciple-making work.—John 4:34-38.

ADDING LUSTER TO THE TRUTH

Having just read the history of Jehovah's witnesses in a few countries, we can see that the big thing is the presenting of the truth to all kinds of people. They know that a person's prospects for eternal life depend on his having a knowledge of Jehovah and his Son. Jesus Christ stated this very clearly: "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) Fully appreciating this, Jehovah's witnesses have stressed the study of the Bible, and Jehovah has blessed them.

Rightly so, those coming to a knowledge of the truth and associating with Jehovah's witnesses ask, "What does God require of us?" Jesus said: "The good news has to be preached first." (Mark 13:10) And while individuals preach the good news they can adorn it or enhance its appeal by the way they live. As the prophet Micah says: "What is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" (Mic. 6:8) This way of life is really observed by the peoples of the nations, and this attracts some persons to the truth. As a result, there has been good growth among Jehovah's witnesses over the years.

The Watch Tower Bible and Tract Society of Pennsylvania was incorporated back in 1884, ninety-one years ago. It had a small beginning, but soon thousands of people were attending their meetings. When world war broke out in 1914, great persecution fell upon Jehovah's people all over the earth. From 1914 to 1918 the records show that the number of publishers of the Kingdom dropped from 5,140 to 4,136. However, in 1919 there was a great reawakening. Jehovah's witnesses saw the importance of preaching the good news as never before. In 1922 a great call went out to 'Advertise, advertise, advertise the King and Kingdom.' By 1928 the annual report of the Watch Tower Society showed 44,080 persons preaching the good news. This was a surprise to many, because Christendom thought they had just about killed off Jehovah's witnesses. But the Christian witnesses of Jehovah loved Jehovah and his kingdom and made this the paramount thing in their lives. In the next 20 years, by 1948, the number preaching the good news rose to 260,756, and by 1968, another 20 years elapsing, there were 1,221,504. Then what happened in the next seven years? That number nearly doubled, and the year's report for 1975 shows there were 2,179,256 persons declaring the good news of the Kingdom the world over. Their fine

conduct, their peacefulness, their honesty and trustworthiness, their good example have added luster to the truth of God's Word.—Titus 2:10, *NE*.

People in 210 lands are listening and Jehovah's witnesses are taking pleasure in making disciples of peoples of all nations. From 1970 to 1975, there were 1,264,059 persons who dedicated their lives to God's service and were baptized. That means that more than one half of all those preaching the good news today were baptized in the last six years. Why? Because this is Jehovah's time for it. A "great crowd" is being gathered for survival through the "great tribulation."—Rev. 7:9, 10, 14.

Jehovah's witnesses feel the urgency of the times. They are well aware that "in the last days critical times hard to deal with will be here." (2 Tim. 3:1-5) Millions of people throughout the world are thoroughly disgusted with conditions. So are Jehovah's witnesses, but they have faith. Bible prophecy shows them that these are the last days of this system of things. This past year Jehovah's witnesses spent 382,296,208 hours preaching the good news and distributing millions of copies of Bibles, books, pamphlets and magazines so that peoples of all nations may know the only true God. The Watch Tower Society sent out missionaries, special pioneers and circuit and district overseers at a cost of \$10,248,848.91 into all parts of the world to work along with the millions of congregation publishers to get this work done before the end comes. In addition, the Society has operated 96 branch offices, where 3,734 members serve. They produce literature, ship it, handle correspondence, care for Bethel homes and, in addition, share in the preaching of the good news on weekends. Their willingly and joyfully working together in love certainly has added luster to the truth.

The branch offices, in sending in their reports to the Society, have asked that the warm love of their Bethel families and of all the congregations in their territories be sent to their brothers everywhere around the world. So, just as Paul wrote to Titus we say to you: 'All those with us send their greetings. Give our greetings to those who have affection for us in the faith. May the undeserved kindness be with all of you people.'—Titus 3:15.

Your brothers and fellow servants,
WATCH TOWER BIBLE AND TRACT SOCIETY
OF PENNSYLVANIA

"Awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace."—2 Pet. 3:14.

It seems that Christians are always in expectation. They are always looking forward to something. In connection with our year's text the apostle Peter advised us to look for the whole universe visible to us to break up. Why? Because the day of the Lord is near. It will come, and it is going to come very unexpectedly, like a thief. So Peter, addressing Christians, said: "Think what sort of people you ought to be, what devout and dedicated lives you should live!"—2 Pet. 3:11, *NE*.

As followers of Christ Jesus we want to walk in his footsteps and we know that Jesus gave a very fine "public declaration before Pontius Pilate." Paul wrote Timothy about this and said: "I give you orders that you observe the commandment in a spotless and irreprehensible way." (1 Tim. 6:13, 14) In the same letter he further admonished Timothy and all of us: "Guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy." (1 Tim. 6:20) In these days we must be alert. We cannot be sitting down doing nothing. We must be busy! If we are, then we must "go . . . and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit."—Matt. 28:19.

If we went around spotty and blemished we would not look very suitable so as to fill the role of a disciple maker.

With all the trouble and distress in the world today it is certainly necessary for us to be at peace with one another. We must love one an-

other and thus maintain that perfect bond of union. (Col. 3:14) If we keep ourselves spotless, unblemished and at peace, we will certainly be approved worshipers of the Sovereign Lord Jehovah and be able to remain in his spiritual paradise along with all our brothers and sisters who have dedicated their lives to do the will of God too. Now there are over 38,000 congregations of Jehovah's witnesses around the world where God's people are assembling every week. Here we encourage one another and build one another up spiritually. Are you there among this happy throng helping others? We should always keep in mind that "God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:8) Now are we going to show real love for him by living good clean lives?

Let us keep alert, awaiting the things that will come in the very near future. We must, with God's help, keep ourselves spotless and unblemished and in peace toward one another and especially toward God, who loved us so much.

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 1975. 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.

**Remain Alert Because of Not
Knowing the "Day and Hour."—Matt. 24: 36.**

Thursday, January 1

Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.
—Matt. 24:36.

When will it be that the Son of man comes with destructive power to cleanse this earth of all who love the way of unrighteousness? Jesus himself answers: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34) Which generation is that? The one that has witnessed the events in fulfillment of prophecy since 1914. Did Jesus give us more details than this, telling his disciples the precise time for this to happen? To the contrary, he told them that the day and hour were not known to any creature, and he emphasized it again and again—yes, five times. (Matt. 24:36-25:13) Keep in mind that in the first-century fulfillment of Jesus' prophecy his disciples were given no date in advance as to the time when they were to flee. Instead, it was a sign for which they were to keep on the watch, and so it is with us today. W 5/1 22-24

Friday, January 2

A lover of discipline is a lover of knowledge, but a hater of reproof is unreasoning.
—Prov. 12:1.

The word "appreciate" means "to esteem, to evaluate highly, to approve warmly." A very young child does not really have a sense of appreciation. However, it does have a strong instinctive attachment to its father and its mother. When there is danger, it knows where to run for protection. For example, when a child is romping around, a stranger may walk into the

yard, and the child may become frightened. It runs and grabs its mother and hides its head in its mother's skirt, and it feels protected. If the mother has dealt lovingly with the child in the past, the child feels secure here. It really thinks that this is all the protection that it needs against any intruder. But the child is instinctively concerned about itself. That it may be lacking in appreciation for its mother may become apparent in its reaction when it is reproved. W 1/1 2, 3

Saturday, January 3

All Scripture is inspired of God.—2 Tim. 3:16.

The Bible was written by about forty men during a period of some sixteen centuries. These men were imperfect, subject to weaknesses and error. As humans, they did not differ from other people. As Paul told men who were wrongly viewing him and Barnabas as gods: "We also are humans having the same infirmities as you do." (Acts 14:15) From a human standpoint, many of the Bible writers were not men of exceptional learning and abilities. Among them were very ordinary men, men pursuing such occupations as herdsman and fisherman. How, then, was it possible for these imperfect men to produce a record that is actually God's message? They did not write of their own impulse, but were inspired by God, as Paul said regarding the portion of the Sacred Scriptures available in his time. We may accept the Bible as being God's Word, but how strong is our acceptance of it? Would we be willing to suffer verbal abuse, physical mistreatment and even death for it? W 3/1 1-3

Sunday, January 4

He himself well knows the formation of us, remembering that we are dust.—Ps. 103:14.

Our Creator, Jehovah God, knows even better than do men our need of hope, especially as it relates to spiritual well-being. In his loving-kindness, he has made provision to care for this vital need. Besides stating hope-inspiring promises, he has given repeated indications that they will be fulfilled. Thus he has furnished an ever-increasing basis for hope. Jehovah had a purpose for the earth and man even before creating them. The Bible shows that God did not 'create the earth simply for nothing but formed it to be inhabited' by perfect human creatures, living forever in a paradise. Upon creating the first human pair, he stated that purpose for them. (Gen. 1:28) When Satan rebelled and Adam and Eve joined in his rebellion, did God's purpose change? Not at all, for at that very time he gave his first hope-inspiring prophecy, one that had inherent in it the ultimate triumph of righteousness and the realization of Jehovah's purpose regarding man. W 2/1 3-5

Monday, January 5

In the morning sow your seed and until the evening do not let your hand rest; for you are not knowing where this will have success, either here or there, or whether both of them will alike be good.
—Eccl. 11:6.

Some householders may not even accept literature. But the concern of such people over the worsening corruption and unrighteousness in the earth may open the way to give them further help. More and more, righteously inclined persons are coming to appreciate that the selfish, heart-

less society of our day holds out no hope for the future. By repeated calls on such persons, we may convince them of a realistic hope. Keeping busy "night and day," we may find good response when we talk with workmates, neighbors or fellow students. There is fine counsel in the above words. So by using every opportunity that comes along to speak with others about the glorious hope contained in "this good news of the kingdom," we will find here and there, and often in unexpected places, hearts responsive to the Kingdom message. W 3/15 7, 8

Tuesday, January 6

A nursing mother cherishes her own children.
—1 Thess. 2:7.

Where did mothers get this love for their offspring? It was implanted in them by a loving Creator. This quality of love can be expressed in beautiful, heartwarming ways. Jehovah God bestowed this gift of love at the creation of the first human pair. We know this because Adam was created in God's image, and since "God is love"—love being his dominant quality—the creature made in his image would also possess love. (1 John 4:8) That Adam was endowed with love for his beautiful wife is evidenced by his joyful expression at seeing her: "This is at last bone of my bones and flesh of my flesh." (Gen. 2:23) Even though Adam sinned and lost perfection, he passed on to his offspring the ability to love, including the capacity humans have to find intriguing delight with one of the opposite sex. Indeed, an ancient wise man said that one of the four things too wonderful for him to understand was "the way of an able-bodied man with a maiden." —Prov. 30:19. W 6/1 3, 4

Wednesday, January 7

The desire of the meek ones you will certainly hear, O Jehovah. You will prepare their heart. You will pay attention with your ear.
—Ps. 10:17.

The Designer of speech and voice extends a grand invitation to come to him in prayer. Appreciative ones, in turn, accept this invitation and lift up their voice in grateful praise and petition to the Maker of language. When you are praying to God, whose name is Jehovah, the atmosphere around you may be humming with other voices, with music or with noises of various sorts. Nevertheless, the One who made speech possible can decipher the prayers of those who accept his invitation to approach to him with their petitions. His hearing does not depend on sound waves. The psalmist assures us of God's ability to listen. Obviously, there is a reverential way to speak to him. As a communicative God having great love, he has provided ample information in his Word for people of all national backgrounds on how they may come to know the right way to draw close to God in prayer. W 7/1 1-3

Thursday, January 8

A law [God] set in Israel, things that he commanded our forefathers, to make them known to their sons.—Ps. 78:5.

The father who properly applies God's Word recognizes that his headship must be administered in a way that would be pleasing to Christ and in harmony with his teachings. (1 Cor. 11:3) This would include following Jesus' advice to put Kingdom interests or spiritual matters first. (Matt. 6:33) God has given the man the assignment to provide spiritually for his family, taking the lead in this as in other things, as the

psalmist tells. Yes, here the emphasis is on the men as family heads and on their responsibility to pass spiritual instruction on to their sons. The man ought to take the lead in the spiritual instruction of his wife and children and also engage in personal study for his own spiritual health. His responsibilities toward his family include teaching them the Bible, training the children in how to do things, disciplining them when it is necessary, providing material needs, and arranging for appropriate recreation. W 7/15 3, 4

Friday, January 9

God . . . long ago spoke on many occasions and in many ways to our forefathers by means of the prophets.
—Heb. 1:1.

Among the "many ways" God used to convey his messages to men on earth was direct dictation. Thus dictated were the Ten Commandments and all the other laws and regulations in God's covenant with Israel. God transmitted this Law covenant through angels. (Acts 7:53) Moses and other prophets received specific messages and these were later committed to writing. (Jer. 7:1-34) At times God also made use of dreams, visions and trances to communicate his message to humans. In the case of dreams, the sleeping person had a moving picture that conveyed God's message superimposed on his mind. Others who saw visions were fully awake. Some visions were received after a person had fallen into a trance. Though conscious, he was so absorbed by the vision that he remained oblivious to everything else around him. Afterward, such men had to select words to describe in meaningful terms what they had seen. —Hab. 2:2. W 3/1 5, 6

Saturday, January 10

He that has seen me has seen the Father also.—John 14:9.

A trustworthy friend is to be counted among our most valuable possessions. Such a person is a reassuring comfort in time of need and a delightful joy when we have blessings to share. If we have a number of loyal friends we are rich indeed. But whom would you regard as your best friend? We can all think of friends we hold dear, but nowhere among all of them can we find one who matches Jehovah as a friend who can so completely fill our needs. If we appreciate our relationship with Him we will inseparably attach ourselves to Him as a close companion. Viewing it from a human standpoint, some may regard a relationship with him as unrealistic. How can I be a close friend of one so far removed? What opportunity is there to estimate personally his qualities? Few of us have the prospect of association with him in his literal presence, but this does not mean that we can never know what he is like as a person. He provided an exact knowledge of his personality through his Son, as Jesus said. W 5/15 1, 2

Sunday, January 11

Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness.
—Ps. 143:10.

It is easy to see why Hitler wanted to 'liberate man from the degrading chimera known as conscience.' Then their conscience would not restrain them at all, but they could do anything asked of them, no matter how debased. Surely we want to avoid becoming like that, but, rather, want to keep our conscience functioning and responsive. The Bible is an invaluable aid in

this. Since it presents the greatest indications we have as to God's qualities and ways, it can aid us to become attuned to his image. The more we learn of and appreciate his dealings and will, the more we will strengthen the influence of godly conscience in our lives. The inner voice becomes stronger and clearer, just as through cultivation and training the soloist gains more accurate voice and hearing and the watchmaker sharpens his sight. The Bible contains clear laws or commands from God; it also contains principles that reflect God's personality. W 4/1 5, 18-21

Monday, January 12

His invisible qualities are clearly seen from the world's creation onward, . . . even his eternal power and Godship.
—Rom. 1:20.

The awesome universe, its beauty and order, the abundance and variety of plant and animal life, man himself—all point to the existence of a masterful Designer, a Creator. Man's faculty of conscience is but one example of this truth. This faculty, this inward realization of right and wrong, gives evidence of a law written in the heart. (Rom. 2:14, 15) Obviously humankind did not get such a law from the brute animals, as its workings are not in evidence among them. The existence of this internal law proves that there must be an intelligent lawmaker—God. Moreover, this faculty reveals the Creator's wisdom and great love for man. Man's conscience normally condemns the same wrongs at all times and places, giving a measure of stability to human society. Truly the faculty of conscience is the gift of an all-wise and loving God. W 2/15 4, 5

Tuesday, January 13

Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul.
—1 Sam. 18:1.

Humans ordinarily have a natural, deep feeling of affection for their fleshly relatives. Thus when Joseph, after many years of separation, saw Benjamin, "his inward emotions were excited toward his brother." (Gen. 43:30) This family love also moved Andrew, when he had found the Messiah, to look for his brother Peter to tell him this grand news. (John 1:40-42) Yet this quality of love is capable of reaching out and including persons other than one's fleshly relatives. Jonathan was moved by the good qualities of David, as noted above. Later, when Jonathan was killed, David was moved to call him "brother," and to say: "My brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women." (2 Sam. 1:26) The Moabite Ruth's love for her mother-in-law Naomi is another example of how love can include persons other than natural relatives. W 6/1 5, 6

Wednesday, January 14

Jehovah is near to all those calling . . . upon him in truthfulness.—Ps. 145:18.

Our entire life course is controlled by faith, enabling us to overcome obstacles in our service to Jehovah. So too when it comes to prayer, having faith that God really exists and that he can and does hear prayers is conducive to our speaking freely with him. In fact, it is important to have full faith that 'God is and that he is a rewarder of those earnestly seeking him.' (Heb. 11:6) He who knows best and cares most is ever aware of our

needs, as the inspired psalmist David assures us, and he is swift to respond to our need of help. Those with little faith may think that prayer is a psychological crutch to keep one in a peaceful frame of mind. But prayer is far more than merely an emotional experience. We are not talking to ourselves but are addressing our living heavenly Father. When decisions must be made, his spirit and direction can unlock the way to go. He has great empathy and so we are welcome to unload our anxieties on him.—1 Pet. 5:7. W 7/1 10, 12

Thursday, January 15

Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare.—Luke 21:34, 35.

Disregard of Jehovah's coming day and hour for executing his judgment can infect even those associating with the true Christian congregation today. They may allow excesses to dull their senses to the certainty of the coming of the great tribulation. Jesus Christ alerted his disciples to this danger. Manifestly, excesses in food and drink dull the senses and weigh down the heart with feelings of guilt. Similarly, undue concern about making a living can overburden the heart. If a person were to allow himself to lose sight of the comforting assurance that God will care for his people, such a person's heart would soon motivate him to do everything possible to make his future financially secure. In time the pursuit of spiritual interests would be pushed out of sight, leaving the person in a disapproved state before Jehovah God. W 5/1 7-9a

Friday, January 16

You must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up.
—Deut. 6:7.

Even a little time scheduled regularly for personal study or instruction of children can be most beneficial. Parents can also take good advantage of their opportunities to teach their children how to work and to gain skills that will be helpful to them later. Even the simplest thing done in company with a parent helps the child to build a fine relationship and respect for the family arrangement. But, most of all, when parents make an earnest effort to instill in their children the love of Jehovah and his Word, a lasting impression will be made that will serve as a true guide for later life. However, for either parents or children to apply God's Word in their lives, they have to know it first. Just as the congregations have a program for Bible study, so each family should have a program with the goal in view of helping each one to be a real Christian. W 7/15 12, 13

Saturday, January 17

Not a promise failed out of all the good promise that Jehovah had made to the house of Israel; it all came true.
—Josh. 21:45.

Only the truth, as contained in God's Word, can lastingly benefit us. That Word provides the basis for genuine faith. It does not encourage gullibility, a readiness to believe on insufficient evidence. Instead, it sets out ample evidence as a basis for our faith. As a result we know that Jehovah is the true God, that the Bible is his Word, and that hope based on his

promises will never come to disappointment, as Joshua stated. We are convinced that, just as he has promised, God will soon destroy the present wicked system and transform this earth into a lovely paradise. We firmly believe that under his kingdom he will, by means of his Son, restore the dead to life and aid obedient ones to attain to perfection. We are persuaded that even now God cares for his servants. This conviction safeguards us against the frustrations of a life from which faith and hope are missing. W 1/15 5

Sunday, January 18

It is impossible for God to lie.
—Heb. 6:18.

Jehovah promised the Israelites that if they obeyed they would be a special property to him and enjoy success, peace and prosperity. Under King Solomon's reign in particular was that promise fulfilled, as we read at 1 Kings 8:56. But Jehovah also warned that if his people Israel turned away from him they would be punished. In fact, he foretold their going into Babylonian exile. True to his word, when they turned away from him, Jehovah did indeed punish them. (2 Chron. 36:15-21) Likewise, in harmony with his promise, God restored a repentant remnant to their homeland. (Ezra 1:1-3) Finally, by the mouth of his greatest prophet, his own Son, Jehovah foretold another desolating of Jerusalem. This was fulfilled in 70 C.E. when the Roman armies under General Titus destroyed Jerusalem and her glorious temple. (Luke 19:41-44) No question about it, Jehovah has shown himself dependable, always fulfilling his word. Yes, as the apostle Paul assures us, 'God cannot lie.'—Titus 1:2. W 2/1 8, 9

Monday, January 19

When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe.

—1 Cor. 13:11.

Yes, when we reach adulthood we look at matters altogether differently from how we did when we were children. To have appreciation we must have knowledge, and that knowledge must reach our heart. As a person grows to adulthood he acquires knowledge, and his own experiences may cause the knowledge to reach the heart. Now he comes to the point where he can appreciate or see the value of what his father and mother did for him when he was a babe. It may be that he is now raising his own children, is faced with the problems of discipline, loses sleep looking after the youngsters when they are sick, and works long hours to see that they are fed and clothed and sheltered. Now he is learning for himself the patience and loving concern that are required to bring up one's children in "the discipline and mental-regulating of Jehovah."—Eph. 6:4. W 1/1 4

Tuesday, January 20

I have traced all things from the start with accuracy, to write them in logical order.

—Luke 1:3.

A considerable portion of the Bible narrates history. How did the Bible writers get this information? At times they witnessed the very happenings they recorded. But often they had to draw on other sources, consulting already-existing historical accounts, genealogies or even people who were in position to supply reliable information, firsthand or otherwise. Ezra, a priest and

skilled copyist, used some twenty documentary sources to compile the two books of Chronicles. Luke, writing his Gospel, remarked as above. Historical material (as in Genesis and Job) about man's beginning and earlier events, conversations in the invisible heavens and the like, were revealed by God either to the writers or, initially, to others. Besides history, the Bible contains many wise sayings, writers drawing on their own and others' experience, doing so against a background of study and application of the Scriptures available to them. W 3/1 7, 8

Wednesday, January 21

I planted, Apollos watered, but God kept making it grow.

—1 Cor. 3:6.

Jehovah knows the hearts of all. If we will but preach and teach diligently, the message will take root in honest hearts, and Jehovah will keep "making it grow." We may meet with rebuffs and disappointments on the way, but we can look forward confidently to the fulfillment of Solomon's words: "Send out your bread upon the surface of the waters, for in the course of many days you will find it again." (Eccl. 11:1) Genuine concern should prompt all of us to follow through on interest found. When that is the case, we do not merely note the name of a person, and then put the record in a book bag, forgetting it. Rather, we are deeply concerned to give these new ones needed help. By purposefully calling again, as soon as possible, to continue our Bible-based conversation with the interested person, we can 'strike while the iron is hot,' as it were, enlarging that interest before opposers have time or opportunity to quench it. W 3/15 9, 10

Thursday, January 22

As for the exact day or hour, no one knows it, neither the angels in heaven nor the Son, but the Father only.—Matt. 24:36, New American Bible.

The fact that Jehovah has not made known the day and hour when he will send his Son to execute judgment against the wicked system of things on this earth has definitely played a part in showing up what is in people's hearts. If they do not really love their Creator and appreciate the value of a fine relationship with him, they will pursue the selfish things toward which their hearts incline. They may think that, since God has not told us the "day and hour," it probably will not be in our day. At the same time God's not making known the "day and hour" has benefited those wanting to do his will. How so? Well, what Jehovah has done rules out great displays of hypocritical piety just before his "day and hour" among those who merely pretend to be his servants. Sincere persons can clearly see the difference between those ignoring God's "day and hour" for judgment and those not doing so. W 5/1 5a

Friday, January 23

Rejoice in the hope. Endure under tribulation. Persevere in prayer.—Rom. 12:12.

Interference with the spreading of the good news may result in suffering and persecution, even as such things were experienced by Jesus Christ. However, prayer to Jehovah God, along with love for him and trust in him, aids us in our course of faithfulness, come what may. Paul counsels: "Endure under tribulation" and, at the same time, "persevere in prayer." Bans are imposed occasionally

to hamper the preaching of the good news, resulting in court cases, persecutions and sometimes prison terms for the preachers. When we hear of such things we feel deeply for our brothers who stand firm, not compromising for the sake of temporary relief. We can be strengthened by their splendid stand for righteousness under pressure, and they, in turn, can be encouraged and assisted by our prayers. Yes, it is proper to pray for those in governmental positions so that we may go about our life and activity without interference.—1 Tim. 2:1, 2. W 7/1 15, 16

Saturday, January 24

Look! I am come to do your will.—Heb. 10:9.

Jesus saw in his Father all that was good and righteous. Obedience was not simply a duty; he wanted his Father as Master over him. Jesus' perfect reflection of those qualities in his own personality generated the same desire in his disciples. What they saw in him caused them to want Jesus as their Master. The attachment created by that love was maintained even at the cost of their lives. An inseparable unity resulted, binding them together in loyal obedience to the Father. Jesus had the confidence that his Father would never disappoint him. There were no doubts in his mind about the goodness and ultimate success of his Father's works. He unhesitatingly placed himself at his Father's disposal, eagerly volunteering to do so. These were the conclusions reached by one who knows the Father better than anyone else. It is obvious that he was awed by the indescribable beauty of the qualities he saw in his Father. W 5/15 7, 8

Sunday, January 25

You well know . . . that not one word . . . that Jehovah your God has spoken to you has failed. They have all come true for you.—Josh. 23:14.

Why can we today be so confident that God will fulfill his promise recorded at Genesis 3:15? Because, on the one hand, he has the power and the wisdom to bring about the accomplishment of his purpose. That is why he can consider "things that are not as though they were." (Rom. 4:17) And, on the other hand, we can have full faith in that promise because God has ever since shown himself to be dependable in fulfilling his word. God is faithful. (1 Pet. 4:19) Did not God's words to Noah come true regarding the great deluge and the means for surviving it when the wicked were destroyed? Did not God's promise to Abraham that he and Sarah would have a son in their old age see fulfillment? What about Jehovah's word to Moses? Jehovah promised to deliver the Israelites from Egyptian bondage and bring them into a land flowing with milk and honey. Did he? He most certainly did, even as Joshua testified. W 2/1 6, 7

Monday, January 26

He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.—Heb. 11:6.

The first step in really coming to know God is to recognize that he is a person. Only with a person can one enter into an intimate acquaintance or solid relationship. Since the physical world reveals order, and order is a sign of intelligence, and intelligence is always associated with personality, the one responsible for the order in the universe, God,

must be a person. Reason and observation definitely reveal not only that God is but that he is indeed a person, and that he has admirable qualities. But more than reason based on observation of the physical universe is needed for us to come to know God, enjoying a relationship with him. Why? Because our reasoning on things cannot tell us why there is wickedness in the world. Reason might imply that a God who is good would not forever tolerate wickedness. But does it tell us when we could expect such conditions to end? No, it does not. W 2/15 6, 7

Tuesday, January 27

The spirit of Jehovah it was that spoke by me, and his word was upon my tongue.—2 Sam. 23:2.

Because God, by means of his holy spirit, guided Bible writers, all of the Bible is inspired by him, as acknowledged by David. And the "word" of God on David's tongue was, not a single word, but a composite message. This is clear from the way the Bible uses the term "word." For instance, one of the prophet Elisha's attendants said to Israelite army chief Jehu: "There is a word I have for you, O chief." (2 Ki. 9:5) The word proved to be God's message. It designated Jehu as God's choice for the kingship of Israel and commissioned him to execute judgment against the royal house of Ahab. (2 Ki. 9:6-10) Similarly, with obvious reference to a message and not a single word, we read at Jeremiah 23:29: "'Is not my word correspondingly like a fire,' is the utterance of Jehovah, 'and like a forge hammer that smashes the crag?'" No single "word" can have such a devastating effect, but a forceful message when enforced can. W 3/1 9, 10

Wednesday, January 28

In all your ways take notice of him, and he himself will make your paths straight.—Prov. 3:6.

Gross wrongs, such as stealing, adultery and murder, were forbidden in the Law that God gave to Israel, and the prohibitions are repeated in God's counsel for Christians. Hence, even if, by his upbringing or experience in life, a person's conscience has been deadened to any of these sins, he could easily see from the Bible that they are wrong. But in addition, the Scriptures contain many principles of conduct that reflect God's personality, ways and standards. These are broad indications of how we can be in his image. While numerous examples of Bible principles could be cited, note the clear indications that Jehovah is just and impartial. First, we are told that directly. (Deut. 32:4; Acts 10:34, 35) And this is backed up with instances of God's displaying such qualities. (2 Sam. chaps. 11, 12) By our impressing on our heart and mind such principles of conduct and indications of God's personality, we fortify our conscience so that it acts in a reliable way. W 4/1 20, 21

Thursday, January 29

Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places.—Luke 16:9.

Our first reaction to the suggestion that we can be friends of Jehovah is that of feeling unworthy. Even so, he warmly beckons us to come to him. Our approach to him through Jesus requires no basic change in our bodily nature, since we were originally created in his 'image and likeness.' (Gen. 1:26) With these ties already existing, we

are able to become related to him in a meaningful way. Inside his family is the only natural place for us to be; any place outside leaves us alienated, cut off from the essentials necessary to our existence. Adam caused the breach in our family relationship to God; his deliberate sin resulted in our condemnation as alienated sinners. Jehovah mercifully provided a way for us to regain what was lost. Jesus revealed to us what we are lacking and showed us exactly what we must do to be acceptable again as part of God's family. W 5/15 12

Friday, January 30

The vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late.—Hab. 2:3.

Jehovah's own reputation, his truthness, gives us the firm assurance that his promise to end injustice, oppression and pain is "panting" or eagerly moving forward to its fulfillment. (Ps. 117:2) From a human standpoint, it may, to some, appear that it is delayed, but not so. That being the case, are you right now striving to maintain an approved relationship with Jehovah God? Are you making it your determination to continue serving him regardless of what the future may hold? If you are rightly motivated by love for God and your fellowman, that will be the case. You will rejoice that the way is still open for others to take their stand on Jehovah's side. And you can confidently look forward to the reward that God will bestow upon you and all others of mankind who love him intensely from the heart. W 5/1 23a

Saturday, January 31

It is for Jehovah that I shall keep on the lookout. I will show a waiting attitude for the God of my salvation. My God will hear me.—Mic. 7:7.

What a fine example for us to follow is our Master who made his way successful by prayer! All who want to be successful as he was should copy his example, he who was so anxious to do each day what his Father wanted him to do. Speaking to God from the heart, asking for the strength and backing to do the divine will, assists us to walk and talk in a way pleas-

Stay in the Way of Life with a Christian Conscience.

—1 Pet. 3:16.

Sunday, February 1

If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: "Vengeance is mine; I will repay, says Jehovah."

—Rom. 12:18, 19.

Sometimes social, racial and religious barriers and prejudices result in hardship and oppression for many. They often make the Christian's race for life much more difficult. The tendency is to speak out, to fight back, to take things into one's own hands, to demand justice. For example, a minority group may strike out for more rights. Protest marches may be organized to put pressure on the government. Boycotts may be arranged to bring pressure on merchants. Leaders among the group may appeal to the pride of their people, and by speech or by coercion they may seek the Christian's support. What will you do if you are faced with this situation or a similar one? There is a need to maintain neutrality and avoid getting involved in such affairs. W 8/15 23

ing to our God. Drawing near to him, imploring him in a spirit of dependence, and seeking his direction can be a refreshing relief to us. Jesus' counsel was to pray and not give up on asking God for anything we may need. (Luke 18:1-7) Properly evaluating prayer will aid us to hold to a righteous course. In fact, one may need to exercise much patience when under trial or chastisement, in waiting for an answer. One should never underrate the power of prayer, but, rather, should show a "waiting attitude" with confident expectation. W 7/1 24, 25

Monday, February 2

God has set the respective ones in the congregation.

—1 Cor. 12:28.

While all dedicated Christians are required to make disciples, the shepherds' special charge is to care for those already members of the congregation. (Matt. 28:19, 20) So as to care for the interests of the Christian congregation of Jehovah's witnesses properly, God has provided teachers, overseers, shepherds. In the early congregation all who qualified Scripturally so served. No specified number of persons was designated; there were several in Ephesus, as is evident by Paul's sending word to the "older men" to meet him at Miletus in order to receive instructions as to their duties. Likewise, no specified number is designated in the modern Christian congregation. They do not need, as in Christendom's churches, to be graduates of some man-made seminary. But they should be diligently engaged in the preaching work, regular and active students of God's Word, and have love of God and love of neighbor. W 8/1 7, 9

Tuesday, February 3

You, though, keep your senses in all things.—2 Tim. 4:5.

How refreshing it is to associate with persons who keep their senses and stay balanced in situations that create tension and pressure! Especially is this true today, with conditions such as they are throughout the world. Faced with these conditions, many persons have tried to forget them by turning to alcohol or drugs in an effort to dull their senses to the realities of life. But in doing so they merely create more problems for themselves. In the first century, Christians, too, were beset by conditions that would ultimately test them to the very limit. Were they advised to dull their minds so that such would become more bearable? To the contrary, though it may have been unpleasant to face the prospects of persecution and considerable apostatizing from the faith, steadfast ones needed to know what was ahead so that they could successfully overcome it. Therefore, Paul straightforwardly warned Timothy and counseled him to 'keep his senses,' to "be sober-minded." —Kingdom Interlinear. W 6/15 1, 2

Wednesday, February 4

I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names.—Rev. 13:1.

From John's description of this symbolic wild beast and what happens to it, there can be no question about what it pictures. The role that the wild beast plays in Revelation shows what it pictures, the worldwide system of political rule over all mankind. The fact that the wild beast looked like a leopard but had bear's feet and a lion's mouth har-

monizes well with the fact that the world system of politics has expressed itself through various forms of government at different times and places. Most likely John was led to think of what Daniel saw in a prophetic dream. And Daniel was plainly told that those beasts pictured political rulerships that would arise and control the earth like super-powers. So the oddly formed wild beast that John saw symbolized the worldwide political system that has expressed itself through a number of governmental kinds.—Dan. 7:1-18. W 4/15 5, 6

Thursday, February 5

To be sure, it is a means of great gain, this godly devotion along with self-sufficiency.

—1 Tim. 6:6.

Sad indeed is the lot of many. They need hope and genuine faith to be freed from their despair and the resultant problems. God's Word can help them, if they will but study and apply it. This has been our experience. We have found that the application of Bible principles improves relationships at home, at work and in daily contacts with others. This has contributed much toward making our lives happier and more satisfying even now. Does this mean that the person who applies Bible principles in his daily life will be immune from the problems and pressures of the world? No, he still lives among people who have no love of righteousness. But he can cope with the problems of life far more effectively than those who rely on mere human reasoning. He does not become bitter because of injustices that he may suffer. Having godly devotion with self-sufficiency, he can wait for God's kingdom to put an end to all such things. W 1/15 21, 22a

Friday, February 6

If someone, because of conscience toward God, bears up under grievous things and suffers unjustly, this is an agreeable thing.—1 Pet. 2:19.

All Christians should give thought to whether they are living as closely as possible in accord with God's ways and principles. If your conscience trained by God's Word is pained because of what is asked of you, will you ignore it? Just how important is it to you to have a clear conscience before God and men? Of course, we cannot altogether avoid employment problems, for we are still in this system of things. Thus you likely realize that your boss may choose to disregard certain laws, he may exaggerate the merits of his products or he may stock some items that you would not if you owned the business. Or your fellow workers may lie on their production reports or loaf when the boss is not nearby. Still, you can and should respond to your conscience. So if it does not allow you to do certain things or if you are ridiculed for your hard work, accept that, as urged by the apostle Peter. *W 4/1 12, 13a*

Saturday, February 7

Consider the patience of our Lord as salvation, just as our beloved brother Paul according to the wisdom given him also wrote you.—2 Pet. 3:15.

Peter's withdrawing from the Gentile Christians was prompted by fear of what certain Jewish Christians might think, and so Paul, before the whole congregation, reproved Peter. How would you have felt if you were Peter? Think how Peter could have felt. He was prominent among the apostles, having earlier been entrusted with special privileges of service, whereas

Paul was newer in the Christian congregation. Peter could have been indignant. But no, Peter was humble. He accepted the correction, and he did not allow it to cause his love for Paul to cool off, as we can see from how Peter later referred to Paul in a letter of encouragement to fellow Christians. Yes, Peter allowed love to cover over the problem, which in this case had resulted from his own sin. Surely Peter demonstrated the quality that distinguishes the true Christian congregation and that we should at all times display. *W 6/1 13, 14a*

Sunday, February 8

Make me know your own ways, O Jehovah; teach me your own paths. Make me walk in your truth and teach me.—Ps. 25:4, 5.

Today most persons seem to have little or no time for God. Many excuses are made as to why they do not consider him in their daily lives. But, if we claim to serve the living and true God, then we should loyally communicate with him, looking to him as the one whom to serve and obey in everything. Especially after we have committed ourselves to serve God should we take prayer seriously. Rather than view it as a duty, we should enjoy it as a privilege. With a preference to the doing of Jehovah's will and being theocratically submissive to it, we will pray as above. Sincerity is involved in speaking with the Most High if we expect him to give attention to our requests. In all seriousness and in full possession of our senses, we must be honest in the appraisal of ourselves. To be loyal to God, we will not gloss over our wrong habits or questionable attitudes but will sincerely pray as did David. *W 7/1 1-3a*

Monday, February 9

I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.—Gen. 3:15.

Our hope in the fulfillment of this Kingdom promise of Jehovah is strengthened in that we can see the outworking of his purpose toward its grand realization. From the beginning Jehovah has, by many supernatural acts, given evidence to faithful men that his original Kingdom prophecy would be fulfilled. Giving support to that first Kingdom prophecy was the Noachian flood. How so? Well, the Flood was an expression of Jehovah's interest in the earth. It provided undeniable evidence that Jehovah God would not always let wickedness hold sway but would, in his due time, fulfill the promise about the "seed." (Gen. 6:3) Moreover, Jehovah God revealed that he was taking steps to produce the "seed" and to protect the line of descent leading up to that one. He revived the reproductive powers of Abraham and Sarah, enabling them to have a son, Isaac, in their old age. *W 2/1 10-12*

Tuesday, February 10

Honor your father and your mother, just as Jehovah your God has commanded you; in order that your days may prove long and it may go well with you.—Deut. 5:16.

The experiences that parents have in rearing their children may cause them to think back to the days when they were young children, and perhaps for the first time in their lives they fully appreciate what their parents did for them. Now they are able to evaluate highly and approve very warmly what their own parents did.

When such appreciation develops, it is good to give expression to it, and this can be done again and again in a variety of ways. (1 Tim. 5:4) While it is to be expected that appreciation for what one's parents have done may not come to full bloom until one reaches adulthood, even to young children the Scriptures state the above. If you honor your father and your mother, you will be showing high regard or appreciation for them. Unfortunately, in many homes the children display a shocking and persistent lack of appreciation for their parents. *W 1/1 4-6*

Wednesday, February 11

A partner I am of all those who do fear you, and of those keeping your orders.—Ps. 119:63.

Congregations with children who face opposition from their own families do well to give all possible encouragement to these young ones. Elders should give help and encouragement, not only to family groups, but especially to young people from homes that are divided religiously, talking to them at the Kingdom Hall, visiting them at their homes, if it is convenient, and inviting them to share the spiritual association, as well as recreation, of the elder's own family when it is appropriate. These young Witnesses should know that others in the congregation are very much interested in them, and it is good to talk to them about what they are doing, their goals in life, giving fatherly and Scriptural counsel when it seems appropriate. This is all part of the work of being a congregation elder. By such encouragement on the part of their Christian associates, these young ones will feel as did the psalmist. *W 7/15 8a*

Thursday, February 12

We have renounced the underhanded things . . . but by making the truth manifest recommending ourselves to every human conscience in the sight of God.—2 Cor. 4:2.

Developing and following a properly sensitive conscience calls for constant attention, lest one be influenced by those whose conscience is too lenient, or is dulled or even defiled. (Titus 1:15) Many matters will come up that you must resolve in accord with your own conscience. If you have worked to cultivate a sensitive Christian conscience, that will help you. Be willing to listen carefully to the voice of your conscience, not feeling that if it is "up to your conscience," it does not matter what you do. It does. The decision you make may affect your entire outlook on life, your reputation as a Christian, your spirituality and, most importantly, your relationship with Jehovah God. In a matter of serious concern, but still one that is up to your conscience, do not hesitate to speak with mature Christians, such as the elders in the congregation. W 4/1 25, 26a

Friday, February 13

Men spoke from God as they were borne along by holy spirit.—2 Pet. 1:21.

How did God use his spirit to put powerful messages into the minds of Bible writers and ensure that these messages continued to be His "word"? Regarding the part that God's spirit played in connection with prophecy, the apostle Peter tells us. Yes, Bible prophecy was not the result of the writer's own interpretation of current events. Rather, the writer had his mind stimulated by God's spirit and was moved to ex-

press the inspired message, generally in his own words. So the words were those of the writer, but the message was that of Jehovah God. But was not the material that became part of the Bible often written years after the events described had occurred? Yes, this is true, for example, of the accounts about Jesus' earthly ministry. Nevertheless, God's spirit was responsible for producing an accurate record. (John 14:26) So, then, Jehovah's spirit was responsible for accurate recall of the information that was included in the Bible record. W 3/1 10-12

Saturday, February 14

Brothers, we request you and exhort you by the Lord Jesus, just as you received the instruction from us on how you ought to walk and please God, just as you are in fact walking, that you would keep on doing it more fully.—1 Thess. 4:1.

In order to qualify for baptism, many have made big changes in their lives. They have repented of their former way of life, turned around, making a personal dedication to God and thus, on the basis of faith in Jesus' sacrificial blood, are seeking a good conscience with God. They no longer work out the will of the nations. (1 Pet. 4:3) But does progress stop with such dedication and baptism? It should not, as can be seen from Paul's words to the newly dedicated Thessalonians. This means thinking and acting positively in order to enlarge, if possible, our share in God's work. So all of us who made a dedication should reflect: Are we truly doing Jehovah's will every day of our lives? Or are we still living largely for self, with no serious thought about God's will? W 3/15 5, 6a

Sunday, February 15

Then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again.—Matt. 24:21.

The language Jesus here employed indicates that he had in mind a "great tribulation" of such dimensions that nothing in human history would ever equal it. Furthermore, in verse 30 he showed that, not merely the Jews, but "all the tribes of the earth" would be involved. And in chapter 25, verse 32, he brought "all the nations" into the picture. What is recorded in Matthew chapter 24, verses 4 through 22, all of it, had a fulfillment back there in the first century, between the years 33 and 70 C.E. But it also applies in our day, since the year 1914 C.E., which both the Bible and secular history identify as a marked date in world history. The events in fulfillment of Jesus' prophecy have been particularly in evidence in the lands making up the counterpart of ancient unfaithful Jerusalem, that is, in Christendom, which claims to be in covenant relationship with the God of the Bible. W 5/1 5, 6

Monday, February 16

He that sent me is with me; he did not abandon me to myself, because I always do the things pleasing to him.—John 8:29.

Jesus was entrusted with employment of the most powerful force that exists: the holy spirit. He used it in faithful obedience to his Father's will, accomplishing all that He had purposed. The Son knows what it is to have great power. (Matt. 26:53; 28:18; John 3:31, 35) His words and manner left no question about who was in charge.

(John 13:13) His exercise of authority, however, was always in a kindly way, to accomplish a twofold purpose: first, to exalt his Father and reveal His purposes, and, second, to benefit those who would obey. His handling of matters was purposely designed to direct favorable attention to his Father, exalting His name before others. He earnestly sought to make known his Father's marvelous qualities and loving provisions. Without hesitation he repeatedly declared his own subservience to Jehovah God, avowing his determination to "do the things pleasing to him." W 5/15 4, 5

Tuesday, February 17

The overseer should therefore be irreprehensible.—1 Tim. 3:2.

Yes, the overseer must be irreprehensible. Is this possible for an imperfect human creature? Would this not call for perfection? So, is Paul being unreasonable? We may not so conclude, for Paul was undoubtedly aware of Jesus' statement at Matthew 5:48: "You must accordingly be perfect, as your heavenly Father is perfect." Paul also knew that King David was unable to be entirely irreprehensible, but Paul recognized, as part of the inspired Scriptures, David's plea to Jehovah: "Judge me, O Jehovah, for I myself have walked in my own integrity." (Ps. 26:1) Clearly it is impossible for man to be like God in an absolute sense. The fact that the Scriptural requirements are set high means, therefore, that each one aspiring for or occupying such office would earnestly strive to meet them. In the matter of being irreprehensible, for example, an elder would certainly not be in position to care for those in his charge were he sadly lacking in this respect. W 8/1 10, 11

Wednesday, February 18

Rest [your] hope, not on uncertain riches, but on God.
—1 Tim. 6:17.

We, of course, have need of our daily requirements, and we should work honestly for these as we run the race set before us. Indeed, the man not providing the necessities of life for his family would be disqualified from the race. (1 Tim. 5:8) But we cannot run the race successfully by letting any glamour associated with the work we do or the wages earned therefrom become the big things in life. Our having a place to live is a necessity, but our buying a house beyond our means and letting the furnishing and upkeep of this occupy all our time could easily cause us to drop out of the race for life. The same could be said regarding a car or a boat, an inordinate desire for new and stylish clothing, taking expensive trips for pleasure or excessively occupying ourselves with hobbies. Remember, the Devil has many years of experience in knowing how to use material possessions to capture the heart and lead the unwary astray from the race for life. W 8/15 9

Thursday, February 19

Their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused.—Rom. 2:15.

Joseph likely could "feel" that it was wrong to take another man's wife. (Gen. 39:1-9) And this feeling could have been strengthened by his having reflected on the fact that a man and his wife are "one flesh," a fact with which Adam was well acquainted. Also, he would have heard of the experiences of Abraham and Isaac, which did not show approval of adultery. (Gen.

20:1-18; 26:7-11) Other accounts, too, illustrate the functioning of conscience. Once David had a census of the nation taken. Showing the operation of conscience, his heart began to beat him because of this. (2 Sam. 24:1-10) All of this shows that we have a conscience because of inheriting intelligence and a moral sense from Adam. Thus, even nations that knew nothing of the Mosaic law, given by God, forbade things such as stealing, lying, murder and adultery. Yes, their conscience bears witness with them. W 4/1 9, 11, 12

Friday, February 20

If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him.
—Jas. 1:5.

The one who is known or recognized by God enjoys a personal relationship with his Creator. In his own life, he experiences God's direction and help. When a serious situation comes up in life, the person who really knows Jehovah as the all-wise, all-powerful God will not lean on his own understanding. He will approach Jehovah God in prayer, asking for his help and guidance. By means of his spirit, Jehovah will bring back to the person's mind appropriate principles from His Word and aid him to make the correct application. Whatever the trialsome circumstances or problems may be, the Christian will time and again find the words of James to apply in his case. As we continue to act in harmony with godly wisdom as revealed to us in God's Word and in answer to our prayers, Jehovah will continue to help us to make advancement in developing a godly personality. —Eph. 4:22-24. W 2/15 20, 21

Saturday, February 21

Become my disciples, for I am mild-tempered and lowly in heart.—Matt. 11:29.

What a debt of gratitude we feel to Jesus for what he did! When we appreciate that the whole arrangement was made possible by his Father at the cost of his dearly beloved Son, we are drawn to Jehovah with hearts overflowing with thankfulness. Those coming to Jesus found him approachable, ready to listen and always sincerely interested in them. They found in him genuine humility not ordinarily found in men of authority. Although being a perfect man possessing manly physical attributes, Jesus' appeal was not on that basis. Those without love of righteousness or virtuous qualities were not impressed by what they saw in him. (Isa. 53:1, 2) Those who became his disciples were those who had a high regard for goodness and righteousness, appreciating the unmistakable evidences of such in him. Our own observation of these admirable qualities in Jesus intensifies our esteem for his Father because we too come to admire Him personally. W 5/15 9-11

Sunday, February 22

Listen, O sons, to the discipline of a father and pay attention, so as to know understanding.
—Prov. 4:1.

Discipline does not always mean chastisement inflicted by way of correction or training through suffering. The very first meaning of "discipline," according to the dictionary, is "the treatment suited to a disciple or learner, education, development of the faculties by instruction, exercise, training, whether physical, mental or moral." So when we read of a father's giving discipline we should not

visualize a man who simply barks orders at his children and then applies physical chastisement when they fail to do what they are told. What we are talking about is a father who really cares for his children, spends time with them and takes great interest in their physical, mental and moral development. He wants to help his children to come to know Jehovah, the true God, and His ways as the father himself does. He wants them to have confidence in God's care and in the fulfillment of everything that He has promised. W 1/1 7

Monday, February 23

Let him that thinks he is standing beware that he does not fall.—1 Cor. 10:12.

By means of his holy spirit, God saw to it that what was recorded suited his purpose, providing essential instruction for those desiring to be and to remain his approved servants. He guided the selection of material to be included, as noted at Romans 15:4. And at 1 Corinthians 10:11 Paul makes specific reference to the experiences of the Israelites in the time of Moses. We are not to conclude from this, however, that God was in every case acting as a great "Dramatist," deliberately staging events that would provide examples from which we could draw lessons of warning and encouragement. No, but as in the events Paul referred to, the Israelites reacted to circumstances according to their own choice when they fell victim to murmuring, idolatry and fornication. God did not move them to do so. Since the Israelites were God's covenant people, the fact that they yielded to temptation adds force to the warning the apostle thereafter gives. W 3/1 13, 14

Tuesday, February 24

This is the confidence that we have toward him, that, no matter what it is that we ask according to his will, he hears us.—1 John 5:14.

To communicate readily with our heavenly Father, we must accept Jesus Christ as Lord. Peace with God can come only through Jesus' ransom. He is the provision for approach to God in prayer and reconciliation with him. (John 14:6) We must at all times feel free to bring our requests to Jehovah God. This is fine, but it should be remembered that he is not required, and is under no obligation, to answer them all. Why should he listen to or answer prayers that are not in his interests or in the interests of his people, even to the hurt of the one asking? He does not work against his own purposes or against those persons who worship him. For any request to be granted, it must please the Hearer of prayer. This shows the need for us to ask according to Jehovah's will if we expect him to lend an ear to our prayers. A knowledge of his will should govern the contents of our petitions to him. W 7/1 8, 9

Wednesday, February 25

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.

—Mark 13:13.

Despite difficult conditions, including an upsurge of lawlessness, Jehovah's Christian witnesses have pushed the preaching of the "good news of the kingdom" into "all the inhabited earth," yes, into over two hundred lands. Millions of persons have heard them gladly, but they have also been "objects of hatred by all the nations" on account of the name of their Master.

These things too were foretold. It is not merely the use of the name "Jesus" that has brought such hatred upon them; many who claim to believe in Jesus are not persecuted for doing so. But Jehovah's Christian witnesses point to Jesus Christ as the One anointed by Jehovah God to be earth's new King and the only one through whom men can acceptably approach God. (Luke 19:11-23; John 14:6; Acts 4:12) This is the "name," or what it implies or imports, that irritates men who selfishly seek to pursue their own schemes. W 5/1 9

Thursday, February 26

I am not lying, since my conscience bears witness with me in holy spirit.—Rom. 9:1.

The more comprehensive our knowledge of the divine principles found in the Bible is, the better able we are to weigh matters and decide. When faced with a question or decision, we can reflect on Bible principles that seem to apply. Depending on the nature of the matter, the principles might be ones such as: respect headship (Col. 3:18, 20); be honest in all things (Heb. 13:18); hate what is bad (Ps. 97:10); pursue what makes for peace (Rom. 14:19); obey governmental authorities (Rom. 13:1); render exclusive devotion to God (Matt. 4:10); do not stumble others (Phil. 1:9, 10). While the principles themselves will help us, by our increasing our knowledge of and appreciation for God's principles and ways, the voice of our conscience will be more reliable. Paul said that his conscience was a "witness-bearer." Ours will be too. The proddings of our conscience that has been trained by God's Word will help us to reflect Jehovah God's personality and qualities in our decisions. W 4/1 24

Friday, February 27

Fully accomplish your ministry.—2 Tim. 4:5.

The warning to "keep your senses," given in the context of the above words, should alert elders to the need to keep in clear focus their many responsibilities if they are to 'accomplish their ministry fully.' Personal preference might tend to make an elder direct most of his attention to only one or two aspects of his overseership. Such, however, would not be a sound viewpoint. Rather, as he considers his available time, it should be with an eye to how he can apportion it so that he is able to care for family responsibilities, for shepherding, for teaching, and for preaching and disciple-making. To care for all of these successfully calls for clear thinking and balance so that due attention is given to each one and none suffers neglect. Only thus can an elder 'fully accomplish his ministry.' An elder who is a family man must show genuine concern for his own family. But he may not spend all his time with his family, as that would encourage selfishness on their part. W 6/15 4, 5

Saturday, February 28

That world is passing away with all its allurements, but he who does God's will stands for evermore.—1 John 2:17, New English Bible.

Through his Son Jesus Christ, the Great Life-Giver, Jehovah God, now offers mankind the real life. Because of this, there are those who expect to live tomorrow, and forever. They are the ones who really love God and neighbor. For many such dedicated servants of God, young and old, "a large door that leads to activity" lies wide open. (1 Cor. 16:9)

It is the door into pioneer service. By taking a practical look at problems that hinder, and by exercising faith, many may be able to move even mountainlike obstacles out of the way in order to serve as pioneers. Let us ask ourselves some questions: Do we really recognize the urgency and the lateness of the hour? Do we keep making sure of what is acceptable to Jehovah God? Does our present career harmonize fully with our dedication to Jehovah? Do we appreciate the vanity of undue concern over material things, as John calls to our attention? W 3/15 1, 3, 4a

Sunday, February 29

Men . . . whose consciences are as dead as seared flesh.—1 Tim. 4:1, 2, J. B. Phillips.

Normally, as a result of inheriting it from Adam, a person's conscience might signal him that it is wrong to lie or steal. This is similar to the signal you get when your hand comes near a flame; your built-in sense receptors alert you to the danger and you can pull your hand away. But what if you had developed a heavy callous on that part of your hand, or maybe your hand was badly scarred from a previous burn? In that case your senses might be blocked; the scar tissue would make the area insensitive. In like manner the conscience can become deadened if it is repeatedly ignored or suppressed, just as with those the apostle Paul wrote about. Such men, without pangs of conscience, could lie, act hypocritically or willfully mislead Christians. Consequently, an ignored or suppressed conscience not only no longer pains a person after he has done wrong, but it fails to provide reliable guidance beforehand. W 4/1 17, 18

Back Up Young People Who Walk in Jehovah's Way.

—Ps. 71:5.

Monday, March 1

Stop being anxious about your souls . . . your heavenly Father knows you need all these things.—Matt. 6:25, 32.

As we review the evidence of Jehovah's love we can appreciate that he is a loving Father to all of us on earth. As a loving Father he looks out for our welfare and our needs. Jesus taught that, if we are really putting Jehovah's worship first in our lives, we should not be overly concerned about what we are going to eat or drink or what we are going to wear. So as a loving Father, Jehovah is interested in his children, and if we are serving him and doing his will, then he will see that we get the necessary things of life. Hence, servants of God today should have a close relationship to Jehovah, recognizing him, not just as a deity, but as a Father, a loving Father. So our relationship to him should be that of a child to his father. Therefore we should seek to communicate with our Father regularly and tell him of our needs and problems, as well as thanking him for our blessings. *W 9/1 15, 16*

Tuesday, March 2

The man who loves money can never have enough, and the man who is in love with great wealth enjoys no return from it. This too is emptiness.—Eccl. 5:10, New English Bible.

The world at the present time abounds in material goods and possessions. There is no end or limit to the variety of material things money can buy. Realizing this, commerce today has as its objective the making of great gains for itself rather than satisfying the basic needs of the people. Ac-

cordingly, the commercial men are investing great sums of money in advertising, advertising, advertising. With what end in view? In order to create in you a desire, the desire for their products, that they may exploit you. Once you have entered into the way of not only satisfying your actual needs, but also trying to satisfy these created desires, you find yourself on an interminable path that will consume the major part of your time, energy, attention and interest without giving you, in the end, true satisfaction. *W 9/15 1*

Wednesday, March 3

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.

Helping to strengthen the hope of Jehovah's servants in the full realization of his purpose was the light that came in 1935 as to the identity of the "great crowd" mentioned at Revelation 7:9. It was then discerned, from a careful study of the Scriptures, that these would survive the "great tribulation," having the prospect of eternal life on earth. The appearance of such a "great crowd"—particularly since 1935, and now in rapidly increasing numbers—from all lands is additional evidence that the fulfillment of Jehovah's purpose is indeed at hand. How so? Since a "great crowd" is already in evidence, the "great tribulation" that they will survive must be very near. And since this "great crowd" constitutes the nucleus of the "new earth," it follows that the time for the bringing in of God's new order must also be near.—2 Pet. 3:13. *W 2/1 19*

Thursday, March 4

Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to such-like ones.—Matt. 19:14.

Since children start learning from the moment they are born, their instruction should start in infancy, as 2 Timothy 3:15 shows. This was Jesus' attitude. During his ministry when young children were brought to him, his disciples tried to turn them aside, apparently feeling that the children were too young for him to bother with. But Jesus reprimanded them, as noted above. Perhaps he remembered his own experience in the temple at the age of twelve years as he talked with the teachers, listening and questioning them. Obviously he had a love for spiritual things during his youth. How wise God's instruction to Israel was that they should regularly "congregate the people . . . and the little ones." (Deut. 31:12) Later scriptures use such phrases as "believing children," indicating that the early Christians also saw the need to instruct their children in the way of Jehovah.—Titus 1:6. *W 7/15 7, 8*

Friday, March 5

Though I was making every effort to write you about the salvation we hold in common, I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones.—Jude 3.

Often God simply let situations develop according to their natural course and then caused writers to record what God knew would be of value in the future. (1 Cor. 10:1-11) That the selection of material for the Bible record was indeed guided by God's spirit is well illustrated in the case of

the disciple Jude's letter. Jude originally intended to write about the salvation that anointed Christians hold in common. However, under the influence of God's spirit, he discerned that fellow believers needed something else in order to cope with the situation they were then facing. Explaining the reason for departing from his original intention, he wrote as above. What Jude then set forth under the direction of God's spirit was just what fellow believers needed in order to resist corrupting influences. *W 3/1 15*

Saturday, March 6

Carefully concealed in him are all the treasures of wisdom and of knowledge.—Col. 2:3.

Jesus' disciples could observe in him the same qualities that exist in his Father. His presence and works among men gave us an unparalleled opportunity to get personally acquainted with his Father. Even Moses was not as blessed as those able to see and hear Jesus. Jesus made it possible for us to know what Jehovah is like. He showed us how to approach the Father to gain His goodwill. His personal knowledge of the Father became a wellspring of information for us to draw on, even as the apostle Paul observed. A study of Jesus' teachings and personal qualities helps us to understand and appreciate his Father as a trusted friend. The closer we become, the greater our joy. Likewise, our responsibility becomes greater. Accountability before him increases. In every way, Jesus showed that he treasured his relationship with his Father. All that he said and did showed that he knew his Father very well and wanted to be like him in every way. *W 5/15 2-4*

Sunday, March 7

A good man's prayer is powerful and effective.—Jas. 5:16, New English Bible.

A loss of confidence in calling on Jehovah for help can happen. Possibly a bad conscience or something that went wrong in your life gave you a negative feeling of unworthiness. In a situation like this there is grave danger if you neglect to ask God for help. Why compound the matter by ceasing to pray? For such ones who hold back from coming to God on their own and from speaking to him freely, the intercessory prayers of older men in the congregation can be a blessing. These qualified ones are there to help you. It was in regard to praying for one another that James wrote as he did. This asking for help is a loving arrangement of counsel and prayer for those who hesitate to pour out their heart on their own to God, who is absolutely righteous, good and holy. On the other hand, the sinner who personally approaches God can be truly blessed in beseeching God for mercy. It worked for King Manasseh of Judah.—2 Chron. 33:12, 13. W 7/1 28

Monday, March 8

Jehovah himself will not hold back anything good from those walking in faultlessness.—Ps. 84:11.

Jehovah is a God of love, and his sovereignty is therefore based on love. Consequently those who serve Jehovah and uphold his sovereignty do so because of their deep love and respect for him, not because of slavish fear. Those upholding Jehovah's sovereignty recognize his superior love, wisdom, power and justice, and they personally choose to worship and serve him, thus upholding his

sovereignty. Their feelings are well summarized by the psalmist. Satan, of course, has challenged Jehovah's rule of love and has removed himself from Jehovah's love, saying, in effect, that Jehovah is an unloving God. Many have followed Satan in turning away from Jehovah, but this does not stop Jehovah from extending his love nor does it prevent others from supporting Jehovah's sovereignty by expressing their love for him. Jehovah having lovingly sent his Son from heaven, we can have confidence that He will not hold back anything good from us. W 9/1 18, 19

Tuesday, March 9

Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death.—Prov. 11:4.

Let us be submerging ourselves in the most urgent work of all time: preaching the good news of God's kingdom and making disciples of people of all the nations. Let us remember that no amount of material riches will carry us through the great tribulation, just as it is written. Let us make it our decision to look heavenward and to put God's kingdom and its concern first in our lives. If we do this, we are assuring ourselves of countless blessings, indescribable blessings, both material and spiritual, for ourselves now and also, after Har-Magedon, eternal life in God's new system of things. This is something that all the money in the world cannot buy. Is that what you desire? Then know that everlasting life, peace and happiness in God's righteous new order under Christ's kingdom are the reward of all who today stop storing up for themselves treasures on earth.—Matt. 6:19, 20. W 9/15 25, 26

Wednesday, March 10

If indeed any man does not know how to preside over his own household, how will he take care of God's congregation?—1 Tim. 3:5.

Paul raises this question after stating that an elder must be a man presiding over his own household in a fine manner, having children in subjection. Paul recognized that in God's household even more lives are at stake. So there is need that the elder be well qualified in his ability to handle matters in his own household in the general interest of all. But does this mean that his household will necessarily be an ideal model in every respect? Possibly not. He may be doing all he reasonably can, and yet someone in his household may not respond as he would like him to. His wife may be very rebellious, even one opposed to Jehovah and his Word. (Matt. 10:36) But the important questions are: To what extent is the man of the house responsible for her rebellion, and is the disunity in the household due to any delinquency on his part? The congregation's view of the situation must also be considered. W 8/1 20

Thursday, March 11

Train up a boy according to the way for him; even when he grows old he will not turn aside from it.—Prov. 22:6.

Parents, do you know what your children are thinking about? It does little good to study about Bible doctrines if the minds of your children are focused on clothing styles, dancing or dating. For older children you will find subjects such as the use of narcotics, what constitutes right Christian conduct, how to keep a good conscience or the effects of clothing fads very helpful when discussed as a family,

which enables all to get the Scriptural as well as the parental viewpoint. A big responsibility for parents is to set the right goals before their children. With modern society geared to a materialistic outlook, the children can quickly become enflamed with a love for money and material things unless you parents give them a balanced view on what is really important. By teaching them to know and to follow the Bible and to put Kingdom interests first, you will be training your children 'according to the way for them.' W 7/15 16, 17

Friday, March 12

We [must] make fast our hold on the confidence we had at the beginning firm to the end.—Heb. 3:14.

What is revealed by the Bible respecting our immediate future? It pictures a drawing of the nations, duped by demons, into battle formation against God. (Rev. 16:14, 16) So thorough is their deception that they self-confidently proclaim a secure future, crying out, "Peace and security!" (1 Thess. 5:3) However, even more startling developments are about to take place. With surprising suddenness the beastly political element will turn upon Babylon the Great, will expose, devour and burn her up. (Rev. 17:5, 16; 18:3, 21) So begins the great tribulation upon Satan's visible system of things. As for the worshipers of Jehovah, they are seemingly in an unprotected position. (Ezek. 38:11) This causes Gog to attack them, which cowardly, unprovoked attack causes Jehovah to rise up to rescue his servants with the mightiest attack weapons ever forged. (Ezek. 38:18, 21, 22) Too late, they realize that they are fighting against the living God! W 6/15 3, 4a

Saturday, March 13

When you catch sight of the disgusting thing that causes desolation standing where it ought not . . . then let those in Judea begin fleeing to the mountains.—Mark 13:14.

It was in 1918 that the League of Nations was hailed as the "political expression of the Kingdom of God on earth." How disgusting this was to Jehovah God! Similar "honors" have been heaped upon the United Nations, thus putting it also in a role disgusting to Jehovah God. But the Bible foretells that it will be this "disgusting thing" that will cause desolation to those who have trusted in it, first to Christendom and then to the rest of Babylon the Great. To avoid being cut off in that tribulation, it is urgent to flee now, to get out of Christendom, cutting all ties with her churches. Not merely by words but by actions, it is necessary to demonstrate to God that one is not in harmony with the hypocrisy of Christendom. To be among the survivors, one must not be loving any part of the world but must be a faithful follower of God's Son. W 5/1 11, 12

Sunday, March 14

Look! Sons are an inheritance from Jehovah; the fruitage of the belly is a reward.

—Ps. 127:3.

The basic problem why, in many homes, children display a shocking and persistent lack of appreciation for their parents may be that the parents themselves do not appreciate their children. Perhaps they did not really want them and so do not view them in the way expressed by the psalmist. Lacking such a wholesome viewpoint, perhaps the parents do not spend time with their children, do not provide them with needed parental com-

panionship and do not answer their many questions. In other cases, it is the children who, influenced by bad associations, have failed to respond to the loving oversight of their parents. But if both parents and children earnestly apply the wholesome counsel of God's Word it will help to prevent the development of such an unpleasant atmosphere. It should be realized, however, that merely saying that one has appreciation does not prove it. Do one's attitude and actions on a day-to-day basis give evidence of it? W 1/1 6

Monday, March 15

My feet had almost turned aside, my steps had nearly been made to slip. For I became envious of the boasters, when I would see the very peace of wicked people.

—Ps. 73:2, 3.

Even though we have faith and hope, we cannot allow ourselves to lose sight of the fact that, if we are careless, the world's materialistic view can infect us. Our faith can weaken and our hope can grow dim. This is what happened to Asaph. He found that his attitude about the prosperity of the wicked had deprived him of joy. His reasoning was dangerous. He had lost sight of the fact that genuine happiness and contentment do not come through material prosperity alone. He was actually thinking like the wicked. But no, material prosperity of itself can leave life empty and meaningless. Genuine happiness lies in having a fine relationship with Jehovah. Although Asaph had nearly been caused to stumble due to his failure to appreciate the importance of that fact, he succeeded in recovering himself, as is seen from the rest of Psalm 73. W 1/15 6-9

Tuesday, March 16

Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn.

—Isa. 54:17.

Jehovah's Christian witnesses as a body have had their hope strengthened by experiencing God's loving care. During the 1930's, for example, came bitter opposition and persecution in totalitarian lands. Then, after World War II broke out, intense opposition began to spread to nearly every nation on earth. Nevertheless, the Christian witnesses of Jehovah found the assuring words of Isaiah 54:17 to apply in their case. Yes, in spite of all the opposition and persecution in the form of imprisonment, torture and, in some cases, brutal execution, Jehovah's servants as a body emerged from World War II stronger and more numerous than before. Even the horrible concentration camps of Nazi Germany had not destroyed their determination to continue serving Jehovah faithfully, as 230 of them who survived concentration-camp brutalities declared on May 3, 1945. W 2/1 21

Wednesday, March 17

You, O Jehovah, are a God merciful and gracious, slow to anger and abundant in loving-kindness and truthfulness.

—Ps. 86:15.

King David had proved himself to be a man of outstanding faith. But once he let his passions be aroused to the point where he committed adultery with the wife of Uriah. Learning that Bathsheba had become pregnant as a result, he hurriedly sought to conceal the matter by trying to get Uriah to go home and have relations with his wife. This failing, David

became desperate. Only one way seemed to prevent Bathsheba's being exposed as an adulteress with him and that was to get her husband out of the way and then to take her as his own wife. When the prophet Nathan exposed to him his grave wrong, David was cut to the heart and expressed the deepest of sorrow for his sin. (2 Sam. 12:13) Seeing David's heartfelt repentance, Jehovah accepted it and, though punishing him, did not cast him off as his servant. It was no exaggeration, therefore, when David stated the above in one of his psalms. W 3/1 23, 24

Thursday, March 18

Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.

—1 Thess. 2:8.

Service to God should be motivated by intense desire to give of oneself day and night in obedience to Jesus' commands to preach and to make disciples, out of Christian love. This does not mean that a person should ignore his need for rest and refreshment, as that would in time deplete his strength and health. But he should be willing and eager to help others spiritually at every opportunity, whether day or night. Paul and his companions did just that! They were moved by tender affection for interested ones. When they formed a new congregation at Thessalonica, it quickly experienced trials and persecutions. But because of their integrity under trial, they became beloved to Paul and his fellow servants of Jehovah God, who had been moved to impart, not only the good news, but also their own souls on behalf of the Thessalonians. W 3/15 2, 3

Friday, March 19

You sons, listen to me; the fear of Jehovah is what I shall teach you.—Ps. 34:11.

First on the list for family teaching of the fear of Jehovah is a schedule of Bible reading. This could be selected to hold the interest of the children. It is good not just to read to cover material, but also to get comments to be sure the children understand it and can apply it. It is also good to adapt the length of the study time according to the age of the children. The time for such family study depends on what is convenient and best for the family—some enjoy doing it in the morning when they are fresh, others in the evening when all are at home. Many parents have noted the importance of getting the Bible viewpoint across to their children at an early age and repeating it to impress it indelibly on the minds of their children. A varied study program can be helpful too, offering help in preparing talks or for field service, discussing questions that arise and forearming the children for problems that they will face. W 7/15 14, 15

Saturday, March 20

There is therefore compelling reason for you people to be in subjection, not only on account of that wrath but also on account of your conscience.—Rom. 13:5.

The Bible's counsel should mold a person's conscience so that he pays all his taxes. Is that how your conscience moves you? Or has your conscience been influenced by the common prevalence of tax evasion? As an illustration, if your circumstances have changed—perhaps the children got married and left your home, meaning higher taxes

for you—has your conscience moved you to report the facts and pay the full tax? True, the likelihood of your tax returns being carefully audited and the facts detected might be slim. But for the Christian with a properly sensitive conscience, desire to avoid punishment is not the sole reason for acting properly; conscience is also a factor. Do you find that to be so in your case? This is what Paul counsels. Thus your sensitive and properly balanced conscience should be a restraining and guiding force for good. W 4/1 5, 6a

Sunday, March 21

We are God's fellow workers.—1 Cor. 3:9.

God extends to us an opportunity to share in the work he is presently doing, namely, the spreading of the Kingdom message. He invites us to share, not as lowly slaves, but as fellow workers. We are afforded the honor of "working together with him." (2 Cor. 6:1) Today, more than two million fellow workers enjoy the privilege of sharing with him in this lifesaving work. Even though we exert ourselves vigorously, God does by far the biggest share of the work. Our assignment is simply to bear the good news to those about us, doing what we can to teach those who respond. We can be grateful that He thoughtfully assigns to us such a wholesome, worthwhile activity that gives us opportunity to exercise our minds and abilities to the full. We do the best we can, but we realize that it would be presumptuous for us to take credit for the results. It is Jehovah who has opened the hearts of the hundreds of thousands who have responded, removing the barriers that kept them in ignorance. W 5/15 14, 15

Monday, March 22

With reference to brotherly love, you do not need us to be writing you, for you yourselves are taught by God to love one another.—1 Thess. 4:9.

How does God teach us that? He does so in a number of ways. We might say that by creating man in his image, endowing mankind with the capacity and ability to love, God has, in effect, inclined us to be loving. Then, too, God has taught us to love one another by repeatedly making the exercise of love a command. One of the two principal commandments of God's law to Israel was to love your neighbor as yourself. The disciple James called this "the kingly law." (Matt. 22:39; Jas. 2:8) However, speaking as God's representative, Jesus revealed that Christians must have even superior love, loving one another just as he loved his disciples. But in another especially appealing way Jehovah has taught mankind to love one another. This is by example, even as Paul told a crowd in Galatia. (Acts 14:17) Thus God not only commands us to love one another, but shows by example how we should do it. W 6/1 15, 16

Tuesday, March 23

If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift.—Matt. 5:23, 24.

Maintaining a peaceful relationship with our Christian brothers is very vital. If we are quick to follow Jesus' advice, then we will not let any problem go unresolved. If we do not straighten out matters,

we must realize that it can render our prayers and sacrifices unacceptable to God. It is well to stop and think that very often Jehovah has been merciful and patient with us, giving us extended opportunity to correct a wrong course or untheocratic attitude. Copying our God in this respect, we can be most helpful to others, especially those who have come into close relationship with him as our spiritual brothers. As we become doers of God's ways, we will be happier and our prayers need not be impeded by any unthoughtful action on our part. W 7/1 8a

Wednesday, March 24

The overseer should therefore be . . . moderate in habits, sound in mind.—1 Tim. 3:2.

Today's youths and even older persons are often infected with the outlandish habits of the present system of things. Rubbing shoulders with those so inclined tends to tempt Christians to conform. Christians in the first century must have had the same thing to contend with, for Paul's counsel to be "moderate in habits" was to be considered in making appointments of older men. Conforming to the habits of the old world would preclude one's having God's approval and being considered eligible for an assignment that calls for exhorting younger men. Peter says that there may have been a time when we ignorantly went along with such customs but that now we must live for God's will. It may puzzle our former associates and cause them to speak abusively of us, but Jesus said that this should not disturb us. (1 Pet. 4:3, 4; John 13:15, 16) And to be sound in mind would mean for the overseer not to "think more of himself than it is necessary to think." —Rom. 12:3. W 8/1 13, 14

Thursday, March 25

Listen, my son, to the discipline of your father, and do not forsake the law of your mother.—Prov. 1:8.

Many parents have testified to the happiness that it has brought them to see their children progress spiritually, overcoming worldly pressures and reaching out for privileges of service, some becoming pioneers or missionaries, some taking up the circuit or district work, others becoming members of the Bethel family, and many being ministerial servants and elders. Much of this progress can be attributed to the fine foundation that was laid when they were young. By cooperating in such family and congregational arrangements, youths can expect Jehovah to reward and bless them. (Ex. 20:12) It is important for the young to respect and honor, not only their father and mother, but also the heavenly Father, Jehovah, and his wifelike organization. By doing so they may look forward with confidence to a place in that new system that Jehovah has promised. Yes, we do appreciate the young ones who are walking in Jehovah's way. *W 7/15 21, 22a*

Friday, March 26

Admonish the disorderly, speak consolingly to the depressed souls, support the weak.—1 Thess. 5:14.

On occasion we may see someone in the congregation who perhaps is on the verge of misconduct, and this would be an appropriate time to follow Paul's counsel. Not that we should severely reprimand a brother but, rather, we should lovingly and tactfully try to assist our brother in a personal way and point him in the right direction. Then again, there are elderly, perhaps infirm ones, who may be depressed because they are not

able to carry on the field service as they once did. We can assist them spiritually by showing them that the brothers appreciate what they are able to do. We are also to "support the weak." Some may be weak as to preaching or attending meetings. We can lovingly talk to such ones and try to encourage them and perhaps make practical arrangements to help them. Or we may find some weak in faith. To such ones we can stress that there is no other organization that is doing Jehovah's will. Ours is the one organization that Jehovah is using! *W 9/1 17-19a*

Saturday, March 27

Store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal.—Matt. 6:20.

What does this mean, to store up treasures in heaven? Just how can this be done? It means this: That we endeavor to obtain and maintain a good standing with Jehovah God. It means pursuing a course in life of being "rich toward God." (Luke 12:21) An individual's record of fine works is like riches deposited with the Creator in heaven, assuring him of everlasting benefits that even death itself cannot take away. This standing is maintained by our continuing steadfast in doing the divine will. Jesus continually emphasized these heavenly treasures and set the pattern for us. After counseling his disciples on earthly treasures, he urged them to 'keep on seeking God's kingdom and his righteousness.' (Matt. 6:33) So for us to store up these heavenly treasures, it is of utmost importance that we live our lives and act now with a view to gaining a record of approval with Jehovah God. *W 9/15 11, 12*

Sunday, March 28

Shepherd the flock of God in your care.—1 Pet. 5:2.

Today the apostasy foretold at 2 Timothy 4:3, 4 has come to full flower and is modern-day Christendom. Though Jehovah God has separated his true Christian congregation from her, there is still the same urgent need to keep our senses, because her apostasy is nearing its zenith. Furthermore, her hostility toward Christ's true followers may, at any time, take the form of intense persecution, even as in the first century. Are congregation elders, therefore, spiritually strengthening their Christian brothers to withstand such increased pressures and to remain loyal? It is with good reason that the apostle Peter admonished elders as above. The gravity of the danger from the adversary (1 Pet. 5:8) has increased during these times of worsening world conditions and must be viewed soberly by us all lest the fast-moving times and rapidly changing world scene confuse us. It puts to the test the ability of elders to safeguard the Christian congregation with sensible, sound guidance. *W 6/15 3*

Monday, March 29

The overseer should therefore be . . . orderly, hospitable.—1 Tim. 3:2.

Elders must be orderly, working for the peace of the congregation. At times they may be called on to "admonish the disorderly," those "not working at all but meddling with what does not concern them." (1 Thess. 5:14; 2 Thess. 3:11) In order for their admonition to be acceptable they must themselves set the pattern by strictly adhering to Bible laws and principles, never propagating ideas not in harmony with the

truth. When King Solomon prayed for prosperity at the time of the dedication of the temple in Jerusalem, he referred to the 'foreigners,' non-Israelites coming to worship there. (1 Ki. 8:41-43) Today Jehovah is blessing us with a large increase of 'foreigners.' Adequate provision must be made to welcome them. This places a burden on the overseers, not in merely greeting them at the Kingdom Hall, but in assisting them to progress in the Christian way. This is true hospitality, a requirement for one to be an overseer.—Heb. 13:1, 2. *W 3/1 15, 16*

Tuesday, March 30

I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images.—Isa. 42:8.

This divine declaration calls for exclusive devotion toward Jehovah as God and bars the use of all man-made images to which a relative worship is given. Because of his invisibility men may think that He needs images to be made to help worshipers in directing their attention toward Him. But such images would only be a lie, unable to picture Him as he really is. They would be really distracting the worshiper and cheapening God in the estimation of the worshiper. The one living and true God can never be represented by a lifeless created image. His worshipers must have "no other god against his face," as sharers with him in real godship. He demands the exclusive devotion of his worshipers, and because of this he may be said to be "a jealous God." Like it or not, all his intelligent creatures will be required to render exclusive devotion to him if they want to live happily forever. *W 4/15 15*

Wednesday, March 31

Wherever the carcass is, there the eagles will be gathered together.—Matt. 24:28.

What is recorded in Matthew chapter 24, verses 23 through 28, touches on developments from and after 70 C.E. and on into the days of Christ's invisible presence. The warning against false Christs is not simply a repetition of verses 4 and 5. The later verses are describing a longer time period—a time when such men as the Jewish Bar Kokhba led a revolt against Rome in 131-135 C.E., or when the much

later Bahai leader claimed to be Christ returned. But, here in his prophecy, Jesus had warned his followers not to be misled by the claims of human pretenders. He said that his presence would be like the lightning that "comes out of eastern parts and shines over to western parts." So he urged them to be farsighted like the eagles, and to appreciate that true spiritual food would be found only with Jesus Christ, to whom they should gather as the true Messiah at his invisible presence, which would be in effect from 1914 onward. W 5/1 14, 15

Appreciate God's Things Above All Other Things.

—Ps. 27:4.

Thursday, April 1

Let not the rich man brag about himself because of his riches. But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness.—Jer. 9:23, 24.

A person who lacks in material possessions can manifest a very strong love for riches. Having nothing, he may feel justified in stealing, or being dishonest in other ways in obtaining what he craves. (Prov. 30:8, 9) Envyng what others have, he may feel completely justified in spending his entire time and effort in obtaining what he craves. Or, perhaps, like many today, he may feel that the world owes him a living. However, it is a matter of viewpoint. This very one who feels poor may, in the eyes of another person living in a different country, appear rich in comparison. We must appreciate what we have and use it properly. Jeremiah expressed the right attitude.—1 Cor. 1:31. W 9/15 14a

Friday, April 2

Sovereign Lord. . . mark their threats, and enable thy servants to speak thy word with all boldness.—Acts 4:24, 29, New English Bible.

Those disciples of Jesus made their individual decisions and took their stand on the side of the universal sovereignty of the Creator of heaven and earth. That is why they prayed to Him to help them to ignore the ruling and threats of the national Supreme Court and go right ahead with the forbidden preaching of God's message about his Servant, Jesus the Messiah. They exposed the political conspiracy of King Herod Antipas, Governor Pontius Pilate and the unchristianized Jews. Their prayer was answered, and the preaching of the good news by these upholders of the sovereignty of the Lord God Jehovah went on, both among the Jews and, later, among the Gentile nations. As a result, thousands of believers took their stand upon the side of the Sovereign Lord Jehovah. Today, like success attends the fearless proclamation of God's message. W 10/15 18

Saturday, April 3

He did not leave himself without witness in that he did good, giving you . . . fruitful seasons, filling your hearts to the full with food and good cheer.—Acts 14:17.

Jehovah is keenly interested in mankind, and he shows this by his generous provisions for their enjoyment. Even to people who were not worshippers of the true God, Paul and Barnabas could rightly say the above words. It is evident that God loves the world of mankind, and he wants them to enjoy this earth, to appreciate one another and to love and appreciate him as the Creator. But God's loving concern is not limited to humankind, as Jesus noted. (Matt. 10:29, 30) Think of that—Jehovah God is interested even in birds that men may view as of "small value." And why not? They, too, are the handiwork of God. Jehovah created them and preserved them through the flood of Noah's day. For mankind, however, God has a special fondness. And even though our first parents sinned, he lovingly made provisions so that those who would respond appreciatively could live forever.—John 3:16. W 1/1 14-16

Sunday, April 4

It was with working night and day . . . that we preached the good news of God to you.—1 Thess. 2:9.

While Paul and his fellow servants of God were with the young congregation, they worked hard "night and day", to care for their own needs and in teaching the new disciples. In this way, they truly poured out their souls in night-and-day service to Jehovah. Is our concern for sheeplike ones in our area that strong? We know we have divinely assigned work to do. But most of us work at sec-

ular jobs so as not to be a burden to others, or we care for our families, or we go to school. At other times we share in the field service. But how concerned are we about interested ones that we find as we preach? Do we truly have tender affection for them as Paul did? (1 Thess. 2:8) We may devote quite a number of hours to the field service, and we rejoice to leave some literature with kindly disposed persons. We probably make some return visits. But are we pleased to impart our own souls so that such persons may find the way to life? W 3/15 3, 4

Monday, April 5

The word of Jehovah became for me a cause for reproach and for jeering all day long.—Jer. 20:8.

Would our acceptance of the Bible as God's Word hold up under test as did Jeremiah's? Under the pressure of opposition and suffering, even slight doubts about the inspiration of God's Word can give rise to greater doubts, undermining faith and weakening a person's resistance to temptation. (Jas. 1:6) However, if we are truly convinced that the Bible is God's Word and that living by it is the only right thing to do, we will be in a far better position to withstand pressure and to resist following the course of expediency. The person who reasons that the Bible may—in part at least—be simply the product of human thinking may try to justify his disregard for what it says so as to escape trouble. Yet in doing so, he may actually be sacrificing the prospect of eternal life. (Luke 17:33) It is, therefore, of the utmost importance that we be convinced that the Bible is truly the word of God. Our very life is involved. W 3/1 3, 4

Tuesday, April 6

The man and his wife went into hiding from the face of Jehovah God.—Gen. 3:8.

The Scriptures tell us that God made man in His own image, with intelligence and a moral sense, just as God himself has these. (Gen. 1:27) And right from the start the first man possessed a God-given conscience; it was not something that simply developed as society grew. This can be seen in the account of Adam's actions and attitude after he broke God's command concerning the tree of the knowledge of good and bad. And when Jehovah spoke, Adam did not quickly respond. Why not? Because he sensed his guilt; it was as if there were a voice within him that was condemning him, accusing him, testifying that he had sinned. So, the oldest historical record available indicates that man's conscience was in evidence right from the start. Adam's conscience was from God; it was his inner moral sense, and it involved his mind. Since he was created in God's image, when Adam acted contrary to God's qualities or revealed will he felt an inner conflict. W 4/1 6, 7

Wednesday, April 7

O you lovers of Jehovah, hate what is bad.—Ps. 97:10.

When men are motivated by righteous inclinations from within, they are in no way restricted or hampered by written laws. Reaching perfection, we will do what is right because we choose to love what is right. All the guidance needed will be summed up in the simple injunction "to exercise justice and to love kindness and to be modest in walking with your God." (Mic. 6:8) We should strive to be as near Jesus' perfect standard as possible. If we

have his mental attitude, we will never view God's law negatively, obeying to the barest extent necessary to comply with it. Because we love righteousness and hate lawlessness, we will never feel that anything is all right as long as the Christian congregation cannot punish us for it. Nor will we see how close we can come to wrongdoing without breaking some law, or persist in what is questionable because the elders cannot command us to do otherwise. Because we love Jehovah, we will "hate what is bad," and keep as far from it as possible. W 5/15 18, 19

Thursday, April 8

The eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication.—1 Pet. 3:12.

Those who loyally observe God's commandments have this assurance. If we ask for forgiveness, then we must practice forgiving, from the heart. If we pray for God's kingdom, we ought to seek it first in our lives. If we are seeking more Scriptural knowledge of Jehovah, then besides praying for it we should set aside regular times to study his Word, the Bible. Being filled with accurate knowledge, we will be helped to focus attention on the more important things, and we will have these in mind when we pray. However, God will never lower his standards to the level of those who show themselves to be disloyal or wicked. Why should God pay attention to the prayers made for a pretense from hearts not in tune with him? If we do not learn to do good and to be responsive to God's Word, then, in effect, it amounts to rejecting it. This, in turn, would not be conducive to our having a favorable hearing of our prayers.—Ps. 109:3-7. W 7/1 4, 5a

Friday, April 9

A man of faithful acts will get many blessings, but he that is hastening to gain riches will not remain innocent.—Prov. 28:20.

When your interest in money to provide for the necessities of life changes into a consuming desire to be rich, or to acquire things beyond your needs, money will cease to be your servant. Instead, it becomes your master. It now becomes a snare. (Matt. 6:24) The Bible does not condemn riches; it condemns your becoming a slave to it. Why? Because when your covetous desire for material gain becomes so great that you become its slave, you no longer have Jehovah as your Master. You cannot then 'love Jehovah with your whole heart, soul and mind.' (Matt. 22:37) This craving for money (riches) can become so soul-consuming that it can eat away Christian qualities. It can degrade one to become beastlike. It can cause one to lose sight of justice, truth, of being generous and showing mercy. Having a strong desire for material riches easily leads to indulging in the world's dishonest practices. W 9/15 5, 6a

Saturday, April 10

No heaven shall be seen in all your territory for seven days.—Deut. 16:4, New English Bible.

The wine fermentation operates to a good end. But does that argue that the fermentation caused by leaven is used as a symbol of something good in the parable of the woman who hid leaven in three large measures of flour until the whole mass was fermented? (Matt. 13:33) And so is there an exception or two to the Bible's use of leaven as a symbol of what is wicked? Does the Bible use leaven as

a symbol in a twofold way, both as a symbol of what is good and righteous and also as a symbol of what is bad and wicked? How, though, can it be rightly argued that God's Word uses the leaven of dough in such a twofold way, when, at the celebration of the Passover and of the seven-day festival that followed, wine was allowed to be drunk whereas all leaven of bread was forbidden under pain of death for a violator? So, does the Bible treat all fermentation and their permeative power alike? The Scriptural answer is No! W 10/1 13, 14

Sunday, April 11

He that presides, let him do it in real earnest.—Rom. 12:8.

The meetings of the elders are important; so the chairman should make proper advance preparation. This gives evidence that he is presiding in earnest. When possible, the other elders should be informed in advance of what matters will be discussed so they can give due thought to them and be in position to contribute to the discussion. Of course, other matters may be brought before the meeting by other elders, and, when possible, the chairman should be informed of these ahead of time so that he can include them on the meeting's agenda. He does not want the discussion to ramble; hence, he should see that each matter is disposed of before another is discussed. Thus he can keep the meeting orderly. That does not mean that the meeting should be so formal that spontaneous comment is discouraged. He needs to remember, too, that some may not be able to express themselves fluently, so he must exercise patience and allow these time to express their opinions. W 8/1 9a

Monday, April 12

But God said to him, "Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?"

—Luke 12:20.

So what is the danger here? It is the danger of getting too involved in gathering things to satisfy one's fleshly desires. In this way one forgets that Jehovah God created the earth and man upon it, and that hence a person cannot be happy and fulfill the purpose for living by putting trust in what he can gather as material security or comforts. Invariably such a person becomes self-centered. The welfare of his neighbor is not important. Self-confidence leads to self-reliance. Jehovah God does not count, is even dismissed as the real Provider. And the promise of everlasting life becomes just an unrealistic dream. Why pursue some illusory thing, such as a person often reasons, when it is possible to have material comforts now? Thus a materialistic philosophy can easily sidetrack one from the race to everlasting life or prevent one from ever starting it. W 8/15 5

Tuesday, April 13

Do not be loving either the world or the things in the world. . . . The world is passing away and so is its desire, but he that does the will of God remains forever.

—1 John 2:15, 17.

It is not the Kingdom Hall in which we meet that is Jehovah's temple. But it is here that we can hear the Word of God read and discussed, just as it was done in the temple in ancient Jerusalem. It is here that we learn how to apply the counsel of God's Word in our own lives. Here we enjoy association with spiritually older men and with other worshippers of Jehovah.

By our presence at these meetings, by paying close attention and by putting into application the things that we learn from God's Word, we demonstrate in a meaningful way that we truly do appreciate Jehovah's great spiritual temple. Do we appreciate these things of God? Every person must decide which way he wants to go—taking a righteous course with God's people or an unrighteous course in association with the world. What do you appreciate? What do you esteem to be of great value? W 1/1 5a

Wednesday, April 14

Memorial Date

After 6 p.m., S.T.

God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life.—John 3:16.

Expressing great undeserved kindness, Jehovah has permitted even unappreciative humans to benefit from the natural cycles that he put into operation to make life on earth possible. Then, too, over a period of sixteen centuries, he inspired some forty men to produce a written record that makes known just what kind of God he is and what he requires of those whom he approves. That record provides sound guidelines that make it possible for us to get the very best from life even now despite problems and difficult circumstances. It also acquaints us with the extraordinary love that Jehovah displayed when he gave his only-begotten Son to lay down his life in our behalf. This opened up to mankind the opportunity to gain an approved relationship with the only true God and made possible the prospect of life free from sickness, the weakness of old age, and death. W 5/1 2a

Thursday, April 15

Let us keep the festival, not with old leaven, neither with leaven of badness and wickedness, but with unfermented cakes of sincerity and truth.

—1 Cor. 5:8.

As a symbol, leaven is used throughout the Scriptures in an unfavorable sense or on the negative side. From the Bible's very first mention of leaven (Ex. 12:15) down to the last mention of it (Gal. 5:9) leaven is used as a symbol of what is bad. If we need witnesses, we have at least two witnesses to testify to the fact that the Bible unvaryingly uses leaven to symbolize something bad, unrighteousness, error, sin. Jesus referred to the leaven of the Pharisees and of Herod. (Matt. 16:6-12; Mark 8:15; Luke 12:1) The apostle Paul warns against the leaven that leavens the whole lump or mass. He refers to the typical festival of unleavened bread and clearly defines what leaven symbolizes. In the face of this, Jesus Christ, in the parable of the woman who hid a bit of leaven in three large measures of flour, used leaven to symbolize something unfavorable. W 10/1 33, 34a

Friday, April 16

God recommends his own love to us in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Due to inheritance from Adam, all humans were conceived in sin and brought forth with an inclination toward wrongdoing. God knows this. So he is moved to love mankind, not because of any merit or excellency on their part, but particularly because he realizes that, in time, many humans will respond to his love and bring their lives into harmony with his will. *Agápē*, therefore, carries the meaning of love that is dis-

tinguished by respect for principle. So, then, if we copy the example of our heavenly Father we will love even those who give no evidence of deserving our love. They may be selfish and even immoral or criminal. We will hate what they do and say, yet, at the same time, we will be concerned for their personal welfare. We will do all we can to encourage them to respond to God's love. Are you cultivating such a love for humankind in general, one that is guided by principle, the kind of love that Jehovah God expressed? W 6/1 10

Saturday, April 17

Someone will say: . . . "With what sort of body are they coming?"—1 Cor. 15:35.

What about those coming back to live on the earth? What kind of bodies will they have? What will they look like? As illustrated by past resurrections, they will no doubt look much like they did before they died, so as to be recognizable to themselves and others. A tall person will not come back as a short one, nor will a very old person come back looking like a teenager. Men will be men, and women, women. They will have their identical personalities and the same memory. As was evidently true of those resurrected in the past, the resurrected ones will have sound and complete bodies. They will not come back in the sickly condition that led to their death. But this does not mean that they will have perfect bodies, for such would not go with imperfect personalities. Rather, they will come forth with imperfect bodies and, as they make spiritual progress and receive the benefits of Christ's atoning sacrifice, their bodies will come ever closer to perfection. W 2/1 13a

Sunday, April 18

Here I am! Send me.—Isa. 6:8.

There is not any doubt that in the New Order there will be plenty of work of all kinds that will need to be done. Will our attitude be one of willingness to work at whatever we are assigned to do? God's servants in the past showed such willingness, regardless of whether the responsibility given them was exalted or lowly. Isaiah eagerly agreed to accept the difficult work of a prophet. Jesus, though acknowledged as Lord by his disciples, showed his willingness to serve even in a slave's position by washing their feet. (John 13:3-17) What a fine example he set for us! True, it may be that the job assignment we are given will be one we would not personally have chosen. We may not, initially at least, enjoy the hard work necessary to bring the earth to a paradise condition. It will require unselfishness on our part, too, since much of our effort will be directed, not toward our personal interests, but toward the preparation for and care of a multitude of resurrected ones. W 6/15 16, 17a

Monday, April 19

Go on walking in love, just as the Christ also loved you.
—Eph. 5:2.

Since love is so important in the life of a Christian, how, then, does the Christian acquire such love? Well, we first appreciate that *agapē* love is really a fruit of God's spirit. (Gal. 5:22) So the Christian must seek and follow the leading of God's holy spirit in union with the organization that Jehovah is using on earth today. In addition, knowledge of Jehovah God and his wonderful attributes is all important. In this connection, the Christian must learn just what

love is and how it acts toward his brother and fellowman. This knowledge comes from a study of God's Word, privately and in association with God's people. So the Christian must develop a deep appreciation of all the truths found in God's Word and become a diligent student of the Bible. And, then, one's heart also comes into the picture, because love is primarily a quality of the heart. (1 Pet. 1:22) With proper knowledge, one's heart can be guided and directed in the right way of showing love. W 9/1 6-8a

Tuesday, April 20

Give me neither poverty nor riches. Let me devour the food prescribed for me, that I may not become satisfied . . . and say: "Who is Jehovah?" and that I may not come to poverty and I actually steal and assail the name of my God.
—Prov. 30:8, 9.

In this day of amusements of so many kinds, there is an idolizing of theatrical "stars," movie celebrities and suchlike. Sexual immorality is constantly gaining ground as earlier standards of morality break down. Also, due to laborsaving devices, means for rapid travel to distant places, and a wider variety of things to eat, a person might be lured to seek a lot of these things. Or, the world's increasing economic problems may pressure a person into concerning himself most with gaining material things. In either case, he may become materialistic, to the extent of having no time or interest for spiritual things. Although he may not like to think so, materialism has become a god to him. The worship of Materialism is not wise. It is bound to hurt one's spirituality. W 4/15 16-18

Wednesday, April 21

Mary chose the good portion, and it will not be taken away from her.—Luke 10:42.

Mothers, do you devote sufficient time to your children from infancy? Have you asked Jehovah to help to direct you in the instruction of your child as Manoah did? (Judg. 13:8) Women today not only have many things to do in their homes, but often find it necessary to help to provide support for their families. This makes it especially important for them to find time for the spiritual interests of the family, not letting other things crowd these out. This difficulty in getting a good balance between the necessary physical things of life and the spiritual matters came up on an occasion when Jesus visited the home of the sisters of Lazarus. Martha was distracted with attending to her household duties and wanted her sister Mary to help her. But Jesus replied as Luke records. Which do you consider to be the most important in your home? While there is a time and a place for everything, the common tendency is to neglect spiritual matters. Are you prone to do so? W 7/15 10-12

Thursday, April 22

The drawing near to God is good for me. In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works.—Ps. 73:28.

All of us should feel this way about our relationship with Jehovah God. But could it be that some have allowed the materialistic thinking of the world to mold their viewpoint? While professing to serve God, are they really putting the acquiring of material things first in life? Such a course would surely be damaging to their relationship with the One on whom their life

depends. As Jesus said: "Even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) True, the world's economic situation is shaky; it can be difficult to provide for one's family. But if we have faith and hope that are centered in Jehovah, we will be safeguarded against any temptation to relegate our service to God to a secondary place in life. Regardless of what may develop, we will be able to face the future with full confidence, knowing that God cares for his faithful servants. W 1/15 10

Friday, April 23

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.

From God's Word we can really come to know and appreciate his admirable qualities, especially as revealed through his Son. For countless thousands of years before coming to earth, the Son resided with his Father in the heavens. So close was their relationship and so completely in harmony were they that the Son could say: "He that has seen me has seen the Father." (John 14:9) During his earthly ministry, Jesus stressed the principles underlying the Hebrew Scriptures. He lived by those principles and revealed the real spirit of the Law. Through him, God's admirable qualities can be better appreciated. Getting to know God, then, involves knowing both him and his Son, even as Jesus pointed out in his prayer to his Father. Such "knowing" of God and his Son is not just head knowledge, acquired information. It actually means to recognize the authority of God and his Son and to submit to it. W 2/15 14, 15

Saturday, April 24

The overseer should therefore be . . . qualified to teach.
—1 Tim. 3:2.

For elders to be "qualified to teach" they need to be serious students of God's Word. Depending upon their education, the number of years they have been studying the Bible, and other factors, some may feel that they must devote a considerable portion of their time to study, to research in the Scriptures and to talk preparation. However, here an elder can go to extremes unless he is careful to keep his other responsibilities in good focus. Paul points to a subtle danger that can overtake those who give too much attention to knowledge, stating, "Knowledge puffs up, but love builds up." (1 Cor. 8:1) Yes, knowledge is important, but it needs love with it to accomplish something worth while. Love differs from knowledge in that it is expressed in activity and is not just inert data stored in the mind. Hence, an elder who 'keeps his senses' will combine study with ministering to his brothers and to those in the world of mankind; thus he will make good use of his knowledge. W 6/15 6

Sunday, April 25

Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon.—1 Ki. 4:25.

In his dealings with the nation of Israel, Jehovah God gave much basis for faith in his original Kingdom promise. The Law and the priesthood that he gave to the Israelites pointed forward to the principal "seed" and the marvelous things he and his associate king-priests would accomplish in making this earth

a beautiful home, to be inhabited by a perfect human race for all eternity. During the reign of King David over the entire nation it became clear that the principal "seed" would come through his royal line. The conquests of David and the glorious reign of his son Solomon furnished foregleams of that "seed's" grand Kingdom reign. Like David, he would gain victory over all who set themselves in opposition to him. And, as in the time of King Solomon, his devoted subjects would dwell in security, enjoying the fruitage of their labors to the full. W 2/1 13

Monday, April 26

How could I commit this great badness and actually sin against God?—Gen. 39:9.

Was conscience passed on to Adam's descendants? Yes, both Biblical and non-Biblical evidence proves that it was, even down to each of us today. Note what occurred with Joseph over two thousand years after Adam's sin. Joseph was a slave in the household of the Egyptian court official Potiphar. Tempted perhaps by Joseph's masculine beauty, Potiphar's wife tried to seduce Joseph. Since he was but a slave, he easily could have felt obliged to obey her, possibly in the hope of bettering his position. Yet, Joseph flatly rejected her immoral advances. He did not respond that way because of a written law of God forbidding adultery, such as only later appeared in the Ten Commandments. (Ex. 20:14) And here was Joseph in Egypt, far from any family pressure or patriarchal rules. Clearly Joseph's conscience was involved. Adultery violated his moral sense. Hence, even without a law against adultery Joseph's conscience could move him to reject it. W 4/1 7-9

Tuesday, April 27

She [a widow] is happier if she remains as she is, according to my opinion. I certainly think I also have God's spirit.
—1 Cor. 7:40.

What of the times when Bible writers seemingly expressed their own opinion, as in the case of Paul? He could not quote a direct teaching of the Lord Jesus on the points under discussion and therefore expressed his "opinion." However, he wrote under the direction of God's spirit and so his opinion had divine guidance and expressed God's view. This is confirmed by the fact that the apostle Peter grouped Paul's letters with the rest of the Scriptures, at 2 Peter 3:15, 16. So it can be seen that the Bible as a whole is God's "word" or message in that everything was recorded under the direction of his spirit, to serve his purpose and present matters factually. Whenever the Bible quotes men or relates what they did under certain circumstances, the Bible context makes it clear whether their course should be imitated or avoided, their reasoning accepted or rejected. W 3/1 17-19

Wednesday, April 28

The sun will be darkened, and the moon will not give its light, . . . and the powers of the heavens will be shaken.
—Matt. 24:29.

Starting with the outbreak of World War I, mankind entered a gloomy period, indeed. There was no light for the future from the sources to which man was accustomed to look. Early in the twentieth century man succeeded in flying an airplane, which soon was employed for purposes of war. This led to development of death-dealing rockets, also to space probes that carried men to the moon, with the re-

sult that it came to be viewed as a potential military base for control of the earth. During the same time, what was being learned about the bombarding of the earth by cosmic rays added to man's fears. Not because the heavens themselves had changed, but as a result of what man himself was doing and because of his increased knowledge of extra-terrestrial forces that he could not control, the physical heavens have come to have a foreboding appearance to many people in this generation, even as Jesus foretold. W 5/1 18

Thursday, April 29

Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.
—1 Tim. 5:17.

In what way does an elder preside? According to the Greek word used, "to preside" literally means "to stand before," to lead, conduct, direct, to care for others as when one stands before someone or something to protect or shield. While one of the body of elders is designated the "presiding overseer," all the elders should preside in this Scriptural sense. (1 Thess. 5:12) While the elders preside by literally standing before the congregation, giving Bible talks and conducting meetings, in a broader sense they preside when they give the right lead and guidance by their thoughtful care of the interests of the congregation. This harmonizes with their being both shepherds and overseers, as Paul shows: "Be obedient to those who are taking the lead among you, . . . for they are keeping watch over your souls as those who will render an account."—Heb. 13:17. W 8/1 3, 4a

Friday, April 30

In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers.—2 Cor. 6:3, 4.

Extreme hairstyles can easily lead one into a trap of the Devil, and also cause others to stumble. Would you be willing to make adjustments if your appearance gave the wrong impression in a certain community? The message of the Kingdom that we are taking to the people is sometimes judged by the appearance of those bringing it. A Christian

Depend Constantly upon the Hearer of Prayer.

—Ps. 65:2.

Saturday, May 1

O Hearer of prayer, even to you people of all flesh will come.—Ps. 65:2.

When praying, you are talking to "the Majesty in the heavens." (Heb. 8:1) This alone emphasizes the need to acknowledge one's imperfect status. Sincerity and faith can also be listed among the requirements. (Mark 11:24) As you pray about things of concern to you, do so with your whole heart. (Ps. 119:145) "People of all flesh" may come to Jehovah as they see the need for spiritual help. Even when Israel was God's "private property," foreigners could also approach Jehovah. They could come and pray toward Jehovah's house at Jerusalem, assured that God would listen from the heavens. At the home of Cornelius, Peter recognized that fact. Cornelius was a man of the nations, but a man who expressed his faith. Just imagine the joy that Cornelius felt when an angel assured him that his prayers and gifts of mercy brought a favorable response from God! He welcomed the witness that Peter gave. W 7/1 4-6

dressed in a certain style might so attract the attention of the person at the door that the person does not pay attention to what the Christian is saying, or concludes that we are no different from worldlings in morals or principles. If this is the case, then the message bearer is defeating the very purpose of his or her field service. We are called upon, at times, to sacrifice our own convenience, to a greater or lesser degree, according to the need, in order to avoid stumbling some. This was the attitude of the apostle Paul. W 8/15 9, 10a

Sunday, May 2

In this way you also, when you see these things occurring, know that the kingdom of God is near.—Luke 21:31.

That is it! The "kingdom of God" deserves our fullest attention. Who is the king of that kingdom? There is no doubt as to who is the anointed King of God's kingdom. And there is no doubt as to his worthiness, even as noted at Philippians 2:5-11. He is a living person of today—yes, and highly interested in the fulfillment of his own prophecy! His life on earth was a marked life and had been foretold in its vitally important aspects. Of him it is written: "The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one." The opposing nations are given to him to "dash them to pieces." (Ps. 2:1-12) Many other psalms, such as Psalm 91:1, 2, speak of Jehovah as our refuge, or "my refuge," but the means by which he has provided refuge in this day is his kingdom in the hands of his reigning Son. W 11/15 6

Monday, May 3

The whole world is lying in the power of the wicked one.—1 John 5:19.

Let us all face the fact realistically, namely, that all of us are inescapably in the world. So we are feeling the effects of all the hard times through which the world has been passing, especially since 1914, and this makes us realize the bad situation in which we find ourselves. Hence, the question that none of us can sidestep is this: Inasmuch as Satan is the "ruler of this world," where we find ourselves—is he for that reason the sovereign of our lives? This personal question deserves our serious and honest consideration. The state of affairs of the world today has not changed at all from what it was nineteen centuries ago when the apostle John said the above. So we can ask ourselves individually, Does that include me? Am I too lying under the power of the Devil, the wicked one, the sovereign of this world? It will not alter matters for us to take offense at such an inquiry. We certainly do not want to fool ourselves. Yet we can do so. W 11/1 12, 13

Tuesday, May 4

Anyone foolish disrespects the discipline of his father, but anyone regarding reproof is shrewd.—Prov. 15:5.

A wise Christian father will patiently help his children to cultivate the godly qualities of love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. Sons and daughters who honor their parents, and in this way honor God, will not rebelliously spurn parental discipline. They will listen when the Scriptures tell them the above words. As a young person listens to the instruction of his father, accepting his discipline, he is

going to learn how to put into application in his own life the things that his father has told him. He will not simply let the instruction 'go in one ear and out the other.' When a youth truly gets the point of the Scriptural admonition that "anyone regarding reproof is shrewd" he will be willing to listen to his parents and will be eager to benefit from their experience in life. He will appreciate the wisdom that they impart, and especially when it is in harmony with the Bible. W 1/1 7-9

Wednesday, May 5

You people know the season, that . . . our salvation is nearer than at the time when we became believers. The night is well along; the day has drawn near.—Rom. 13:11, 12.

A doomed world stands on the brink of the great tribulation. But the remnant of spiritual Israel expect to escape, and there will be rejoicing, too, when "a great crowd . . . come out of the great tribulation." (Rev. 7:9, 14) Do you believe this? Then why not make the needed adjustments in your life so that you may expend yourself to the full in calling on and revisiting honest-hearted people, and studying with them till they have set their feet firmly on the way to salvation? The urgency of the time demands this effort! By all means, we should keep aiding those who are genuinely interested in Jehovah God's Word. If for some reason we are unable to make a return visit soon, we should ask another Kingdom proclaimer to help out. Elders and ministerial servants in the congregation will also be glad to help in arranging for all interested ones to have the proper attention. W 3/15 14, 15

Thursday, May 6

In everything by prayer and supplication along with thanksgiving let your petitions be made known to God.—Phil. 4:6.

It behooves us to be open and honest with Jehovah God if we want him to grant our requests. Why should we try to hide anything from him? He even knows the hearts of all. So never try to deceive him. In your prayers be specific, straightforward, earnestly acknowledging your sins and errors against your heavenly Father. Have the deep appreciation that loyal David had and ask God to search you through and know your heart. Plead with him to give ear to your prayer and to pay attention to your entreaties. (Ps. 139:23) Remember, the prayer of the upright is a pleasure to him. So think of the many reasons why you should keep praying freely, confidently expecting God to hear and help you. There is One you can come to without reservation. So why not make him happy as you pray as Paul counsels? By doing this you can go forward, experiencing the love that God has for those who come to him. W 7/1 29, 30

Friday, May 7

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.

Jehovah gives to each one a gift to use and he accepts our service in spite of our imperfections. If we love our brothers as Jehovah loves us, then we should be able to look beyond their mistakes and learn to work closely with ALL in the congregation. This would especially be true with the elders. Some should not feel that they are superior to

other elders because they have been in the truth longer or have been elders so much longer than others. Rather, they should appreciate their fellow elders and esteem their value and human dignity in the sight of God, respecting their opinions and thoughts, as these are based on God's Word. Jehovah does not make a distinction as to how long one has been serving. All elders should learn to work along with one another in love, giving one another due respect for their gifts and their use of them as elders. W 9/1 12, 13a

Saturday, May 8

At once abandoning the nets, they followed [Jesus]. —Matt. 4:20.

Peter and his brother Andrew were fishermen, but, at Jesus' invitation, they responded at once, even as did James and John. (Matt. 4:22) How they appreciated the opportunity to serve Jehovah with Jesus Christ! If you were there at the time, what would you have done? Would you likewise have abandoned your nets right then and there? Or would you have delayed your decision, reasoning that, since the fishing business was so profitable, you would continue on a little while longer until you were in a better financial position to follow Jesus? How we need today to appreciate where the real treasure is! Are you proving by your course of life now that these spiritual treasures are the most important thing in your life? Are you growing in appreciation of the spiritual treasures, of seeking Jehovah's favor and blessings? Do you recognize all the spiritual benefits flowing to us through God's organization and are you taking full advantage of them? W 9/15 21a

Sunday, May 9

The word of God is alive and exerts power and is sharper than any two-edged sword... and is able to discern thoughts and intentions of the heart.—Heb. 4:12.

The Bible reveals the wide scope of God's personality in terms we can understand so that we can really get to know God as a person. Also, the way in which the Bible is written has served to reveal what is in people's hearts. Those who want to find what seem to be flaws and contradictions in the Bible can find them. One reason for this is that the Bible does not spell out all the details. Often it relates people's reasonings, words and actions without expressing any direct approval or disapproval. That is why some, on reading a certain account, question whether God was really just and fair in what he did. They use this as an excuse for not making the changes in their way of life that the Bible recommends. This works in harmony with God's purpose to have as his approved servants only those who really love him and appreciate him for what he is. W 3/1 26, 27

Monday, May 10

Why have the nations been in tumult and the national groups themselves keep muttering an empty thing? The kings of earth take their stand... against Jehovah and against his anointed one.—Ps. 2:1, 2.

Today we have reached the climax in the divinely guided course of events that leads to "one world" under "one government" over which God is the Universal Sovereign. The above prophetic words that were included in the prayer offered by Jesus' disciples nineteen centuries ago in Jerusalem had only an initial or

miniature fulfillment then. It had involved King Herod and Governor Pontius Pilate and the Jewish people and the Roman soldiers whom these used in nailing Jesus the Messiah to a torture stake. In our twentieth century, world events since 1914 furnish the proof that we have reached the final and full-scale fulfillment of Psalm 2:1, 2. Now, more than at any time in the past, the issue of divine sovereignty is up for settlement. Our personal decision on the issue will be most serious in consequences to each one of us. W 10/15 19

Tuesday, May 11

Whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. —Rom. 2:14.

Can we simply "do by nature the things of the law"? No, more is needed. Just understanding the true source of conscience does not assure us that we are fully benefiting from it. We need to know more than just that we have a conscience. We ought to know how it operates, how it can be trained and what God says about our using it in daily life. The Bible illustrates two essential ways in which our conscience can and should function. Likely the most commonly-thought-of operation of it is that of looking back and judging one's past moral performance. The conscience of David smote him. (2 Sam. 24:1-10) Have you not felt your conscience operating in this way? This inner voice of conscience afflicting those who have done wrong can be so insistent that they take drastic action to clear their conscience or they may be pained by their conscience for years. W 4/1 13, 14

Wednesday, May 12

God anointed him with holy spirit and power.—Acts 10:38.

What strong evidence that God would carry out his Edenic promise appeared with his sending his only-begotten Son, Jesus Christ, to earth! In laying down his perfect human life in sacrifice, Jesus proved himself worthy for the Kingdom. By his entire course of faithfulness he proved himself worthy to be the king of the Kingdom. He "conquered the world." As a reward he became "the King of those who rule as kings and Lord of those who rule as lords." (1 Tim. 6:15) What grand assurances of the ultimate triumph of righteousness and the everlasting blessing of humankind Jesus gave by the many miracles he performed! There was nothing too difficult for him. He healed all manner of diseases and infirmities, fed multitudes on a few loaves and fishes, calmed wind and sea, and raised the dead, even one who had been dead for four days. Truly God 'had anointed him with holy spirit and with power,' thereby giving all men further basis for hope in the sure coming of the Kingdom. W 2/1 14, 15

Thursday, May 13

In just seven days more I am making it rain upon the earth forty days and forty nights; and I will wipe every existing thing that I have made off the surface of the ground.—Gen. 7:4.

Noah and his family needed to know the time when the deluge would begin so they could get all the basic animal kinds safely inside the ark and then enter themselves before the floodwaters descended. This was something they could not have done many months in advance, for that would have resulted in their

using up the stored food supplies prematurely. So it was at just the right time that Jehovah gave the above instructions to Noah. We, however, do not need to know the "day and hour" when God's coming destructive act will begin. Survival of the animal creation has not been entrusted to us nor does the preservation of God-fearing persons world wide depend on their all getting inside some structure in one location. The preservation of Jehovah's people does not require their having advance notice of the "day and hour."—Matt. 24:36. W 5/1 25, 26

Friday, May 14

The prayer of the righteous ones [Jehovah] hears.—Prov. 15:29.

The power of intercessory prayer for others should not be overlooked, whether it is offered individually or by many. Jehovah is not forced into acting by sheer weight of the numbers praying. The supplication of those who petition is that Jehovah's will be done, and their united interest and loving concern are for the help and protection of their fellow preachers of the good news. It may be that Jehovah's will is to bring relief in a way not foreseen by those involved. Confidently they rely on this fact: Jehovah God will back up those who maintain their integrity under difficulties! So never should we feel that our supplications are in vain or that perhaps we did not pray in just the right way to help those being persecuted. What Jehovah does in reply will be what we should have asked for had we known to do so. (Rom. 8:26, 27) We can be confident that over the centuries Jehovah's power has not waned nor has he grown deaf, unable to hear the prayers of his worshipers. W 7/1 19, 20

Saturday, May 15

All things, therefore, that you want men to do to you, you also must likewise do to them.—Matt. 7:12.

We are sincerely interested in others. Those about us in the Christian congregation are of special concern. In every way we reach out to give help when the needs of our brothers, whether spiritual or material, become manifest. But our love is widened out to encompass all men, even those now alienated from God. We have a feeling of compassion toward them, which motivates us to work for their best interests as we desire others to do for us. For them to learn the things Jesus taught is to learn the way to life. Our preaching the Kingdom message helps them to gain a right relationship with Jehovah and shows the highest regard for their welfare. It is one of the best ways in which we can do good to them. Joyfully we grasp every opportunity to participate, not satisfied with a mere token effort. We continually analyze the use of our time and available resources with the goal of creating opportunities to preach. W 5/15 22

Sunday, May 16

I will exult in Jehovah himself; I will be joyful in the God of my salvation.—Hab. 3:18.

We can expect that during the "great tribulation" some will lose their lives for loyally upholding their Christian integrity. Nevertheless, we do have divine protection. How? We have evidence that God is protecting us now as a class. For instance, if such were not the case, we would have been wiped from the face of the earth long ago by Satan. Still, individually, some may die of old age, of sickness or from

persecutions. Can we, in the face of such possibilities, still look to the future with confidence? Most assuredly! Jesus declared that the dead will hear his voice and come forth in a resurrection. (John 5:25-29) This, then, nullifies, cancels, the effects of death. No, the Bible does not promise that Satan will let up on his testing of each one of us during the coming tribulation, but are we not comforted to know that Jehovah God will still prove to be the God of our salvation because of our faithful service to him? W 6/15 11, 12a

Monday, May 17

Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you.—Eph. 4:32.

Someone may say: "You do not understand. Certain ones in our congregation are simply obnoxious in their ways." It may well be that some have a long way to go in developing true Christian qualities. Yet Jehovah God loves them. He does not wait until we are nearly perfect, or even until we begin to make over our personalities to conform to his ways, before he loves us. No, but the Bible says: "God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:8) Yes, while we were yet deep in a course of wrongdoing and had selfish dispositions, Jehovah God loved us. This is the example in showing love that we are invited to follow. Jesus Christ, too, set a wonderful example for us in this matter. He gathered around himself disciples who were basically good men. Yet, they had bad traits. Yes, while they still had such sinful traits, Jesus loved them. W 6/1 21, 22, 24a

Tuesday, May 18

In showing honor to one another take the lead.
—Rom. 12:10.

Elders show that they respect Christ's headship by reflecting his personality in dealing with others, by imitating his humility. Their being elders gives no justification for exalting themselves. Heeding Paul's counsel will protect them from falling into the snare of seeking personal prominence, being possessive or wanting the chief places, as did the Pharisees. Prominence is due only to Jehovah and to the Head of the congregation, Jesus Christ, and so elders should seek prominence for *Them*. Seeking to "be somebody" is stupid. Having humility enables elders to manifest empathy, to bear burdens of others willingly, and to listen patiently to problems, so as to be able to render assistance. Having humility will also aid them to show flexibility when no Scriptural issue is at stake. The brothers will then find it easy to have regard for the elders and give them "more than extraordinary consideration" in love for their fine work.—1 Thess. 5:12, 13. W 8/1 5a

Wednesday, May 19

Whether you are eating or drinking or doing anything else, do all things for God's glory.—1 Cor. 10:31.

Many fads have developed in connection with eating and the care of one's body. But health fads can become a snare to us even as can other fads. There is a danger of becoming so preoccupied with diet and disease that these matters become more important than the preaching of God's kingdom and looking to the new system where there will be a real healing of the body. Of course, we need to

use practical wisdom now in looking after ourselves, and certain diets or medicines may be beneficial for our own conditions, but these should be personal matters that are incidental to our service to Jehovah. Paul strongly counseled against making an issue over foods. Hence, do not let food or health fads become a snare to you or a stumbling block to others. We should recognize that fads, whether connected with food or other things, can cause us to get away from doing God's will and to be ensnared with the things of the world. W 8/15 11, 12a

Thursday, May 20

Whatever we ask we receive from him, because we are observing his commandments and are doing the things that are pleasing in his eyes.—1 John 3:22.

To cling to a fine relationship with our God and Father, we need to maintain his lofty moral standards. By one's words and/or course of action one can show approval or disapproval of acts of immorality, or, possibly, leanings in that direction. Those who come to be past all moral sense alienate themselves from God by their course of loose conduct. One's practice of immorality or even condoning it would render one's prayers ineffective. As an honorable person, appreciate God's arrangement of sex and marriage and loyally uphold it so as not to block or hinder your prayers. To keep the lines of communication open with God, it is vital for you to walk carefully in this wicked system of things. In this way you can have the confidence about which John wrote. Oral expressions carry little weight with Jehovah if our actions are not in harmony with our entreaties. W 7/1 6, 7a

Friday, May 21

A fear of you and a terror of you will continue upon every living creature of the earth.
—Gen. 9:2.

Back in 2369 B.C.E., Noah and his family moved out into the open, together with the lower earthly creatures, which were to be in fear of man. So mankind did not move out of the ark with any terrorizing prospects before them, even from animals. Mankind had had no fear of the animals inside the ark, where even the lion ate vegetation, just like the bull. That was doubtless an indication for our own future on the inhabited earth. Along with the human worshipers of Jehovah in their spiritual paradise, earthly creatures of a lower kind will be preserved for mankind's use and enjoyment. Undoubtedly after the great tribulation is over, God will give a reassurance to his surviving worshipers on earth respecting the fish, the flying creatures and the land animals. He will put the fear of man into all these lower creatures, so that they will not molest man. They will be obedient, harmless subjects of mankind.—Gen. 1:27, 28. W 10/1 7-9b

Saturday, May 22

Put away all badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, and . . . form a longing for the unadulterated milk belonging to the word.
—1 Pet. 2:1, 2.

Yes, we should want to cast off every inclination that is in opposition to God's holiness. What does this require of us? The dominant inclination of our hearts should not be given to any kind of badness. We would repel even the thought of deceiving others for selfish gain, no matter how large or

how small. The tendency to envy should be kept in check so that we do not resort to fraud or other dishonest practices to gain what others have. Nor do we want to fall into the snare of backbiting, trying to downgrade fellow Christians by undue criticism or by questioning their abilities and motivations. What we say should be in good taste, serving to build others up and not to tear them down. We do not want to act the part of hypocrites, pretending to be what we are not and hiding wicked designs under the cover of a form of godly devotion. W 1/15 33, 34a

Sunday, May 23

All Scripture is . . . beneficial for teaching, for reproving, . . . for disciplining in righteousness.—2 Tim. 3:16.

Today we can see evidence all around us that millions of men, women and children are having serious problems in living together as family groups. Is it not obvious, therefore, that people everywhere are in great need of a dependable guide? A main objective of the Bible is to provide guidelines for life that will lastingly benefit all who follow them. There is no aspect of living wherein the Bible counsel cannot be applied with real benefit. What the Bible sets forth for our guidance is very realistic. It does not leave us with the thought that those trying to follow its admonition will have no problems. No, the Bible frankly acknowledges that there will be problems. But it does not leave matters there, simply recommending that we accept things as they are and not get upset about them. The Bible shows what we can do in a positive way to cope with problems and enjoy good relations with fellow humans, including our own families. W 3/1 1-3a

Monday, May 24

In case a man should steal a bull . . . and he does slaughter it or sell it, he is to compensate with five of the herd for the bull.—Ex. 22:1.

Thus, the thief was punished by having to replace what he had stolen, with an added penalty. This served to impress upon him the full effects of his wrong. Then, too, he was required to make certain sacrifices, acknowledging thereby that he also sinned against God. As for the victim, he had his loss restored. The added penalty imposed on the thief benefited the victim, amply compensating him for the lost use of his property and any problems resulting therefrom. But what if the thief was poor and could not make such restitution? He was to be sold as a slave or bond servant and thus pay off his debt. (Ex. 22:3) Who can deny that such an arrangement was both just and merciful? The victim did not suffer permanent loss. The thief was not killed nor was his spirit broken nor his energy sapped by imprisonment. Surely such a wise and merciful provision was from God. W 2/15 11, 12

Tuesday, May 25

The senseless one has said in his heart: "There is no Jehovah." They have acted ruinously, they have acted detestably.—Ps. 14:1.

In answer to the question, "Who is Jehovah," so that all should worship him?" we can factually reply: Jehovah is the God of the Lord Jesus Christ, and that fact in itself is a highly important reason why all should worship Jehovah as God. All those who desire eternal life in God's righteous new system of things will have to follow the example of Jesus, the Chief One in all

of God's creation. Men and women today think that they can escape responsibility to Jehovah by disbelieving and denying that he exists and is God. But their escaping responsibility to One whom they cannot see is sheer imagination on their part. Even in his day David observed that those denying Jehovah's existence acted ruinously. Jehovah in heaven is observing them and he laughs at them, knowing that they are held captive within the realm of his laws and cannot escape from the outworking of those laws. W 4/15 22, 23a

Wednesday, May 26

Law is promulgated, not for a righteous man, but for persons lawless and unruly.—1 Tim. 1:9.

Jehovah God expects us to trust him. In no way did Jesus rely on his own judgment. He sought his Father's guidance and help in all things, praying to Him incessantly. (Luke 6:12) Obedience is also vital. Further, obedience of the right kind is essential. Jesus set the example, being, not just a righteous man, but a good one. He did not avoid wrongdoing simply because Jehovah's law forbids it. He did so because he himself would not tolerate it. Like his Father, he "loved righteousness, and . . . hated lawlessness." (Heb. 1:9) It was unthinkable for him to entertain ideas of something bad. Examining the motive behind Jesus' perfect example elevates our thinking so as to appreciate the high plane on which his Father will deal with us when we eventually attain perfection. When men demonstrate the godly attribute of goodness as Jesus did, extensive laws become unnecessary, even as the apostle Paul shows. W 5/15 17, 18

Thursday, May 27

Whenever you pray, say, "Father, let your name be sanctified."—Luke 11:2.

It is beautiful to see a family praying together at meal-times and at other times, such as when they are enjoying spiritual food. Family prayer can be a wonderful blessing to a home, promoting obedience, order and decency in family life. The family is God's arrangement, and his guidance should be sought on it. All members of a family can learn to pray. No doubt Jesus, when very young, was taught to kneel and pray in his home. When he grew up, he thoroughly appreciated prayer; in fact, he was instrumental in teaching others how to pray properly. (Matt. 21:13) In their childlike simplicity children can be taught how to speak reverently to their Father in heaven, expressing gratefulness for the life they enjoy and for having ahead the hope of a paradise earth under the kingdom of God. Young and old people alike can form the prayer habit, which they can carry with them anywhere and everywhere, under whatever circumstances they are. W 7/1 22a

Friday, May 28

More insight than all my teachers I have come to have, because your reminders are a concern to me. With more understanding than older men I behave, because I have observed your own orders.—Ps. 119:99, 100.

The goals held before young ones by both their family and the congregation help them to walk in the way of Jehovah God. When children are given family encouragement to put Kingdom service first in their lives, they are happy to respond. Thus many young Wit-

nesses have taken advantage of opportunities to share the good news at school, witnessing to teachers and classmates. Some have based their school reports or comments in class discussions on the Bible or material taken from the Watch Tower Society's publications. They enjoy taking advantage of favorable opportunities to witness at school, sometimes presenting special magazines of interest or copies of the *Evolution* book, thousands of copies of which have been placed in this way. They have come to find the words of the inspired psalmist true. W 7/15 14, 19a

Saturday, May 29

Moses . . . refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin.—Heb. 11:24, 25.

Just as gold that is subjected to the assayer's fire is not left there forever but is taken out, so too Christians come out from under the heat of persecution. But their faith that has thus been tested is oh so much more precious than perishable gold. Moses, though raised in a position of favor in the Egyptian court, demonstrated that his faith was in Jehovah, the God of Abraham. (Heb. 11:24-26) Now, what about your faith? Do you believe the Word of God? Do you hold it in high esteem? Does it mean so much to you that, regardless of any trials that may come upon you for adhering to it, you will continue to put your faith in God? All who will come out of the great tribulation as survivors thereof, with the grand prospect of eternal life in God's new order ahead of them, must demonstrate such appreciation.—Rev. 7: 14-17. W 1/1 12a

Sunday, May 30

Pray incessantly. In connection with everything give thanks.—1 Thess. 5:17, 18.

In your personal prayers, come to God in a humble way, not trying to impress him or, in effect, to try telling him what to do. You should remember your littleness and humble yourself in the eyes of Jehovah. Whether your prayer is expressed audibly or uttered voicelessly in your heart, your feelings may be just as David's: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah." (Ps. 19:14) Not only should we present acceptable prayers but we should derive joy and refreshment from our presenting our inmost thoughts to our heavenly Father. Realizing that we belong to him, we do well to acknowledge his provisions for us as well as for all other members of the human family. Wherever you turn, you see evidence of a most generous and thoughtful Creator. As recipients of God's love and goodness, we should each one say, "Thank you" loyally and regularly to him. We are encouraged to do so by the apostle Paul. W 7/1 18a

Persist in "Holy Acts of Conduct" and "Deeds of Godly Devotion."—2 Pet. 3:11.

Tuesday, June 1

Whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all—like the Son of Man; he did not come to be served, but to serve, and to give up his life as a ransom for many.—Matt. 20:28, New English Bible.

Service lies at the very heart of true Christianity. When on earth, Jesus said the above as his reason for coming. His life stands in strong contrast to the self-seeking, ambitious at-

Monday, May 31

You behold his calling of you, brothers, that not many wise in a fleshly way were called.—1 Cor. 1:26.

What a person can do may depend on varied circumstances, such as family responsibilities, health and other factors. But what is your desire? Is it to expand your field activities, so as really to succeed in disciple-making? Then apply yourself, having full trust in Jehovah. The vital work of Kingdom-preaching and disciple-making is not to be performed in our own strength. We must depend on Jehovah and keep on seeking his direction. He will help us to cultivate our abilities. It is true today even as it was in Paul's day. Not those with a higher theological education, but humble people who love God and their fellowman, and who work night and day to make disciples—these are the ones who have success and joy in their service. Their genuine interest in others shines through, and "the glorious knowledge of God" that they have in their hearts also shines forth to others, by God's power, to recommend His truth. W 3/15 20, 21

titude of so many today who are insensitive to the needs of others. By a life of unselfish service, Jesus set the perfect model for all his genuine followers to copy. Their lives, like his, should be distinguished by service and the spirit of giving. The word translated "serve" that Matthew used when quoting Jesus is of interest to us. In the original Greek it is the verb *di-a-ko-ne'o*. It emphasizes the personal nature of the service that is rendered. W 12/1 1, 2

Wednesday, June 2

How should I do this great wrong and sin against God?—Gen. 39:9, Byington.

After Adam sinned, his conscience smote him. (Gen. 3:8) A far more important effect, though, of this operation of conscience is that it may move one to godly repentance, even as David shows at Psalm 32:3, 5. Thus, your functioning conscience can bring you back to God, aiding you to recognize the need to have his forgiveness and to follow his ways in the future. Another function of conscience is its operation ahead of time in guiding and advising one who needs to make a moral choice or decision. Thus conscience is said to have a legislative, not just a judicial function. It was this aspect of conscience that enabled Joseph to sense beforehand that he must not commit fornication. He followed his conscience in rejecting a course that was against his moral sense. Has your conscience functioned in this way? Is it aiding you as it should? Both of these functions of our conscience need attention and training if we are to be guided and benefited by it. W 4/1 14-17

Thursday, June 3

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!—2 Pet. 3:11.

Are we that "sort of persons"? In our repentance toward God we have dedicated ourselves to Him because we really love Jehovah God and we love the righteousness for which he stands. We want to be deserving of his new order of things. We wholeheartedly desire to be admitted into such a clean new order. We find no pleasure or satisfaction in the

unrighteousness of the imperfect, corrupt, doomed old order. We are so devoted to the Creator that we disdain all popularity with the "world of ungodly people" and we seek his pleased approval of us. By ridicule or threats the world will try to frighten us away from "holy acts of conduct and deeds of godly devotion"; that failing, the world will try to allure us away. But with our faces firmly fixed upon God's new order of righteous living we forge right ahead in the holy pathway that God has marked out for us. W 12/15 2-4a

Friday, June 4

Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose.—2 Cor. 6:1.

With personalities now molded by the genuine love Jesus taught us, we rise above the imperfect tendency to think of ourselves to the exclusion of others. That love teaches us that a refusal to share the benefits of God's undeserved kindness is to miss its purpose. As our appreciation deepens for this godly quality, our concern for the welfare of others becomes greater. No relationship can be maintained with the heavenly Father without such concern. An acceptable standing before him will perpetually depend upon our willingness to imitate his love in our dealings with others. Every expression of kindness he demonstrated was repeated in Jesus' actions toward us, emphasizing his Father's profound love for mankind. Anyone showing a selfish disregard for his fellowman can never be made perfect in his love for God. Consideration for others is a fundamental necessity for right relations with him. W 5/15 20, 21

Saturday, June 5

Have regard for those who are working hard among you and presiding over you in the Lord and admonishing you.—1 Thess. 5:12.

A positive response to our overseers' considerate direction will not only make their work easier but also serve to mold our lives in harmony with God's arrangement for new-order living, causing us keenly to anticipate the future because of recognizing the superiority of Jehovah's way of dealing with his people. It is quite possible that we will be assigned places to live rather than be left to choose them for ourselves. How well we will adjust to such an arrangement may be indicated by whether we presently are willing to go to the congregation or book study we are asked to attend. If we adapt to our assigned location in the New Order, it will quickly become "home" to us and we will learn to love it. This is the way missionaries come to feel about their assignments even today. It is comforting to know, too, that Jehovah will see to the choosing of "princes" to serve and guide us. W 6/15 15, 18, 19a

Sunday, June 6

A righteous man's supplication, when it is at work, has much force.—Jas. 5:16.

It was by means of a prophet of Israel that the force and effectualness of prayer was illustrated. After a long drought, Elijah prayed atop Mount Carmel that it might rain again. From that location his attendant saw the prayer answered—first a small cloud and then the downpour that followed. James, in drawing attention to that event of history, comments on Jehovah's ability to answer the prayers of his servants who pray

according to his purpose. (Jas. 5:17, 18; 1 Kings, chapters 17, 18) The Father of the human family has arranged that all keep in contact with him, day and night, as one truly interested in their welfare and happiness. Parents appreciate their children looking to them at all times for what they need; all the more so Jehovah knows how to provide for those persistent in their petitions to him. (Luke 18:1-8) Repeatedly requesting what you need shows your concern, and when your prayers are answered your persistence is rewarded. W 7/1 13, 14

Monday, June 7

Appoint elders in city after city.—Titus 1:5, margin.

The congregational elder arrangement makes for better care of the new ones in dire need of shepherding than did the former congregation-servant arrangement, because tens of thousands of elders are now busily engaged in giving aid to the flock. With a body of elders, more of the congregation are encouraged to make full use of their teaching abilities, personal initiative is encouraged and there is no longer reliance on just one person to set the pace. It has an enriching effect as a result of the pooling of knowledge and experience of the elders. All can learn from the others and gain a better understanding of their responsibilities to God and to the congregation. The rotation of the elders in assigned duties also allows for good distribution of the load of responsibility. A body of elders produces a balancing effect as to judgment of matters. While group decisions may seem to take longer, they are more solidly based and, in the end, save time.—Prov. 24:6. W 8/1 1, 2a

Tuesday, June 8

Everything in the world . . . does not originate with the Father, but originates with the world.—1 John 2:16.

In looking to the race ahead, learn to ask respecting material things: Is this something that is necessary in order for me to keep living and serving Jehovah? Will this help me to be a better servant of Jehovah, or will it slow me down? Do I really need this in order to provide for my household? Will I have to go into debt to get it? Will it cut down on the time I have for Bible study, Christian meetings and the preaching of the Kingdom message? Is this in any way going to sidetrack me from my purpose in life? Resources and abilities that we might possess should be used to advance Kingdom interests, rather than letting them serve as hindrances in the race for life. The objective should be to make material things serve us as needed, and not for us to become enslaved to them. The world with its fleshly desires is passing away, 'but he that does God's will remains forever.'—1 John 2:17. W 8/15 10, 12, 13

Wednesday, June 9

The objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy.—1 Tim. 1:5.

Yes, love for all our brothers should be out of a clean heart, and it should be wholehearted, even as Paul told Timothy. This means that our heart is cleaned up by the truth, and if we see ourselves lacking in some respect in love for our brothers, then we should allow the truth to purify our lives through more frequent use of God's Word. A clean heart should impel

us to have a wholesome, honest and helpful relationship with all the brothers in the congregation. Our conscience will then be a good conscience because it will be at rest. We will be sure that we are doing right. Our love will be easily observable by others, for it will not be a hypocritical display or something contrived just for the sake of show. True love is a godly quality, a pure inner quality that issues from a good, clean heart. Elders can show this heartfelt love for their brothers by being considerate. W 9/1 15, 16a

Thursday, June 10

Jehovah . . . is patient with you because he does not desire any to be destroyed but desires all to attain to repentance.—2 Pet. 3:9.

The repentance that Jesus spoke about was in connection with God's Messianic kingdom. (Matt. 4:17) Back there it was urgent that the Jews should repent in connection with that kingdom. Our first step toward proving ourselves worthy to enter God's righteous new order is that of repentance, and this with regard to God's Messianic kingdom. Only through God's appointed king can persons who repent gain God's forgiveness of their sins. By means of that kingdom God will vindicate his universal sovereignty, and men must repent for having been under Satan's sovereignty. Have we all attained to such repentance? If we can answer Yes, then we are on the way to do what remains to be done to get God's final approval. We can take advantage of his long-suffering that he has been exercising toward this wicked system. Thus we can be sure of His final approval. This will mean salvation for us. W 12/15 25, 27, 29

Friday, June 11

If, then, your eye is simple, your whole body will be bright; but if your eye is wicked, your whole body will be dark.—Matt. 6:22, 23.

How appropriate this counsel is! Can we not all appreciate a light in a dark place to prevent us from stumbling or walking into something, harming ourselves? To have proper vision, our eye must be simple, that is, all one way in performing its function. It must be in focus, faithfully catching all the light rays it can from an object and being able to register them in such a way that objects are seen as they really are. Likewise with the 'eyes of our heart.' (Eph. 1:18) They too must be in focus, must be all one way. We must consider matters in their proper perspective to make proper decisions. Having a sincere (generous) eye will help us not to be overly concerned with ourselves. We will desire to share with others. Having a 'bad eye' or one that is out of focus will result in our pursuing a course of self-indulgence, making wrong choices. Our whole body will be totally dark. *W 9/15 22a*

Saturday, June 12

How long, sovereign Lord, holy and true, must it be before thou wilt vindicate us and avenge our blood on the inhabitants of the earth? —Rev. 6:10, New English Bible.

Taking our stand immovably on the side of God's sovereignty may result in some suffering for us for as long as our persecutors are permitted to remain. Under such affliction we can remember the cry of earlier witnesses of the Lord God Jehovah who suffered, even to the death. It will be only a little while longer before the faithful upholders of Jehovah's

universal sovereignty will be vindicated in their position by His decisive victory over all national sovereignties. Immediately thereafter the original rebel against Jehovah's universal sovereignty, namely, Satan the Devil, and all his demon angels, will be given deserved treatment. Isolation in chains in an abyss out of communication with this earth will be their portion. Thereby the Great Serpent will be bruised in the head, as it were, by the loyal "Seed" of God's "woman."—Rev. 20:1-3. *W 10/15 24, 25a*

Sunday, June 13

As the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.—Isa. 55:9.

Jesus spoke of some sharing his kingdom with him, actually sharing with him as associate kings. Whoever heard of such an arrangement? Has there ever been a nation or an empire that has had 144,000 and one kings ruling in it at the same time? Never has such a thing happened. Even today, with a global population of more than four thousand million, there are not that many kings or rulers, even all of them put together. With whom did this idea originate? Certainly not with man! It is God's idea, his purpose. Such a heavenly government with so many kings comprising a world government may seem fantastic to politically minded people. But that is because, just as the literal heavens are higher than the earth, so the heavenly Creator, God, has a way of thinking that is higher than the way in which man thinks. So we need not be surprised at anything purposed by him being so much grander than what mere man could have imagined. *W 11/15 7, 8*

Monday, June 14

Woe for the earth and for the sea, because the Devil has come down to you, having great anger.—Rev. 12:12.

The Arch-Deceiver does not have the good interest of anyone at heart. He is still on the loose in the vicinity of our earth to which he has been hurled down. He will not be stopped from misleading the entire inhabited earth until he along with his demon angels will be hurled into the abyss. (Rev. 16:14, 16; 20:1-3) That time for removing Satan the Devil and his demons from the vicinity of our earth and isolating them in a distant abyss has not yet come, and the look of things on earth today demonstrates that it has not yet come. Hence, each one, without exception, is still exposed to being misled by the Devilish sovereign of the world. If we self-confidently claim that we are not being misled by the one in whose power the whole world is lying, then do we find ourselves wrestling with superhuman forces of wickedness in a successful way? Either we are being misled or we are wrestling; it is one or the other. *W 11/1 15*

Tuesday, June 15

Certain women . . . were ministering to them from their belongings.—Luke 8:2, 3.

What does Christian service embrace? Is it limited to such activities as preaching God's Word, making disciples of others or serving the strictly spiritual needs of those in the congregation? What does the Greek word *di-a-ko-ne-o* show? The Bible's use of the word aptly illustrates the basic sense of personal service (expressed not only by the Greek verb but also by the related nouns). One early use of the word refers to waiting on

tables. Luke uses it in that way when quoting Jesus' words about a slave's 'preparing his master's supper and then waiting on him while he had his meal' (Luke 17:7-10; 12:35-38) Not only waiting on tables, however, but all services of a similar personal nature came to be embraced by the term. The women mentioned by Luke may have done shopping and cooking, the mending and washing of clothes, or performed other services of a similar nature, even using their own funds and possessions to supply material needs. *W 12/1 3-5*

Wednesday, June 16

God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering.—Heb. 6:10.

Sometimes, even when we put forth an earnest effort to express loving-kindness to others, we meet with an unappreciative response. But we ought to realize that there is someone who sees and appreciates what we do, and that is Jehovah. (1 Sam. 26:23) He sees to it that the kindnesses of his servants do not go unrewarded. How delightful is the prospect of everlasting life in the service of Jehovah! He is no unappreciative Master. Even now, though our service is marred by imperfection, he reassures us. For our encouragement he moved Paul to write the above words to faithful Christians. Because he had repeatedly displayed genuine faith in Jehovah God, Abraham was told: "Your reward will be very great." (Gen. 15:1) Yes, Jehovah appreciatively rewards those who do his will, whether their acts are small or great. Are we, in turn, responding with appreciation? *W 1/1 13, 17*

Thursday, June 17

Pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called . . . observe the commandment in a spotless and irreprehensible way.

—1 Tim. 6:11, 12, 14.

Members of the congregation must be watchful also to keep spotless in the way in which they observe God's commands for Christ's followers. Overseers who imitate Timothy, the overseer of the first century, do well to take to heart what the apostle Paul wrote to Timothy as to Christian conduct. Such a commandment to Christians we should want to obey in a manner that is "spotless and irreprehensible" before Jehovah God. We do not want our record of obedience to be spotty, having disfiguring black marks against us, and with much to be found fault with as to how we perform. We should do our utmost to show a sincere desire to be obedient at all times. Like the ark-builder Noah, we should take care to walk blamelessly with our God.—Gen. 6:9. W 12/15 18, 19a

Friday, June 18

Quite a number of those who practiced magical arts brought their books together and burned them up before everybody.—Acts 19:19.

As to any items closely associated with spiritistic practices, make sure that none of such things are in your home. Imitate the example of those who accepted true worship in Ephesus. Expensive as these books were, the Ephesians who embraced Christianity did not hold back from destroying them. The current upsurge of interest in occult

practices in the midst of Christendom certainly points up the failure of her religious leaders. Even so-called educated people consult fortune-tellers, dabble in astrology, carry "lucky" charms or, in some parts of the earth, seek cures from medicine men who invoke false gods. It would come as a great surprise to most of these persons to learn that the Bible condemns what they are doing. They have not been told what God's Word says. Their clergymen have failed to teach them these things and have therefore left them open to demonic assault. W 1/15 17, 18

Saturday, June 19

"You are my witnesses," is the utterance of Jehovah, "and I am God."—Isa. 43:12.

The Bible, particularly the book of Ezekiel, reveals that it is Jehovah's purpose to make all men know at the end of this system of things that he alone, whose name is Jehovah, is the one true God. (Ezek. 36:38; 38:23) How fitting, then, that in 1931 God put it into the minds and hearts of his people to embrace the name he had long ago given his servants, namely, Jehovah's witnesses, or, more fully, Jehovah's Christian witnesses. This has been a blessing in at least two respects. First of all, it has served to make known the unique name of the one true God. And secondly, it has set apart the real followers of Jesus Christ, the true servants of Jehovah, from all others who profess to be Christians but are such in name only. The very prominence given that name serves to strengthen our faith that the time is near for Jehovah once and for all time to vindicate himself in the minds of all his intelligent creatures, seen and unseen! W 2/1 18

Sunday, June 20

The loving-kindnesses of Jehovah I shall mention, the praises of Jehovah, according to all that Jehovah has rendered to us, even the abundant goodness to the house of Israel.—Isa. 63:7.

The Bible is one harmonious whole, and so we need to exercise care that we do not ignore the context of particular events. To illustrate, say you had a very good friend whom you knew to be a good father. If you heard that he severely punished his son, would you immediately conclude that he was totally unjustified in this? Of course not; because of your knowing him, you would reason that he must have had valid grounds for doing as he did. Similarly, the Bible provides enough information about the personality of Jehovah to enable us to know the kind of God Jehovah is. Therefore, even when the details are not spelled out in any given situation, why should anyone become upset, thinking that God is unmerciful or unjust? To do so would be to deny the abundant evidence in the Bible as a whole that he is a loving, merciful and just God. W 3/1 28

Monday, June 21

He that says: "I have come to know him," and yet is not observing his commandments, is a liar, and the truth is not in this person.—1 John 2:4.

A person may acknowledge that Jesus Christ exists and that he is the Son of God who sacrificed his life for the world of mankind. But that is not the full extent of knowing the Son of God. According to Jesus' own words, he has been given "authority over all flesh." (John 17:2) So the person who really knows Jesus Christ as having such authority shows this by obeying his

commands, even as John calls to our attention. Since Jesus' commands actually originated with his Father, knowing or recognizing the Son as one deserving of obedience also means knowing or recognizing the Father as being one deserving of full submission. By coming to know God as a person and recognizing his authority, we also come to be known by him. That was the case with Abraham. Jehovah said that he 'knew' Abraham, meaning that he was well acquainted with him. He recognized him as his approved servant, his friend. W 2/15 16, 17

Tuesday, June 22

For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy.—1 Thess. 2:19, 20.

Not all of us may be able to expand our service to the same extent. And some territories may be comparatively unresponsive. Yet, regardless of the response, our work is not in vain. (1 Cor. 15:58) All of us can work heart and soul in the preaching and teaching work, confident that God will lead us to those that belong to him. Many of us can be like Paul and Silas, who were pleased to work "night and day," not only at their secular occupation, but also to impart the good news of God along with their own souls to beloved new disciples. And concerning these we can say as did Paul. Yes, some of our greatest joys can come from disciple-making. And it will be a continuing joy. For after the great tribulation has passed, what joy it will be in the new system to have eternally the pleasant association of those we helped to know Jehovah! W 3/15 22, 23

Wednesday, June 23

Little children, guard yourselves from idols.

—1 John 5:21.

When asked to stand and salute, one Christian might conclude that he ought to remain seated. Another might decide to stand but refuse to salute, since the audience is asked both to stand and to salute. As can be seen, with two Christians in the same sort of situation, conscience might motivate them to slightly different conclusions, though both refrain from what the Bible proves is improper. Such variation can be viewed as an expected effect of gaining and using Christian conscience. Is this to your benefit? Is following one's conscience superior to following a "rule"? Yes, your being willing to train and respond to your conscience, in contrast to following a "talmud" of rules on every possible question and variation that might arise, does benefit you. It helps you to be more thoughtfully conscious of Bible principles. And without question you become better able to think clearly, your mind being stimulated and strengthened. W 4/1 16-18a

Thursday, June 24

Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem.—Rom. 15:26.

God and Christ give real importance to personal, loving service. Jesus personally experienced human needs such as hunger and thirst. He undoubtedly appreciated it greatly when, after forty days of fasting, angels waited on him. In a parable Jesus described his judgment of two classes of persons, one class likened to sheep and the other to goats. The "sheep," who were approved and blessed, came

to the aid of Christ's brothers when they saw them in need. But the "goats," who were condemned, saw these in hunger and thirst, in need of hospitality or lodging, lacking clothing or ill or in prison and did not serve or minister to them. (Matt. 25:31-46) True disciples of Jesus during the first century C.E. proved themselves sheeplike in attitude and action. When Christians in Macedonia and Achaia heard that their brothers in Judea were in need, they gathered relief supplies and sent these to them. W 12/1 7, 8

Friday, June 25

Do your utmost to be found finally by him spotless and unblemished.—2 Pet. 3:14.

Not only spotless but also unblemished is how we are to be found by God at the arrival of His day. We know that a blemish is deeper than a spot. A spot is superficial and can be cleansed away, but not so a blemish. This is a defect, a disfigurement that mars the physical perfection. It denotes that something on the inside is wrong, at fault. Jesus Christ was perfect through and through, and because of this he could offer himself as a ransom for mankind, like an "unblemished and spotless lamb." (1 Pet. 1:19) We descendants of the sinner Adam cannot, of course, have perfect human bodies, without a blemish of any kind. But what about our personality and heart motivation? Rightly we take great pains to keep ourselves "without spot from the world," but at the same time, we seek to cultivate a Christlike personality with purity of heart. (Jas. 1:27) Far be it from us to have anything defective about our sincerity in imitating Jesus Christ. W 12/15 20, 21a

Saturday, June 26

No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot slave for God and for Riches.—Matt. 6:24.

In a world where both extreme wealth and dire poverty exist side by side, we are obliged to follow the safe course. (Prov. 30:7-9) We have to avoid the two opposites that can turn us against worshiping the true God—poverty or riches. Material abundance for the satisfaction of greed can put us in the same position as the rulers who are greedy for political power, so that they defiantly say: "Who is Jehovah?" If that is the attitude that not only political power but also greed for material riches produce, then what is the seeker for overmuch earthly treasures doing but making Materialism, not Jehovah, his God? Since Jehovah is a jealous God, that is, a God who requires exclusive devotion of his worshipers, we cannot serve both at the same time and win the prize of eternal life in happiness at the hands of God, even as Jesus noted. W 4/15 19

Sunday, June 27

[Keep] close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt.

—2 Pet. 3:12.

The spiritual paradise in which we have found ourselves since 1919 will continue on unscathed as the catastrophic dissolution of the worldly old order takes place under the incandescent heat of God's anger. For us it will be as when Noah and his family entered into the ark and God shut the one door of

it behind all those safely inside, to protect them from the elemental forces he now let loose upon the ancient world of ungodly people. But as for the heedless world of mankind, with a bloodchilling shock they will realize that the unbelievable "presence of the day of Jehovah" is upon them! They will see the shape of their old order dissolve, like a snowball thrown into a roaring furnace. Every man's hand will be against his brother. What a contrast to those then standing loyally in favor of Jehovah's righteous new order! W 12/15 25a

Monday, June 28

Is it being said, O house of Jacob: "Has the spirit of Jehovah become discontented, or are these his dealings?" Do not my own words do good in the case of the one walking uprightly?—Mic. 2:7.

How can it be said that the God who "loved the world so much" would also bring tribulation that will be fear-inspiring in its destructiveness to humankind? (John 3:16) Really, his being a God of love demands that he do so. This may sound strange to many people today. It also sounded strange to many Israelites when, some twenty-seven centuries ago, the Hebrew prophet Micah announced that Jehovah would bring calamity upon the ten-tribe kingdom of Israel and the two-tribe kingdom of Judah, even as can be seen from the above words recorded by that prophet. Yes, Jehovah's doing good for those walking uprightly requires that he take action against all who stubbornly refuse to conform to the ways of righteousness and who thereby contribute to the injustices, oppression and lawlessness that are today making life on earth more dangerous and unpleasant. W 5/1 3a

Tuesday, June 29

Christ Jesus . . . gave himself for us that he might . . . cleanse for himself a people peculiarly his own, zealous for fine works.
—Titus 2:13, 14.

Jehovah is the God of fine works, and he is zealous in getting them accomplished. All he does is for the good of those serving him. Jesus set a perfect example, imitating his Father. God's people who want to please Him can also be identified by fine works. An effort by Jesus' disciples to follow his example would produce for his Father a zealous people. The fine works of a Christian are those that benefit others. The most beneficial thing we can do for another person is to help him to know and serve God. Such a fine work is of the greatest benefit. Its need and urgency make it worthy of our strongest zeal. What is zeal? It is ardor. Where there is zeal there is life and enthusiasm. A keen interest in the outcome prompts personal concern about getting results. The mental attitude is one of concentration, wholeheartedness. Can you be described as zealous? *W 5/15 2, 3a*

Stick to Our Choice of Worshiping Jehovah.

—Ex. 5:2.

Thursday, July 1

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.

With intense love, Christians in the first century would not be selfish and exasperating to one another, but would share with one another and build up and strengthen one another to endure the trialsome circumstances they faced. We do not want just to look back to that time,

Wednesday, June 30

Do your utmost to be found finally by him . . . in peace.
—2 Pet. 3:14.

Amid the worldwide breakdown of law and order among supporters of the old order, the advocates of God's new order will have to resist the pressures toward anarchy. They will have to hold together as a divinely organized people, maintaining true Christian unity. This will require them to be at peace with one another. Peter admonishes us that, when Jehovah's day for executing His judicial decision arrives with thieflike suddenness, we spotless and unblemished ones must also be found in peace. We have the means with which to preserve our peace with God and with one another. For long we have been cultivating the Christlike love, which is the "perfect bond of union." (Col. 3:14) Still, there is more than that one binding force. There is that force also, of which love is the prime fruit, and that is God's spirit. So we must have the oneness of the spirit. Besides this, there are also the oneness of belief and the oneness of Christian activity. *W 12/15 26, 27a*

however. For Jesus' prophecy has application today; in fact, its major application is now. And so, too, does Peter's similar warning as noted above. God's purpose is to wipe out this entire wicked system and usher in his 'new heavens and new earth' in the immediate future. (2 Pet. 3:13) So we are living at a time when the horrible destruction of Jerusalem and its environs will pale into insignificance in comparison with the "great tribulation"! *W 6/1 22, 23*

Friday, July 2

Test me, O Lord, and try me; put my heart and mind to the proof.—Ps 26:2, New English Bible.

To stay on speaking terms with God, we must avoid using our lives in activities that put us in opposition to him. It takes wisdom and discernment on our part so as not to get involved in anything that can jeopardize our standing with the God we love and worship. A bad conscience can cause us to shrink back from praying regularly. Those who refuse to submit to Jehovah's will or who take liberties in opposition to it are not guided by godly wisdom and hence are bound to err. When we awaken to any loss of friendship with Jehovah, it is good to examine ourselves and rectify the causes of lack of communication. One cannot be a lawgiver to oneself and also please God. Rather, those who are loyal to God can expect his help. If we have his smile of approval in all our ways we can rest assured that he will listen to our requests and reward us in his own due time and way. Then we can pray with sincerity the prayer David offered. *W 7/1 12, 13a*

Saturday, July 3

Continue to love your enemies.
—Matt. 5:44.

Paul placed much emphasis upon shepherding, exhorting the Ephesian overseers to "shepherd the congregation of God, which he purchased with the blood of his own Son." (Acts 20:28) There is no doubt that this is an urgent work, in view of these dangerous times when the very lives of Christians may be at stake. Moreover, effective shepherding takes time. Many hours must be spent in preparing

for meetings and talks, in visiting and encouraging those who need aid or who are ill. Yet this vital work must be viewed in relationship to other aspects of an elder's responsibilities. Jesus showed that, while love for one's Christian brothers is a principal sign of true discipleship, it does not excuse his followers from extending love to those of the world of mankind. Indeed, their love would be incomplete unless it included even opposers, as he stated in his Sermon on the Mount. So, as important as shepherding is, it, too, must be balanced with the other responsibilities of an elder. *W 6/15 7*

Sunday, July 4

Become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord.
—1 Cor. 15:58.

Does one, after attaining the position of elder, no longer need to improve? We are counseled not to think of ourselves more highly than is necessary, "so as to have a sound mind." (Rom. 12:3) So all the elders can continue to improve in that prime quality, namely, teaching ability accompanied with humility. Does the elder believe he is efficient and effective? He can always improve in showing humility. By improvement on the part of elders (and ministerial servants, who are reaching out for the office of overseer), they will continue to advance in their ability to serve the interests of their brothers in harmony with Jehovah God's requirements, becoming an ever greater blessing to them. To all who are unstintingly serving as overseers of the flock, the above words of Paul can be directed. *W 8/1 18a*

Monday, July 5

I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind.

—1 Tim. 2:9.

The principle, of course, also applies to men in the congregation. In determining whether to wear a particular style, we can ask if the clothing or grooming reflects modesty, or whether it is immodest and may prove embarrassing to others. Tight trousers tend to be immodest for a man, just as short or revealing dresses can be immodest for a woman. When a sister bends over or tries to seat herself modestly on the platform, does she have difficulty because of her short dress? Do we possibly, by what we wear, or by our grooming, mislead others into thinking that we have loose morals or have a proud, militant attitude? Jehovah's witnesses are servants of Jehovah, the great Sovereign of the universe, and this realization should definitely govern how we dress. If there is serious question about a particular style, then it would be better not to wear it. Better to be viewed as a little out of fashion than as immodest or proud. W 8/15 6, 7a

Tuesday, July 6

Nothing leavened may be eaten.—Ex. 13:3.

Does the Bible treat only the permeating power caused by fermentation as the one factor that is to be considered, regardless of what causes the fermentation? No, for otherwise we would not find the apparent discrepancy at the celebration of the Passover and of the week-long festival of unleavened bread that followed, wherein wine was not forbidden. It is apparent, therefore, that fermentation

with its permeating power is, in itself, not the determining factor. Rather, the thing that is added to promote the fermentation is the determining factor. In God's Word the fermentation (as a factor) is not isolated from what causes it. Consequently, the fermentation that is naturally caused in wine making is not classified as being the same as the fermentation that is caused by an additive, yeast, namely leaven or sour dough. Accordingly, the parable of the leaven is not an illustration on the positive side; to the contrary, it is on the negative side.—Matt. 13:33. W 10/1 14, 15

Wednesday, July 7

Money is what meets a response in all things.

—Eccl. 10:19.

For a certainty money is essential for daily living. Without it, how could we live in this present system of things? How could we obtain the necessities of life? If we did not have money, how could we obtain a place in which to live and maintain it? Solomon's words wisely express matters. So, as long as this present system of things remains, money can be very well utilized by Christians to meet their daily needs, especially in respect to carrying on their Kingdom service. However, due to its usefulness and the many things that it can obtain, a Christian has to exercise self-control continually, always keeping money (wealth, material possessions) in its place, that is, as an instrument, a servant. Never should it be allowed to become an object of our love, our heart's desire. How necessary it is, therefore, for us to acquire and maintain the proper view toward material riches! W 9/15 1, 2a

Thursday, July 8

With your counsel you will lead me, and afterward you will take me even to glory. . . . Besides you I do have no other delight on the earth.

—Ps. 73:24, 25.

In order for us to make the decision that will lead to our enjoyment of "one world, one government," under divine sovereignty, we need guidance. Can we go to the worldly nations for guidance in this respect? No, for they are bewildered, not knowing the way out of their mounting difficulties. We cannot with success turn to the religious institutions of the nations, for the counsel that these have given to the political rulers has led the nations to the present international impasse. For the needed up-to-date, realistic, practical counsel that guides us in the right way, we must go to the written Word provided for us by the very One who long ago foretold this world distress. This was the wise course taken by the inspired psalmist of ancient times. Addressing himself to the divine Author of that prophetic Word, the psalmist spoke as above. W 10/15 20

Friday, July 9

God is he who said: "Let the light shine out of darkness," and he has shone on our hearts to illuminate them with the glorious knowledge of God by the face of Christ.

—2 Cor. 4:6.

Jehovah is the God of enlightenment for the benefit of his creatures, whether in heaven or in earth. How eloquent regarding God's power for enlightenment is this statement of the apostle Paul! With the Christian apostle John we must say that "God is light" and, as such, He is the greatest Enlightener in all

existence. (1 John 1:5) Christianity is the greatest enlightenment ever sent to humanity. Like light, it is life-giving, it is liberty-giving! Is this God of enlightenment the spiritual Personage whom we desire to be the Sovereign of our lives? If we make him such, then our lives are bound to be brightened with the light of the truth, with the light that liberates us for free, intelligent movement and action in what is right, and with the light that shows us the path to everlasting life in harmony with the Sovereign of the universe. W 11/1 23-25

Saturday, July 10

It is God's minister, an avenger to express wrath upon the one practicing what is bad.

—Rom. 13:4.

Because such words for serving as *di-a-ko-ne'o* were expanded to include, not just waiting on tables, but all kinds of personal service, they can be applied even to worldly governments. For that reason the "superior authorities" of the present system of things are called God's "minister," or "servants," in a particular sense. God allows these political systems to continue for a time and to render certain services that benefit people on earth and that contribute to a measure of order and protection against lawlessness. In that sense they are his servants. These worldly governments, however, do not serve out of love for God or for his Son's true disciples. Rather, they render these public services indiscriminately for the benefit of any and all citizens under them. Their services, therefore, do not bring them the reward that comes to those who serve Jehovah God out of love for him and for their neighbors. W 12/1 12, 13

Sunday, July 11

He . . . kept Noah, the herald of righteousness, safe with seven others.—2 Pet. 2:5, Moffatt.

Do we today desire to be like Noah and his family in surviving an end of a world and to enter into God's righteous new order? (2 Pet. 3:13) For us to be counted worthy of such a privilege, there is more to the matter than merely wishing to escape destruction with the "present wicked system of things." (Gal. 1:4) We have to resemble the family of Noah the "preacher of righteousness," in their days before the global deluge. Noah had to do works of faith besides preaching righteousness and sounding the warning of world destruction. Should less be expected of us, who now find ourselves in the "conclusion of the system of things," according to Jesus' prophetic description of the eventful period of time through which we have passed since 1914? No! Not if the modern-day antitype is to match the ancient type of Noah's day. We need to pursue the course of righteousness that Noah and his family did back there. W 12/15 19, 20

Monday, July 12

Has one found a good wife? One has found a good thing, and one gets goodwill from Jehovah.—Prov. 18:22.

When godly wisdom directs the thinking of the parents, not only will they have success in dealing with their children, but the relationship that they have with each other as husband and wife will be upbuilding and strengthening. The wife will not experience the frustration that results from doing things for an unappreciative husband, and the husband will be confident of the loyal support of

his wife. Helping them to develop an appreciative spirit toward each other, the Book of divine wisdom says the above. Also, "the wife should have deep respect for her husband." (Eph. 5:33) While it is true that husbands and wives owe it to their mates to be appreciative, expressions of appreciation mean much more when they are not demanded but are won by appealing to the other person's heart. While it is natural for a woman to want to be physically attractive, it is more important that she fear Jehovah God.—Prov. 31:30. W 1/1 10, 11

Tuesday, July 13

As for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail.—Lev. 20:27.

A person may know what the Bible says about such matters. Nevertheless, the great amount of publicity given to occult practices may cause him to become curious. He may hear about someone who reportedly can predict the future accurately. Or he may come to know about the various means of divination used—Ouija boards, ESP, astrology, crystal-ball gazing and the like. His fascination may become so great that he may want to find out firsthand whether such things really work. He might be willing to 'try anything once.' Is that wise? Definitely not! His curiosity can lead to his coming under demon harassment. Supernatural disturbances may rob him of sleep and fill even daylight hours with dread. He may begin to hear strange voices, suggesting that he kill himself or someone else. This is no mere supposition. Case histories prove that this has actually happened. W 1/15 13, 14

Wednesday, July 14

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.

It has indeed been strengthening to the faith and hope of Jehovah's servants to get the clearer understanding of Babylon the Great as the world empire of false religion. Through a careful study of the Holy Scriptures, they have learned that the great tribulation will begin with the destruction of false religion and all those who are a part of it. This has contributed to their having a sense of urgency in sounding the warning found at Revelation 18:4. Those staying in Babylon the Great will share in her sins, be guilty with her, and therefore will also suffer punishment with her by receiving part of her plagues. The very fact that this message of the imminent destruction of all false religion is being proclaimed far and wide further argues that the great tribulation foretold by Jesus must be drawing on apace. Does your participation in the warning work show that you appreciate its urgency? W 2/1 20

Thursday, July 15

Indeed, the sacred secret of this godly devotion is admittedly great: 'He was made manifest in flesh, was declared righteous in spirit, . . . was received up in glory.'—1 Tim. 3:16.

About six thousand years ago the question arose, What man can maintain godly devotion perfectly? Occasioning this question was an irreverent act committed by the first man Adam. Having lost perfection through his disobedience, Adam could father only sinful offspring who would be incapable of maintaining

godly devotion perfectly. Nevertheless, Jehovah God knew that he could put a perfect man on earth who would be able to do so. The one around whom this sacred secret revolved is the Son of God who "was made manifest in flesh" as the man Jesus. (John 1:14; 1 John 4:2, 3) Accordingly, his entire life course as a man in sticking loyally to his God and Father is a tangible demonstration of godly devotion or reverentialness. Our taking to heart the lessons involved in this "sacred secret" can lead to marvelous benefits now and in the future. W 2/15 3a

Friday, July 16

These have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name.—John 20:31.

The person who has given serious consideration to the Bible and has actually experienced what a wonderful guide for living it is does not seize upon what appear to be contradictions in an effort to discredit it as God's message to man. Not at all. Actually there is no reason for people to get entangled in quibbling over minor matters. Regardless of how scholarly and well-educated they may be, they are really in no position to pass judgment on matters they did not personally witness. And even if they had been right there on the scene, they, too, would present their accounts emphasizing somewhat different aspects of what they saw and heard. Really, an honest appraisal of the Gospel accounts makes it clear that these were four separate testimonies that are harmonious in establishing the one vital truth: Jesus Christ is the Son of God. W 3/1 28, 30

Saturday, July 17

Whatever you are doing, work at it whole-souled as to Jehovah, and not to men . . . Slave for the Master, Christ.
—Col. 3:23, 24.

What Jehovah God requires of those who will gain life is whole-souled service. This means giving of our very selves as slaves of God, and of Christ. Service to God includes the vital work of preaching and disciple-making. Many Witnesses engage in this while taking care of a family or other Scriptural secular responsibilities. At times, they have to overcome great problems, such as very exacting daily tasks, persecution or poor health, in order to devote just a few hours to the field service. But even this dedicated service has great value in the eyes of Jehovah God. It is like the widow's two small coins of which Jesus spoke so favorably at Mark 12:41-44. Those whose field service is limited because of such circumstances should never be discouraged that they are unable to become pioneers. The important thing is to serve Jehovah God whole-souled, in whatever capacity one can.
W 3/15 2a

Sunday, July 18

The zeal for your house will eat me up.—John 2:17.

Jesus had a consuming zeal for his Father's worship. Do you? Yes, ask yourself whether you are zealous for fine works. Can your support of the preaching activity be described as ardent, whole-souled? Have you been moved by a sincere desire to do all you can to help others to learn about Jehovah's purposes? Or, have you been content just to participate, displaying a bare minimum of interest and effort? Your atti-

tude will tell you much about the intensity of your zeal. A truly zealous disciple will not allow nonessential personal interests to take precedence ahead of the preaching and discipling work. When you share, is your participation always governed by the clock? Do you physically participate while mentally you are elsewhere? Do you view service activity as something to be quickly dispensed with so that you can do things you really want to do? Do you regard it as simply your "duty," fulfilling it only as an obligation that involves little heart motivation? W 5/15 4, 5a

Monday, July 19

Not out of his own heart has he afflicted or does he grieve the sons of men.—Lam. 3:33.

Jehovah has had a purpose in not revealing the "day and hour" for the great tribulation to begin its wrecking work upon the present system of things. That purpose is closely linked with Jehovah's dominant quality—love. Being a God of love, he wants as his servants only those who really do love him deeply. It is not his desire to have intelligent creatures serving him because they are in dread of punishment. His dealings with people have always been such as to invite their love while, at the same time, allowing them to show what really is in their hearts. So before the coming of his "day and hour" to act against the wicked he appeals warmly to all to forsake their bad ways. He is like a loving father who takes no delight in having to punish disobedient children but finds pleasure in their doing what is right. Jeremiah recorded the way Jehovah felt about the destruction he permitted to come upon Jerusalem in 607 B.C.E. W 5/1 1, 4a

Tuesday, July 20

Even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness.—Gal. 6:1.

The attitude of elders toward erring ones is very important. Logically, a harsh attitude may only drive a truly repentant one away, whereas kindness may assist in the recovery of even those who are somewhat stubborn. Paul advises treating erring ones kindly. He makes the point that if an elder wants to assist such a person, he should adopt a "spirit of mildness" as he lovingly endeavors to readjust his brother and win back his heart. The one who will listen is not a hardened practitioner of sin, but, rather, one who took a false step before he was aware of it. So he does not deserve to be treated like an enemy. In truth, both he and the elder have a common enemy, Satan; so it would be wrong for an elder to add a crushing burden to one who is already remorseful over his sin. What should be hated is, not the erring one, but the wrong committed. W 6/15 10

Wednesday, July 21

Jehovah knows how to deliver people of godly devotion out of trial.—2 Pet. 2:9.

When our brothers are in difficulty, such as in a notorious court case, then our concern can be reflected in our persistence in prayers for them. It is apparent that God permits the petitioners to display their depth of love, the genuineness of their motives, in requesting relief. No question about it, the Scriptures show that persistence in prayer can work for the relief of those in dire circumstances. But we always need to recog-

nize the need to wait on Jehovah, for him to answer prayers relative to bans and persecution. Possibly it is not his time to bring victory in judicial courts or relief in other ways, for an even greater witness may be given to God's kingdom if relief comes later. Never term God slow but acknowledge that he has his due time for everything. (2 Pet. 3:9) Comfort can also be drawn from what Peter said above. Yes, indeed, the Hearer of prayer can strengthen those who are patient and who stick at doing his will. W 7/1 17, 18

Thursday, July 22

Quit being fashioned after this system of things, but be transformed by making your mind over.—Rom. 12:2.

Can one turn to the movies, to television, or to stage plays for relaxation? This, of course, is a matter of personal decision. But note Paul's warning. We have to face the fact that Satan is "the god of this system of things." (2 Cor. 4:4; 1 John 5:19) This is evident when we consider most of what is presented for viewing on the movie and television screens and on the stage today, namely, sex and violence. Hence, if members of a Christian family are going to turn occasionally to motion pictures or the stage for some entertainment, a responsibility rests upon them to exercise careful selectivity. But, despite efforts to be selective, you may find yourself watching television or being present in a theater where a program has gone beyond being simply informative, entertaining or relaxing. It is corrupting. Will you have the courage to get up and turn off the television set or to leave the theater? Some have. You should! W 8/15 18, 19a

Friday, July 23

The kingdom of the heavens is like leaven, which a woman took and hid . . . until the whole mass was fermented.
—Matt. 13:33.

Some students of the Bible might incline to hold that the leaven must be something good because it is the kingdom of the heavens that is said to be like the leaven. Yes, but is it not also true that Jesus likened that kingdom to ten virgins, five of whom were discreet and five of whom were foolish? Are we to understand that the Kingdom class is divided up into half of foolish individuals and half of discreet ones? (Matt. 25:1, 2) Never could that be the case! Evidently, then, by the expression "the kingdom of the heavens is like" Jesus meant that, in connection with the kingdom of the heavens, there is a feature like this or like that. Or, matters in connection with the Kingdom will be such and such a thing. This understanding of the meaning of expressions allows for Jesus to illustrate bad as well as good developments with respect to the "kingdom of the heavens." W 10/1 16, 18, 19

Saturday, July 24

This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations.
—Matt. 24:14.

The earth-wide darkness foretold at Isaiah 60:2 has been a challenge to God. This God, who, at the beginning of the creative week, commanded, "Let light come to be"—what was he going to do about it? He acted consistently; he acted in accord with his way of proceeding of nineteen centuries ago. (2 Cor. 4:6) Accordingly, since the close of the darksome days of

World War I, God caused the greatest campaign of enlightenment of all human history to be carried forward. He foretold it in the words of his Son Jesus Christ. We should not, however, think that this worldwide campaign has met up with any reception different from that of nineteen centuries ago. Back there, those who accepted the light endeavored to enlighten others; they did not hide the light. The reason why more were not enlightened is that there was mounting opposition to the work of enlightenment, even as is the case today. W 11/1 2, 3a

Sunday, July 25

You are a God . . . slow to anger and abundant in loving-kindness.—Neh. 9:17.

It is not a case as if legal matters were moving very slowly for the carrying out of justice. It is not a case of God's slumbering upon the judicial bench or of his being fast asleep with regard to bringing destruction on the present system of things. (2 Pet. 2:3) His appointed time for this has not been set at a date before now because he has been "slow to anger." Happy can all of us today be because of God's timing of events this way. Why so? For the good reason that it has allowed for our getting saved. It is as in the days of Noah, when God's allowing of 120 years until the Deluge afforded opportunity for Noah and his wife to have three sons and for these to grow up and marry three girls and then for all eight of them to join in building the ark and to bring creature life into it for salvation. Those who long for God's righteous new order take advantage of this slowness to anger to repent and to prove worthy of salvation. W 12/15 24, 25

Monday, July 26

Ministerial servants should likewise be serious, . . . holding the sacred secret of the faith with a clean conscience.
—1 Tim. 3:8, 9.

The relative importance of serving others' physical needs as compared with serving their spiritual needs is made clear at Acts 6:1-4. A problem developed after Pentecost because a measure of partiality was causing some widows to be "overlooked in the daily distribution" of food. The apostles, when informed, called on the brothers to search out seven men so that the apostles could "appoint them to deal with these matters." (NE) Providing food supplies to these widows was certainly a necessary part of Christian service. So it was not extracongregational activity but had a spiritual aspect to it. Still the apostles recognized that it would show a lack of discernment for them to spend their time in the actual handling of these material supplies instead of concentrating on handling things of a directly spiritual nature. Those seven men "of good reputation" served as "ministerial servants." W 12/1 15, 16

Tuesday, July 27

The showing of partiality in judgment is not good.
—Prov. 24:23.

Perhaps you were raised with a prejudice against persons of a certain background, and so it did not bother you to discriminate against them. But then you learned from the Bible of God's justice and that he urges justice and impartiality on the part of those who would have his approval. And you came to appreciate that all humans are from the same original human parents, Adam and Eve. Confronted with a similar situation in

which in the past you would have acted unjustly, the "voice" of your conscience now urges you to act with justice and impartiality. Also, if you should go ahead and follow your former prejudice, likely afterward your conscience would afflict you. It would be as if you heard a voice within condemning you for taking a course you knew to be wrong. So you can see that your conscience has received training, it has been sharpened, become more responsive. Now it provides better guidance for you, bringing you closer to God's image. W 4/1 22

Wednesday, July 28

Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.—2 Cor. 9:7.

Attempts have sometimes been made to standardize the efforts of everyone with certain quotas established as common goals for all. Zeal in many cases would then be measured by success in meeting such goals. Search as we may, we can find no quotas set forth in God's Word as a minimum preaching requirement. Jehovah is far more concerned with our motives, the desire within our heart. The only uniform requirement for all is simply that we "work at it whole-souled." (Col. 3:23) God opens up a wide range of opportunities and then lets each one do "just as he has resolved in his heart." Not being under compulsion, our effort truly reflects what is in our heart. What our heart moves us to do becomes the real measure of our zeal. When one gives from the heart, Jehovah can regard our efforts as all being equal, uniform, even though there may be a wide variety in the amount that each one does. W 5/15 7, 8a

Thursday, July 29

This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment.

—1 John 4:17.

After you commit some badness, that is no time to stop imploring God's favor, as if you do not feel qualified to pray. If you want mercy, tell Jehovah your God how sorry you are for what you did, perhaps without thinking at the moment. After you have corrected the matter to the best of your ability, show that you have faith in the power of prayer and in God's willingness to forgive, by apologizing to him. In this way you can demonstrate confidence that Jehovah hears your cries for help and understands what you really need. (Ps. 5:1, 2) If you feel to some extent a fear or dread of approaching God, is it not demonstrating a certain lack of love for him, even a lack of appreciation for the ransom? Certainly your imperfections should not be a deterrent to a ready approach to the loving Creator. In fact, your love for God should move you to express yourself freely to your merciful Creator. W 7/1 26, 27

Friday, July 30

Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.—Matt. 4:4.

Many families, though loving and close-knit, do not have a regular home Bible study. True Christians should be interested in training with everlasting life in view. As 1 Timothy 4:8 says, this spiritual training is what is truly beneficial, "as it holds promise of the life now and that which is to come." If children are to be trained up to Christian maturity, the parents must see to it that they are

thoroughly convinced of the wisdom of the Bible, rather than letting their minds be filled with the viewpoint of this present system. In any study regularity is important. In view of Jesus' observation, it follows that it is vital that we partake just as regularly of spiritual food as we do of physical food. Parents who have such a program to provide spiritual food for their families have observed that it is good to keep such a family study flexible and adaptable to the current needs and interests of the family. W 7/15 13, 14

Saturday, July 31

Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God.—John 6:68, 69.

When the "faithful and discreet slave" organization provides some new understanding based on God's Word, we may at times have difficulty in fully grasping what has been published. But what should be done? Should we become critical and perhaps conclude that this is just how a few at headquarters feel about it? Or, will we reflect the same attitude as the apostles when Jesus asked them on one occasion whether they also would turn away. They were convinced from their comparison of Jesus' teachings and course of life with Jehovah God's Word that he was truly the Messiah, and they were not going to turn away from following him just because he said some things that, at the moment, were difficult to understand. True, their faith wavered somewhat with Jesus' arrest and death, but they recovered and God strengthened them by his holy spirit from Pentecost onward. W 8/15 17, 18b

Manifest True Greatness by Christian Service.

—Matt. 20:26.

Sunday, August 1

Whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens.

—Matt. 18:4.

Yes, Jesus showed them that their thinking was leading them down the wrong road. He told them all to turn around and become like young children, that is, modest, free from pretense or ambition. They were not just to act like children, making an outward show of these qualities, but they were to put on these qualities so as actually to have the same spirit that characterizes humble children. And so, to the extent that Jesus' disciples put on humility of heart, to the extent that they felt small before God and their brothers, to that extent they would be great as regards his kingdom. A measure of their humility would be the way they treated those who were like babes in the truth. If a Christian elder were to display self-importance or deal with others in a domineering way, he could be a source of stumbling for such ones, with serious consequences, even as Jesus showed.—Matt. 18:6. W 12/1 5-7a

Monday, August 2

He is at God's right hand, for he went his way to heaven; and angels and authorities and powers were made subject to him.

—1 Pet. 3:22.

Christ believed; but, more than that, he did things in proof of his belief. Did he fare worse than unbelieving men and women or than the demons? Whose life of belief and works resulted in more good for mankind, even thus far only, in human history,

not to speak of the future? The true-to-fact answer to those questions will have to name Jesus Christ as the one who fared best and did the most good. He is where he is today because of a life of faith and works on earth down to a martyr's death for loyally upholding God's kingdom. He today occupies the topmost position in all heaven and earth with the one exception of his heavenly Father, Jehovah God himself. His is the example for all sensible persons who long for everlasting life, in the fullness of happiness, to follow. W 4/15 20, 21a

Tuesday, August 3

[Do] nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you.

—Phil. 2:3.

A chairman presides for one year by agreement of the body of elders, and the others accord him certain initiative, so that the congregation matters are promptly cared for and the activity of the meetings moves along smoothly. Jesus remains the one Head of the congregation, and the chairman will not assume the attitude that now, since he is presiding, things will be done his way. Rather, he seeks to serve his fellow elders and the entire congregation by coordinating the theocratic activity for smooth functioning. At the quarterly meeting of the elders, all should work together harmoniously. To assist in this, the chairman needs to recognize his position in relation to the others. He ought to apply the Bible rule of 'taking the lead in showing honor' to others. W 8/1 7, 8a

Wednesday, August 4

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.

The Mosaic law called for neighbor love, but not for self-sacrificing love based on principle. Jesus, however, when giving his followers a new commandment, was pointing out that they were to be identified by a self-sacrificing love based on principle, that is, *agapē* love. He was willing to go to the point of giving even his own life in behalf of his disciples. He spent the years of his public ministry doing good for his fellowman, especially in teaching and helping people in a spiritual way. Therefore his disciples should do the same. In fact, they should take the initiative, following Jesus' example in teaching and preaching, thereby working for the spiritual welfare of others. But, above all, Jesus' disciples were to have love for one another. So they were to be outstanding in their love among themselves. It should be something that would readily identify them. W 9/1 4

Thursday, August 5

To whom can you people liken me so that I should be made his equal?—Isa. 40:25.

Truly Jehovah God is the Sovereign of the universe, for He is over all things. With utmost confidence he can issue this challenge. He remains the Almighty One, the All-Powerful One. Shall we today, like Abraham, make this God the Sovereign of our lives? (Gen. 15:2) No real sovereign can afford to wait upon his subjects, for them individually to make up their minds. A sovereign has his rulership to carry on and all the obligations of his govern-

ment, and he must take care of his duties at his appointed time. We tiny human creatures here on earth are assuming too much if we think that the Sovereign of the universe, Jehovah God, has to wait until we personally make up our minds to have him as our Sovereign before He may proceed with his precisely timed purpose. In harmony with his sovereign right, he acts when his appointed time for action comes. Therefore now is the urgent time for each one of us to act wisely with regard to His sovereignty. W 11/1 13, 14a

Friday, August 6

In every way we recommend ourselves as God's ministers.—2 Cor. 6:4.

To be a minister or servant of another could call for one to bear up humbly under hardships, endure unpleasant circumstances. Whether one would be willing to do this or not would demonstrate the genuineness of his service to the one served. Because some were inclined to disparage Paul's worth in comparison to others, he set forth proof of his being a bonafide servant of Christ and God in his letter to the Christians in Corinth where some of his detractors were located. (2 Cor. 6:3-13) Of those making light of him he went on to write as recorded at 2 Corinthians 11:23-27. Here, indeed, was real evidence of being a genuine servant! No boasting of impressive accomplishments in which to take human pride. Rather, a record of humble service, like a servant who, without any fanfare, goes out even in the dark night to accomplish some errand on which his master sends him. We can think of this whenever estimating the genuineness of our own service to Jehovah God. W 12/1 22-24

Saturday, August 7

The judgment from of old is not moving slowly, and the destruction of them is not slumbering.—2 Pet. 2:3.

Today the wise thing for us to do is to take to heart these inspired words of Peter. According to all the evidence viewed in the light of the inspired Scriptures, the hour is very late. God's tolerant long-suffering is about to reach its limit. Just as certainly as He did not spare angels who became disobedient during the years before the Deluge, and just as surely as he did not spare the materialistic world of ungodly people in Noah's day, and just as certainly as he did not spare the immoral cities of Sodom and Gomorrah in the days of Abraham and Lot, just so surely this God of unchanging standards of righteousness will not spare the present-day world of faithless, self-centered people. Just because we have not been told the exact day and hour for the "Judge of all the earth" to execute his sentence of destruction upon this system of things it is not a case of his not having a fixed time schedule. W 12/15 22, 23

Sunday, August 8

But as for . . . those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters . . . their portion will be in the lake that burns with fire and sulphur. This means the second death.—Rev. 21:8.

If we truly have faith in God's Word, we will not allow any undue curiosity about occult practices to build up in our minds, and this will be a safeguard. Jehovah God does not view this matter lightly. To protect the Israelites from being deceived and harmed by wicked spirits, he

made the practice of divination an offense worthy of death. (Ex. 22:18) Has Jehovah's view of spirit mediums, sorcerers and diviners changed? Not at all! A decree from God still stands against all who practice spiritism. The above words list them among those meriting the judgment of "second death." That means eternal death from which recovery is impossible. So, if any persons who have dabbled in this sort of thing want to do the will of Jehovah God, now is the time to clean it out of their lives. W 1/15 15, 16

Monday, August 9

This widow, although poor, dropped in more than they all did. For . . . out of her want [she] dropped in all the means of living she had.—Luke 21:3, 4.

How interesting that Jesus would say that this woman who dropped in two small coins of very little value "dropped in more than they all did"! She knew that the temple had to be cared for and she made her contribution toward its upkeep. What was there about this temple that caused this needy widow to display such appreciation? It was to this place that Jews came at least three times a year for special festivals. It was here that this widow could bring her sacrifices and ask the priests to offer them to Jehovah for the forgiveness of her sins and in expression of her thankfulness. It was here that she could hear God's Word read and explained. It was here that she could have her questions answered concerning Jehovah and his Law that affected her life. Here she could enjoy fellowship with the older men and with her friends who likewise came here for worship. W 1/1 2, 3a

Tuesday, August 10

Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste.

—1 Tim. 5:22.

Evidence that Jehovah's irresistible spirit is moving his people forward may be seen in what is happening inside the Christian congregation. For many years individual congregations operated along somewhat democratic lines, the local congregations electing their elders and deacons (ministerial servants). (Acts 14:23, Rotherham) But eventually, through careful and prayerful study of God's Word, members of the Christian congregation, under the guidance of the holy spirit, came to recognize that appointments should be made by those occupying positions comparable to the central body of elders in the first-century Jerusalem congregation and other elders like the apostle Paul, and comparable to Paul's delegates, his associates Timothy and Titus, even as is seen from the above instructions by Paul to Timothy. This resulted in the gradual restoration of the first-century congregational arrangement. W 2/1 22

Wednesday, August 11

The men who minister in a fine manner are acquiring for themselves a fine standing and great freeness of speech in the faith in connection with Christ Jesus.

—1 Tim. 3:13.

As congregations developed in places outside of Jerusalem, primary attention was given to serving the directly spiritual needs while not failing to give due importance to physical or material matters. Bodies of elders were appointed to serve as spiritual shepherds and overseers in the congregations. And, to make it possi-

ble for these to concentrate on upbuilding and counseling their brothers, bodies of assistants worked under their direction in caring for duties not so directly spiritual. (Phil. 1:1) Thus, after instructing Timothy on the qualifications of those who would be appointed as elders, the apostle Paul goes on to describe the qualifications of ministerial servants. So it was that the word *diakonos*, which simply means "servant," came to designate a man with a congregational appointment. These were designated as congregational "servants." W 12/1 17-20

Thursday, August 12

You yourselves know that these hands have attended to the needs of me and of those with me.—Acts 20:34.

Paul could say this because he set a splendid example in providing for his companions, as well as for himself, so that all could continue advancing spiritual interests to the full. The same principle can be applied to Christian families. It can be made a family project for one or more members of a family, or even all the family, to enter the pioneer service. Even so, it is advisable for each one in the pioneer service to use his own hands in making some contribution toward his own support. All members of a family, whether actually in the pioneer service or not, should be interested in furthering pioneer activity and be willing to make sacrifices toward that end. In order to enter the pioneer service, a husband may have to relinquish a high-paying job, or the family may have to give up some material luxuries. But spiritual blessings and the joy of this full-time service more than compensate.—Mark 10: 29, 30. W 3/15 12, 13a

Friday, August 13

When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers.—1 Thess. 2:13.

Those copying the Sacred Scriptures exercised great care. As a result remarkably few errors were made, and even those that were made do not materially affect the message. Truly, God's message, as written by men under the guidance of his spirit, has endured in reliable form to the present day. The dependable preservation has not been without purpose. The message itself can have a profound effect for good on those who accept it as coming from God. Even today the words addressed to Christians at Thessalonica can be applied to hundreds of thousands of people throughout the earth. Like the Thessalonians, many today have been willing to suffer for their adherence to the Sacred Scriptures, convinced that these are indeed God's inspired Word. Are we likewise convinced? Is that Word at work in us? Are we daily benefiting from it? W 3/1 33, 35

Saturday, August 14

To be sure, it is a means of great gain, this godly devotion along with self-sufficiency.—1 Tim. 6:6.

Did Jesus lose by maintaining godly devotion? True, it was not an easy course for him to follow. The world hated him for it. He was reviled, physically abused and finally nailed to an execution stake like a criminal of the worst kind. Nevertheless, his course was still one of great gain. He preserved a clean conscience and continued benefiting from his Father's help, guidance and reassur-

ances. Three times he heard the voice of his Father approving his course. (Matt. 3:17; 17:5; John 12:28, 29) He experienced his Father's backing, being empowered to perform miracles. When he successfully resisted the temptations of the Devil, "angels came and began to minister to him." (Matt. 4:11) Also on the final night before his death, an angel "appeared to him and strengthened him." (Luke 22:43) For his faithfulness to the very death, Jehovah resurrected his Son, bestowing upon him the grand prize of immortal heavenly life.—Phil. 2:9-11. W 2/15 5a

Sunday, August 15

Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked.—Eph. 5:15, 16.

It is important that we have zeal that moves us to take advantage of whatever opportunities are available to us. The intensity of our zeal is reflected in our alertness to seize and make opportunities to declare the good news, searching out ways to buy out time to do more. When other obligations may be reduced temporarily, our willingness to use the extra time available in Jehovah's service is a fine evidence of zeal. Also, taking the initiative to maneuver our circumstances to allow more time for service shows that we have an earnest desire to give our best. A zealous publisher may carefully analyze his secular work, looking for ways to minimize its obligations. He may even request adjustments that will give him more freedom for Kingdom work. Zealous ones seek to use their time and resources to the best advantage, always keeping Kingdom interests first. W 5/15 8, 9a

Monday, August 16

In every place [let] the men carry on prayer, lifting up loyal hands, apart from wrath and debates.—1 Tim. 2:8.

In the congregation, prayer should be approached in a pure way. There should be no feeling of anger toward others. Those who are wise and understanding will cultivate a meekness that belongs to wisdom and will follow the counsel of Paul. A humble brother will not fight in order to defend or establish his supposed personal rights. Even though one has the freedom to do something, care should be exercised to do only that which is upbuilding. It requires love to keep the peace, and forgiveness can be unlimited on the part of each one. It takes humility to admit a wrong and ask forgiveness. The result of such a humble course brings peace to the individual and to the congregation. It outweighs any feelings of humiliation. It develops and strengthens a person in the fine quality of humility, which God appreciates. Feel free to seek Jehovah's rich blessing as you "let all your affairs take place with love."—1 Cor. 16:14. W 7/1 9, 10a

Tuesday, August 17

I seek, not my own will, but the will of him that sent me.—John 5:30.

When Jesus was on earth, far removed from the presence of Jehovah, he must have greatly enjoyed speaking with God by prayer. He had important matters to talk to Jehovah about; therefore he went to lonely places conducive to meditation. All the Gospel accounts reveal Jesus as a man of prayer—at his baptism he was praying; also when he fed the multitudes; again before he chose his apostles; also at the Memorial

supper, and on the torture stake. On these and other occasions Jesus was communicating with his heavenly Father. In all things he wanted to please his Father and do His will, not his own. He kept going ahead with his assigned work, knowing that his supplications and petitions were favorably heard. (Heb. 5:7-10) He never compromised to avoid persecution but led a life course of integrity, upholding Jehovah's sovereignty. As a result, even heavenly creatures proclaimed him to be worthy of the honor and glory to which he attained. W 7/1 23

Wednesday, August 18

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.—Rom. 12:3.

The presiding elder should be careful not to "condition" the opinions of the other elders. This danger may exist if he always insists on giving his opinion first. The others will listen to what he says, but may hesitate to express a different view. So he can ask others for their opinions first. At the same time he does not want to give the impression that what he says is the final word on the matter by always giving his opinion last. He should also take care not to call on the same elder first each time, especially if that one has a strong personality and tends to shape the others' opinions. Each elder should be given equal opportunity to comment first. If the chairman remembers that all are equals and his duty is merely to keep order, then the meeting should progress smoothly and accomplish its purpose. By proceeding in such a manner he will show he is heeding Paul's counsel. W 8/1 8a

Thursday, August 19

Preach the word, . . . reprove, reprimand, exhort, with all long-suffering and art of teaching.—2 Tim. 4:2.

We are following Jesus Christ and not some man or group of men as leaders. Yes, imperfect men are being used to help us, from the governing body to the elders in our congregations, but these have the heavy responsibility to teach strictly in accordance with the Word of God. They are to imitate Paul's course as recorded at Acts 20:20. He solemnly charged Timothy as an elder to "preach the word" of God in building faith and in preparing the congregation for the period when some would 'not put up with the healthful teaching, but would accumulate teachers for themselves to have their ears tickled.' What do we want? Someone to tickle our ears and tell us that everything is all right, when it may not be all right, or someone who will speak to us truthfully, and yet kindly, and help us to walk in a way that will please Jehovah God? (Eph. 4:11-15) May we never let personalities get between us and our heavenly Father and his Son! W 8/15 19b

Friday, August 20

The highest among you must bear himself like the youngest, the chief of you like a servant.—Luke 22:26, New English Bible.

Just how ingrained in humans is the craving for superiority can be seen from the fact that, on the last night of his earthly life, Jesus found it necessary to restate the above principle, for his apostles had again engaged in heated controversy over which one of them should rank highest. What would it mean to bear oneself like "the youngest," or "the junior"?

(New American Bible) Young men were often assigned tasks of less prominence, though nonetheless necessary. For example, when both Ananias and his wife expired through divine action, it was "the younger men" who carried them off and buried them. (Acts 5:5, 6, 10) Timothy, who was quite young in comparison to the apostle Paul, is spoken of as among those serving Paul, ministering to him. By working humbly along with these older, more experienced servants of Jehovah God, the younger men gained rich benefits and training. W 12/1 21, 22a

Saturday, August 21

You make him dominate over the works of your hands; everything you have put under his feet.—Ps. 8:6.

Jesus, now crowned with glory and honor in heaven, has not lost his power over wild and untamed beasts. He will show the subjection of these presently dangerous creatures to himself. How? By making them subject to the great crowd of heirs of the future earthly paradise who will survive the great tribulation into God's new order for our earth. Thus, the wild, ferocious, dangerous animals of today will be made harmless to the earthly worshippers of Jehovah God. The harmless relationship between beast and man that will then prevail will correspond with the description of Isaiah 11:6-9, which has already found its fulfillment in the spiritual paradise now enjoyed by Jehovah's Christian witnesses. Thus God the Creator's original purpose to have all animal creation on earth subject to perfect man and woman in a global Garden of Eden will take form. The earth-wide paradise will be a place of peace and security. W 10/1 13, 14b

Sunday, August 22

The heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men.—2 Pet. 3:7.

Not for a moment may we throw our lot in with Christendom. And when she is turned upon by her alienated paramours and is destroyed along with the rest of Babylon the Great, not for an instant will we consider a compromising treaty with these political despoilers of false religion. We know that the great tribulation is just ahead for both Babylon the Great and her political destroyers. (Matt. 24:3-22, 37-39) This global tribulation is meant to destroy them, not us, for it comes from the hand of the God whom we worship. It will destroy the symbolic heavens and earth that are now, this old order. All the same, it will bring with it a climactic test of our faith in God and our devotion to him. Only Christian witnesses of Jehovah who successfully pass this test will survive and come forth like fire-refined gold for God's use in his precious new order. W 12/15 4, 5a

Monday, August 23

We know that an idol is nothing . . . and that there is no God but one.

—1 Cor. 8:4.

As your conscience is trained and brought more in line with God's ways and revealed will, it usually becomes more restrictive. It no longer permits you to do certain things that you formerly did, for you now view these as contrary to godly principles. Yet, training your conscience by God's Word does not necessarily mean becoming more restrictive in everything. Your properly trained conscience actually may permit you to do some things that, before

knowing God's will, you felt were improper. What makes the difference in such cases is accurate knowledge. A person who had recently abandoned pagan worship and become a Christian might shun meat offered to idols, wanting to avoid having anything at all related to an idol. Yet in time he might increase his knowledge and understanding in line with what the apostle Paul wrote. With this knowledge his strengthened conscience might permit him to buy such meat at a meat market or in a public restaurant. W 4/1 19, 20a

Tuesday, August 24

We know that the Law is . . . for . . . whatever other thing is in opposition to the healthful teaching according to the glorious good news of the happy God.

—1 Tim. 1:8-11.

Jehovah takes delight in our willing obedience and effort to vindicate his name. Jesus rejoices to have us as prospective subjects under his millennial rule. Our brothers draw close to us in a warm bond of unity. Sheeplike ones feel a lasting debt of gratitude for what we have lovingly done for them. Indeed, our hearts rejoice to see the marvelous blessings that accrue from our relationship with Jehovah! How glad we are that we have been allowed to "make friends" with him and receive his assurance of a future in "everlasting dwelling places"! (Luke 16:9) Jehovah has proved himself to be the best, most trustworthy friend we will ever know. Getting to know him as a companion is the most enriching experience in our life. As the "happy God," he is already fulfilling his promise to make us happy too. Truly, heartfelt thanks go to our best friend, Jehovah. W 5/15 23, 24

Wednesday, August 25

Through love slave for one another. For the entire Law stands fulfilled in one saying, namely: "You must love your neighbor as yourself." If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.

—Gal. 5:13-15.

If we do not have intense love for those in our own congregation, the consequences can be very bad. The apostle Paul showed this when writing to some who were apparently having some trouble in getting along together. Yes, if we do not have love for one another, we may tear down and even ruin one another's relationship with Jehovah. This could result in our failure to survive the "great tribulation" so near at hand! So, then, we really do need to work on cultivating love for one another. We simply cannot be practicing the truth, and at the same time be holding grudges against our brothers, or in other ways treating them in an unloving way. The Bible is very clear on the matter. (1 John 3:14-16) Yes, we are under obligation to love one another. W 6/1 19, 20a

Thursday, August 26

But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.

—1 Pet. 5:5.

The apostle Peter, after counseling younger men to be subordinate to their elders, goes on to say the above. How pleasant it is to serve together when a humble and modest spirit prevails in a congregation! What a force for persons effectively working together as a body the spirit of brother-

hood proves to be when it is manifested by Christian elders, eliminating tendencies toward time-wasting contention or angry debates! Surely there is much here for us all to meditate upon. Do we seek the genuine greatness that comes from such humble service motivated by brotherly love? Let us each show it by our being helpful, considerate, interested in all, including the lowly ones, granting to all their due measure of personal dignity and worth. We thereby prove ourselves true disciples of the One who excelled in service, Jesus Christ. W 12/1 23, 24a

Friday, August 27

I recollect the faith . . . which dwelt first in your grandmother Lois and your mother Eunice, but which I am confident is also in you.

—2 Tim. 1:5.

What can a believing wife do if her husband instructs her not to take their children to Christian meetings? How can she reconcile Acts 5:29 with 1 Corinthians 11:3? She must make the final decision. Certainly she should pray about the matter and try to help her children to know Jehovah. She can do much both by word and by example to provide them with fine home training. Even if a formal Bible study may not be possible, yet by daily conversation she can inculcate a strong love for Jehovah God and faith in his Word. In the case of young Timothy, the training given by his mother Eunice and his grandmother Lois got him going on the way of life. A discreet mother in a divided home can give much encouragement to her children spiritually by inviting other Witness friends of the family to visit, with a view to helping those who are unbelieving. W 7/15 18, 19

Saturday, August 28

Love never fails.

—1 Cor. 13:8.

Right now we can all build one another up in the spirit of *agapē* love. We do not need rules and regulations telling us when we should love one another. Remember that Jesus' command to love indicated that we should not hold back but take the initiative in showing love for our brothers at all times. Thus, as true Christians, we will be outstanding in showing love for one another, and the world will recognize the identifying mark of love. At 1 Corinthians 13:4-7, Paul provides an excellent description of how true Christian love should act. And then in verse 8 he adds the above. Such love is required, not just from the elders and ministerial servants, but from all Christians who are called Jehovah's witnesses today. Yes, as Paul says, "love never fails." The Christian should never stop loving and there is no limit to love or law that can slow it down. True love can be practiced at any time and at any place. Love is the only debt that Christians should have toward one another. W 9/1 24-26a

Sunday, August 29

Let your adornment be . . . the secret person of the heart in the incorruptible apparel of the quiet and mild spirit.

—1 Pet. 3:3, 4.

A wife seeking to comply with this Scriptural counsel will consult her husband on vital matters—major purchases, employment offers and the like—before acting on them. She will strive to know his mind on things and handle family affairs in a way that she knows will be agreeable with him. By doing this, she will gain much. Her husband

will not feel any need to lay down rules for her in an attempt to control unwise actions. She will have his confidence and trust, permitting her to use her capabilities and initiative to the full in caring for the family. Wifely subjection may not always be easy, especially if the husband is inconsiderate, unreasonable and even shirks responsibility. One thing is certain however; the situation will not get better if the wife tries to assume headship, constantly nags or criticizes her husband and expects him to do things far beyond his capabilities. W 3/1 15, 16a

Monday, August 30

The deceptive power of riches choke[s] the word.

—Matt. 13:22.

The reason that the power of riches is deceptive is that the one who seeks or pursues it usually fails to realize its limitations. He becomes deceived because, in these riches that he so diligently seeks, he never really finds the satisfaction for which he hungers so much. He continually feels that what a little wealth fails to accomplish, a greater wealth will. So there is a constant hungering for more and more, one never being satisfied. Realizing the limitations of riches will help us to keep balance. Material wealth fails when the human needs are the greatest. As Jesus said, a person's life does not depend on his material possessions. (Luke 12:15-21) When one loses a loved one in death, can money ease the pain of sorrow? Can any amount of money buy that one back from the grave? Can money help the ones born blind and deaf to see and hear? How limited are the powers of material treasures! Truly the power of riches is deceptive. W 9/15 11, 12a

Tuesday, August 31

What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers.

—1 Cor. 3:5.

In Latin the word "minister" was used to translate the Greek *di-a'-ko-nos* and hence originally meant a "servant," and, in a religious sense, one of the body of congregational "servants" that worked along as assistants to the body of elders. Since then "minister" has come to refer to a religious official who generally has sole and complete administrative authority over a

As Christians, Imitate God in Love.

—Eph. 5:1, 2.

Wednesday, September 1

Husbands, keep on loving your wives and do not be bitterly angry with them.—Col. 3:19.

A Christian husband wins the loving admiration of his wife when he displays fine qualities. If he is harsh and inconsiderate of the other members of the family, they may respect his position but find it difficult to show appreciation or to evaluate him highly as a person. On the other hand, when he exercises his headship with a keen sense of his accountability to the one who is his head, Jesus Christ, and in imitation of that one, then it is only natural for the rest of the family to respond in an appreciative manner. (1 Cor. 11:3; Matt. 11:28-30) It is not enough that he be generous with his time in dealing with persons outside the home; his own family deserves attention too. The man who spends some time each day in upbuilding conversation with his family will certainly be appreciated. His willingness to study the Bible regularly with his wife will strengthen her love for him. W 1/1 12

Thursday, September 2

We love, because he first loved us.—1 John 4:19.

Thus John recommends that Christians imitate Jehovah. And how is it that Jehovah first loved us? In that Jehovah has arranged the possibility of *everlasting life* for those who love and serve Him. But how has Jehovah done this? It was by the loving gift of his only-begotten, faithful Son, Jesus Christ. Sinful mankind did not ask for this loving provision for them to live forever, but Jehovah, expressing his love, took the initiative to provide this wonderful gift. (1 John 4:10) The apostle Paul confirms this point, showing that Jehovah recommends his own love to us by this loving gift of his Son. (Rom. 5:7, 8) The granting of this loving gift was not impulsive, either, but something that Jehovah God purposed centuries before at the time of judging Adam and Eve back in Eden. (Gen. 3:15) Truly, Jehovah first loved us, thereby recommending love as the outstanding quality to be found among his worshippers. W 9/1 7-10

Friday, September 3

Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith.—Gal. 6:10.

As Christ's true followers we must be loyal to one another. We want to be as helpful as we possibly can to one another, for we have a greater obligation to minister to one another than to minister to those on the outside. Who knows how long we will have time favorable for it? So let us do all the good we can toward one another before severe economic conditions or bitter persecution may restrict our efforts. Then, should hard times strike us, we will have the attitude needed to continue aiding and encouraging one another. So let us be willing to put up with another's weaknesses and shortcomings. Instead of being touchy and complaining, let us be willing to suffer for the sake of peace in the congregation. Yes, "do not heave sighs against one another, brothers, so that you do not get judged," adversely.—Jas. 5:9. W 2/1 3a

Saturday, September 4

Godly devotion is beneficial for all things.—1 Tim. 4:8.

One outstanding benefit from following a course of godly devotion is having our sins forgiven. Initially, in the case of a true disciple of Christ, this occurred when he repented, turned around from his former course, appealed to God for forgiveness on the basis of Jesus' sacrifice, and then presented himself for baptism, dedicating himself to Jehovah God. Nevertheless, being imperfect, we still commit sins thereafter and so continue to need God's forgiveness. However, at heart

we do not want to sin. This being the case, we very much regret any sin we may commit and humbly ask God for forgiveness. Because of our repentant attitude and faith in the atoning benefits of Jesus' sacrifice, we gain that forgiveness. Because of having our sins forgiven, we, as devoted disciples of Christ, continue to enjoy a clean conscience. We are confident that Jehovah God is pleased with our sincere efforts to live a life consistent with the leading of his spirit.—Rom 7:22-25; Gal. 5:16-18. W 2/15 7, 8a

Sunday, September 5

I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow.—1 Cor. 9:27.

Pursuing a way of life that is satisfying requires our putting forth strenuous efforts. We humans are sinners and therefore need to exert ourselves to keep sinful tendencies in check. We cannot allow such tendencies to gain the mastery over us, thereby bringing us into slavery to the ruler of this world, Satan. (John 14:30; 2 Cor. 4:4) Regarding himself, the faithful apostle Paul wrote as above. He used every means available to him to subdue his sinful tendencies, gaining the victory over them. What motivated Paul and other faithful disciples of Jesus to do this? Many of Christendom's clergy have claimed that fear of hellfire serves as an incentive for proper conduct. But fear of punishment is not the proper motivation for serving God. Jehovah God wants our worship to be motivated by love. That has always been his desire respecting us.—Mark 12:29-31. W 1/15 25-27a

Monday, September 6

First sit down and calculate the expense.—Luke 14:28.

How can pioneers cope with the economic problems that often arise? The main factor is faith, seeking first the Kingdom. Where there is faith, there is a way. A pioneer may have to deny himself certain things, but such sacrifices are pleasing to God. Strong faith and initiative are necessary in making adjustments to enter and to stay in the pioneer service. Jehovah can provide marvelously. All who are desirous of expanding their service to God should carefully consider such scriptures as Matthew 6:24-34. This does not mean plunging into the pioneer work without making adequate preparation. It does not mean putting aside just enough funds to get through to some date in the mid-1970's. Rather, it means adjusting one's affairs so as to stay in the full-time service, year after year, while at the same time taking proper care of family and other responsibilities. First, "calculate the expense," and then take practical steps to attain the goal of pioneer service. W 3/15 14, 15a

Tuesday, September 7

What things were gains to me, these I have considered loss on account of the Christ.—Phil. 3:7.

Like the apostle Paul we are convinced that heeding the counsel of God's Word is the best way to live. We also recognize the importance of alerting people everywhere to the need of coming into an approved relationship with the Creator before the great tribulation strikes. (Ezek. 33:2-9; 1 Cor. 9:16) To aid fellow humans to learn about Jehovah and his marvelous purpose for mankind, a consider-

able number of our brothers have given up promising careers, divested themselves of lucrative business interests, sold material possessions that they felt were unnecessary, or in other ways adjusted their circumstances. For the same reason, many have moved to other parts of their own country or even to other lands. Then there are those who chose singleness or, as married people, decided to forgo the joy of having children in order to make themselves available for service that would otherwise be too difficult to accomplish. W 5/1 18, 19a

Wednesday, September 8

There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love.—1 John 4:18.

It may be very difficult for you to take the initiative to talk to strangers. What others seem to do naturally may be a challenge to you. It may require personal discipline, even by forcing yourself at times, to keep speaking out. Such does not necessarily mean that you lack in zeal. In some respects, your zeal could be more intense than others' because what you do may represent a stronger and deeper conviction, requiring extra effort. The important thing is that you have an earnest desire in your heart. You understand that real faith is accompanied by an outward expression of love for Jehovah and for your fellowman. Zeal to prove your faith helps you to overcome your inhibitions. Intense love produces boldness that dispels fear of man. The resulting public declaration of faith is a fine work that expresses genuine zeal. W 5/15 6a

Thursday, September 9

Now that you have purified your souls by your obedience to the truth with unhyppocritical brotherly love as the result, love one another intensely from the heart.—1 Pet. 1:22.

It is not love guided merely by principle that Peter had in mind when he wrote these words. While respect for principle is a distinctive feature of *agapē*, this love can also include affection. That *agapē* may include very deep feelings of affection is also indicated by the love of God for his Son. It is not governed simply by respect for principle, for Jehovah has 'tender affection for Jesus.' (John 3:35; 5:20) So, then, this is the degree of love that Christians need to cultivate for one another. It is not a halfhearted love, or love shown simply out of duty for persons whom they may not even like. But it is a warm, tender affection for others, comparable to the tender love that one has for a cherished relative, and which Jehovah God has for his dearly beloved Son. The apostle Peter stressed that our love for one another should be of this kind or degree. Is yours? W 6/1 11-13

Friday, September 10

Instructing with mildness . . . [that] they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him.
—2 Tim. 2:25, 26.

Illustrating the situation of the erring one for us, Paul likens him to a hapless animal caught in a hunter's snare. True, roughly jerking a trapped animal out of a snare might free it, but it would surely do it serious injury. Would it not be better to use gentleness and mildness so that, when released, it can more easily heal from the wounds it brought upon itself?

Likewise, erring ones must be treated compassionately; however, also with a measure of firmness in order to make clear the danger of their wrong course. Such ones need to learn really to hate the wrong that they committed and to see how detestable it is. It is vital that they understand why Jehovah's view of the matter is sound and for their good and happiness, and to cleave to his Word. "A light the law is, and the reproofs of discipline are the way of life."—Prov. 6:23. W 6/15 11

Saturday, September 11

God is a Spirit, and those worshipping him must worship with spirit and truth.
—John 4:24.

Actually, prayer is more than just talking to God. This is emphasized in the many prayers recorded in his inspired Word for our guidance. These prayers were, of course, appropriate to the time and occasion. Today the petitioner need not be bound to some wording in conveying his thoughts to God. Prayer should never become a meaningless routine nor should it be held rigidly to some favorite set of memorized words. Bible examples show that men of prayer spoke in the same everyday language they used when talking to others. There is no need for some special vocabulary when we are speaking with God. Let your prayer be in words that express your heartfelt thoughts. The Model Prayer that Jesus gave his disciples helps us to appreciate things of primary importance for us to incorporate in our prayers to Jehovah. This sample prayer is marked by simplicity and so should our prayers be as we come to the One who can solve any problems we may have. W 7/1 14, 15a

Sunday, September 12

Hear, my son, and accept my sayings. Then for you the years of life will become many.—Prov. 4:10.

Families who diligently and sincerely try to apply God's Word in their lives will find that they receive a rich blessing for doing things in His way. They will enjoy greater spirituality due to a study of His Word and find greater joy and satisfaction from their activities in the field service and in the Christian congregation due to their being better prepared for such privileges. They will also enjoy greater happiness and unity due to the application of the fruits of God's spirit in their family life and the fine lead set by the parents and older members of the family. The result will be greater cooperation from the children. They will develop a mental attitude that safeguards them from the perils of this old system, and they can hope for their years to become many, right on into the new system of things. If this is what you want for your family, then keep applying God's Word on every occasion. W 7/15 22

Monday, September 13

Never be anxious and say, "What are we to eat?" or, "What are we to drink?" or, "What are we to put on?"—Matt. 6:31.

This does not mean that we are to sit back, do nothing, and wait until Jehovah gives us food and clothing. Jesus' illustration shows how the birds search for what they require. Jehovah gives them the ability and strength to do so. He will do the same for us. (Phil. 4:13) What is stressed is our not being overly concerned with material matters, but to make our service to God our treasure. Doing this

will bring innumerable blessings. This is one's going beyond the limitations of material riches and receiving the reward of things that money cannot buy. The surpassing value of these riches is well defined for us at Proverbs 3:13-18. From these riches come true peace and happiness, in fact, our very future life! Do you appreciate these treasures? Jesus did! His treasure was the doing of the will of his Father. Everything else in life took second place. He properly evaluated true riches.—John 4:34. W 9/15 18-20a

Tuesday, September 14

Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement.—1 Cor. 1:10.

In taking the lead and caring for the congregation's welfare, it is vital that the elders work together in unity and harmony. They must show the same humility among themselves as they show in the congregation as a whole. The one serving as the presiding overseer and chairman for a year does not become the head over the other elders. Note that there is a difference between presiding and being head. A family head, for example, has the right to overrule the rest of the family members; as "head" he can make decisions that may differ from what the other members of the family favor. But the chairman of the body of elders, at least where matters of major importance are involved, does not make the final decisions. He is only one of the body and submits to the decisions of the group. The occasions should be rare when those in the body do not "all speak in agreement." Jesus Christ remains the Head. W 8/1 6a

Wednesday, September 15

Men will be . . . lovers of pleasures rather than lovers of God.—2 Tim. 3:2, 4.

Our loving heavenly Father gave us the capacity to enjoy pleasures of various kinds, including the ability and means to entertain ourselves and others. But the Devil has taken this and perverted it so that it becomes something bad, shameful or hurtful. Christians recognize that wholesome entertainment fills a certain need. It provides a pleasurable change of pace and activity, so that our bodies and minds get the needed relaxation and refreshment. However, for entertainment to be profitable, it should be up-building and encouraging, not deleterious, either physically or spiritually. Thus, in choosing entertainment, we should train ourselves to ask: Is it in harmony with Christian principles? How will it affect our hearts and minds? How will it affect others? This alertness will prevent entertainment from becoming a trap that captures our affections and interests so completely that we are led away from the faith or ensnared in unchristian conduct. W 8/15 13, 14a

Thursday, September 16

Have love for the whole association of brothers.
—1 Pet. 2:17.

As a group, Jehovah's Christian witnesses show unselfish love for one another. There is no fighting between national groups; there is no racial bias or hatred. The mark of true Christianity is definitely there in the organization. But, are we as *individuals* displaying true *agápē* love for one another? In this respect it is good for each one to examine himself according to the standard set out in God's Word.

(2 Cor. 13:5) We have learned from Jesus' words that love for our brothers is a necessary Christian quality. (John 13:34, 35) It is not something optional; love is not something we can practice only when it is convenient. Rather, the command from Jesus for his disciples to love is really a royal law, one that should influence all our actions. Neither can we limit our love to just a few close associates in the congregation, but, rather, our love should reach out to include the entire association of brothers, even as Peter tells. W 9/14, 5a

Friday, September 17

The harvest is a conclusion of a system of things, and the reapers are angels.
—Matt. 13:39.

It is here on earth, in the conclusion of the system of things that the parable of the wheat field comes to the climax of its fulfillment. So as operations go forward, to "separate the wicked from among the righteous," under the invisible guidance of God's holy angels, what do we observe to be the facts of the case in connection with the kingdom of the heavens? Are the righteous ones who are called to the heavenly kingdom in the overwhelming majority? They are, to the contrary, an insignificant spiritual remnant, whereas the church members of Christendom who expect to go to heaven at death are estimated to be in the hundreds of millions. The prophecy of Isaiah 6:9, 10 is fulfilled toward these imitation Christians. These will be cast into the "fire" of the great tribulation that is just ahead. So Christendom, the counterfeit kingdom of the heavens, is not the place for anyone now to seek refuge. W 10/1 26

Saturday, September 18

Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God.
—Jas. 4:4.

The "wicked spirit forces in the heavenly places" (Eph. 6:12) under their sovereign, Satan the Devil, are the ones with whom we must wrestle as we carry on our campaign of enlightenment. How do we do this? Not just by exposing the Devilish source of demonism, astrology, spiritism, occultism, voodooism and witchcraft. Christian wrestling against such unseen, superhuman forces of wickedness is done also by steadfastly refusing to be pressured into becoming a part of this system of things of which Satan is the god. (2 Cor. 4:4) We abide by the rule for true Christians that Jesus Christ stated: "They [my followers] are no part of the world, just as I am no part of the world." (John 17:16) To those professed Christians who were not living in harmony with that rule, the disciple James said the above. May that never be true of us! W 11/1 6a

Sunday, September 19

People will lay their hands upon you and persecute you, . . . you being hated before kings and governors for the sake of my name. It will turn out to you for a witness.—Luke 21:12, 13.

Anyone who truly exercises faith in God's kingdom and publicly preaches it is going to encounter opposition from the world. When speaking to his disciples about the conclusion of this system of things, Jesus prepared them for such opposition. Peter was one who heard Jesus say that,

and he himself experienced persecution. He and the other apostles were brought before the Sanhedrin. When the high priest questioned them, they without hesitation said: "We must obey God as ruler rather than men." (Acts 5:29) When a person really esteems the things of God, he does not shrink back from speaking the truth because trials may result from his doing so. He knows that, just as Jesus was persecuted, so his followers will be. He realizes that the trials will not go on forever. They have a beginning and they come to an end. W 1/1 10, 12a

Monday, September 20

They kept silent, for on the road they had argued among themselves who is greater.
—Mark 9:34.

The concept of a life of humble service is not an easy one for most imperfect humans to accept and apply. Witness what has taken place in Christendom, where men, claiming to be representatives of Jesus Christ and ordained servants or "ministers" of God, set themselves apart from the ordinary members of the congregation, the "laity." These clergymen view themselves as superior to the rest of the flock and accept titles conveying this sense of superiority. But this is not the way to true unity. Even among Jesus' true disciples in the first century the adjusting to this teaching of God's Son was not without its difficulties. On several occasions Jesus had to correct his disciples because they were concerned about rank and had a desire for positions of superiority. Toward the close of the third year of Jesus' public service, when walking back to Capernaum, his disciples got into an argument. About what? Mark relates. W 12/1 1-3a

Tuesday, September 21

That statement is faithful. If any man is reaching out for an office of overseer, he is desirous of a fine work.

—1 Tim. 3:1.

Today appointments of elders and ministerial servants are made directly by a governing body of spirit-anointed elders or by them through other elders representing this body. All men measuring up to the Scriptural qualifications are appointed either as ministerial servants or as elders. The opportunity is there for any man to reach out for the responsibility of an elder by striving to meet the qualifications the Bible outlines. (1 Tim. 3:1-7; Titus 1:5-9) In fact, all Christian men are encouraged to do so. Christians have come to appreciate that the bringing in of the Bible-based congregational arrangement has been at an especially appropriate time. Now the load of caring for the spiritual needs of growing congregations does not fall primarily on one elder but is shared by a body. The congregations have thus been able to benefit more fully from the varying abilities of capable men. W 2/1 23

Wednesday, September 22

Godly devotion . . . holds promise of the life now.

—1 Tim. 4:8.

Besides enabling us to preserve a clean conscience and to continue enjoying Jehovah's forgiveness and help, the pursuit of godly devotion guards us against the world's ills. Today, for example, venereal disease is sweeping the world. In 1973 it was reported that "the world is in the grip of a virtual epidemic." However, no venereal disease exists among those pursuing godly devotion. They appreciate that venereal disease is not merely a medical

problem; it is primarily a moral one. They show reverential regard for the words of Jesus found at Matthew 5:27, 28. Heeding this command, true Christians guard themselves against getting into situations that could give rise to temptations. Their combating wrong sexual desires has contributed to their being free from the scourges of syphilis and gonorrhea and all their terrible consequences—blindness, sterility, insanity and an early death. Their godly devotion has definitely protected them. W 2/15 11, 12a

Thursday, September 23

Observe, O my son, the commandment of your father, and do not forsake the law of your mother.—Prov. 6:20.

If a wife undermines the God-given authority of her husband, the children may in time show little respect for their parents. They may play one parent against the other in attempts to get what they want. However, when a wife builds up the children's appreciation for her husband's judgment by word and example, they come to appreciate the benefits of approaching their father for advice and counsel. And his openness in admitting mistakes and his willingness to take into consideration the family's suggestions and feelings can do much toward creating a warm family spirit. When there are clear indications that he values his wife's judgment, the children will also come to respect and appreciate their mother's admonition. Yes, the warm, loving and respectful relationship between husband and wife that the Bible encourages draws the family together and makes children receptive to their parents' instruction. W 3/1 18a

Friday, September 24

He who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen.—1 John 4:20.

If we love our brothers, then we must eliminate anything that would tend to divide us off from any of them. We must be careful that we do not love the wrong things. (1 John 2:15, 16) How careful we must be, then, to keep our love properly directed and to seek out always the association of those who worship Jehovah God as we do! So we should be thinking of our personal appearance and our personal interests, in order that we do not, in those respects, upset someone in the congregation, or stumble such a one. (2 Cor. 6:3, 6) We should watch our conduct, our speech and our associations, having in mind not just our own wishes or interests but the interests of our brothers, thinking how they could be affected by what we do or say. (Phil. 2:4) It is good to keep in mind that, if *agapē* love is not properly developing in us, then really our relationship with Jehovah is affected, even as the apostle John shows. W 9/1 10, 11a

Saturday, September 25

If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble.

—1 Cor. 8:13.

Have you experienced a strengthening and balancing of your conscience as you increased in knowledge of God's Word and ways? If so, you likely also appreciate the need of taking into consideration the feelings of the one whose conscience may differ from yours. This was the point that Paul was making in discussing meat that had been offered to an idol that ac-

tually was "nothing." If a Christian having "knowledge" went ahead and ate "everything," it could ruin a brother "for whose sake Christ died." Is this how you feel? For example, there may be something that appears to be allowed by what you know of God's revealed will and that your conscience would permit. But what if the conscience of others around you leads them to feel that it is not fitting for a Christian? Does your Christianity move you to conclude happily, "If this makes my brother stumble, I will never do it"? It should. W 4/1 22, 23a

Sunday, September 26

The kingdom of the heavens is like a dragnet.—Matt. 13:47.

Illustrating Jesus' tie-in with Christendom is the parable of the dragnet. The fishermen who handle the dragnet picture the heavenly angels under the direction of Christ. The dragnet itself symbolizes the earthly organization that professes to be God's congregation that is in the new covenant with God through the Mediator Jesus Christ. So it claims to be the spiritual Israel, the holy nation that is anointed with God's spirit to reign with Jesus Christ in the heavenly kingdom. It includes the true professors and the false professors. Logically it includes Christendom with its hundreds of thousands of professed Christians, belonging to hundreds of sects called Christian. Thus Jesus, in this parable and others like it, illustrated his link with the formation and growth of the nominal Christian organization of Christendom. His connection with Christendom is similar to the connection of Jehovah with apostate Israel of ancient times. W 10/1 17-19a

Monday, September 27

Who is wise and understanding among you? Let him show out of his fine conduct his works with a mildness that belongs to wisdom.—Jas. 3:13.

Since Jesus' apostles, as a body, were to serve as a foundation for the Christian congregation, it was most important that they learn well the lesson Jesus taught them. (Matt. 20:24-28) Only if they cleaned out ideas of superiority of rank among themselves could they function as a united body, free from rivalry and strife. That is also why elders are not to be "self-willed." (Titus 1:7) If a Christian elder begins to feel that he is superior to his fellow elders in wisdom he would do well to meditate on what the disciple James wrote. Yes, the genuinely wise person is the one who knows enough to know that—no matter how much experience and knowledge he has—he still knows very little and has so very much to learn. He knows, too, that—no matter how much he knows—there is no person from whom he cannot learn something, whoever that one may be or however humble his position. W 12/1 14, 15a

Tuesday, September 28

Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off.—2 Pet. 2:9.

It is not God's desire that those who turn to him in repentance and become baptized disciples of Jesus Christ should suffer everlasting destruction in the great tribulation of his great day. He has in mind repeating what he performed in the days of Noah, namely, the bringing of his faithful tested worshippers through the end of a

world of ungodly people. After the frightful great tribulation is all past, God the Almighty will still have on earth his preserved worshippers to display as a trophy of his glorious victory! What a great privilege it will be for anyone to be a part of that living trophy testifying to Jehovah's triumph in the war of the great day of God the Almighty, at Armageddon! As far as we are concerned, God's assignment of this privilege will depend upon "what sort of persons" he finds us to be on that world-changing "day of Jehovah." W 12/15 6, 7a

Wednesday, September 29

The man who knows the good he ought to do and does not do it is a sinner.—Jas. 4:17, New English Bible.

Truly we want to do all we can to allow no rupture in our treasured closeness to our heavenly Father. If we are going to please him, we need to be holy in all our conduct. Loyalty will motivate us to avoid any tendencies to deviate from the way of the truth and become spotted with the world. When we appreciate the all-powerfulness of God and that he is not to be trifled with and cannot be mocked, it makes us pray for Jehovah's direction to protect us from stumbling into wrongdoing of any sort. Failure to walk in the right way in any respect can raise obstacles to offering prayer freely. If a person feels that he is losing his approach to God, if he cannot pray anymore, then he should examine his life course. There may be one fault or range of faults from an improper outlook on life, bad standards of conduct, or, possibly, something deeper, like the qualities of the heart. There may be a failing to do what one knows to be right. W 7/1 11, 12a

Thursday, September 30

Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another.—Col. 3:13.

All of us, upon learning the truth, have the need to put aside the old personality and to work diligently to put on the new personality. (Eph. 4:23, 24) God will continue to mold us as long as we submit ourselves to him. Still, undesirable personality traits have a way of persisting despite our efforts to overcome them, and we may find ourselves still working on one of

these traits long years after our dedication to do Jehovah's will. Thus the need to be tolerant of one another. Moreover, differing personality traits may not necessarily reflect weakness, but merely the variety that God arranged for in human creatures. Love and tolerance will help us to avoid being oversensitive. Due to pressing problems, a brother may pass by without speaking or may speak sharply on occasion. Or a habit or trait of another may tend to annoy. Whatever it may be, God's Word counsels us as above. W 8/15 20, 21b

Abiding in Our Refuge Under God's Kingdom.

—Ps. 2:11, 12.

Friday, October 1

The kingdom of the heavens has become like a man that sowed fine seed in his field. While men were sleeping, his enemy came and oversowed weeds in among the wheat.

—Matt. 13:24, 25.

Jesus explained that the "fine seed" are the true anointed Christians, "the sons of the kingdom." The weeds are the opposite of this, they are imitation Christians, the sons of Satan who sowed them. The harvesttime is the conclusion of a system of things, where we now find ourselves. As we look out over the spiritual harvest work that has been going on since the spring of 1919, what do we observe? The "sons of the kingdom" who are harvested under angelic guidance are a mere remnant, today numbering around ten thousand partakers of the emblematic bread at the celebration of the Lord's Supper. Since 1948 they have been decreasing in number. On the other hand, the imitation sons of the kingdom are around one thousand million members of the churches of Christendom. W 10/1 22

Saturday, October 2

I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, "There is more happiness in giving than there is in receiving."—Acts 20:35.

Children who have a tendency to isolate themselves must be made to feel that they are appreciated, that their thoughts, emotions and experiences are important to their parents. In the example set by their parents they need to see positive proof that real happiness comes from giving of oneself in behalf of others, even as Jesus himself said. Parents can provide such proof, not only by expressing genuine concern and sympathy for persons in need, but also by doing what they can to be of help. It may simply be a matter of doing shopping, cleaning or other chores for elderly, infirm or handicapped persons. This can do much to get a child to recognize the importance of showing concern for the welfare of other people. W 3/1 21a

Sunday, October 3

The kingdom of the heavens is like a traveling merchant seeking fine pearls. Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it.—Matt. 13:45, 46.

Here was a merchant who knew the value of pearls. When he found a particular "pearl of high value" he prized it above all his possessions. He promptly sold all the things he had in order to buy it. Those who would gain entry into God's kingdom must appreciate it, must prize it, that highly. Jesus himself certainly set the example in doing so. Traveling on foot from one end of the land of Israel to the other, he preached, "The kingdom of the heavens has drawn near." (Matt. 4:17) He trained and sent out others to share in that work of proclamation. Not only did he tell his apostles that they would share with him in that kingdom, but he laid down his own life so that it would be possible for them to do so. In fact, 144,000 will rule with him for a thousand years and an unnumbered crowd will prove themselves loyal subjects of that kingdom. W 1/1 6, 7a

Monday, October 4

I have hope toward God . . . that there is going to be a resurrection.—Acts 24:15.

Faith in God's promise of a resurrection can strengthen us to do what is right even if that might mean death for us. That faith enables us to appreciate that the eternal life to be enjoyed upon our being raised from the dead is far more precious than a few years of life now. It safeguards us against jeopardizing our opportunities to gain everlasting life. That is what faith did for men of ancient times. (Heb. 11:35) It was unshak-

able faith in Jehovah's ability to resurrect and reward him that also enabled Jesus to maintain perfect integrity. Think of what he endured. He was reviled, hit with fists, spit upon, scourged and, finally, nailed to a stake, to die like the worst kind of criminal. Yet never did Jesus waver. What a faith-strengthening example he set for us! Indeed, this life is not all there is. Not even the possibility of death can dim our joy in living now and cause us to view the future with despair and uncertainty.—Heb. 12:2, 3. W 1/15 23-25

Tuesday, October 5

Then I will confess to them: I never knew you! Get away from me, you workers of lawlessness.—Matt. 7:23.

There are people who may acknowledge Jesus Christ as the Lord who died for them. But if they are not proving themselves to be obedient servants, neither Jehovah God nor Jesus Christ will recognize such persons as belonging to them. Obviously Jesus Christ would have to be acquainted with these persons whom he rejects. Otherwise he could not speak of them as "workers of lawlessness." However, he does not know or recognize them as having any approved relationship with him; he does not know them as his authorized representatives. It is vital for us, therefore, to make sure that we are conducting ourselves in a way that is in harmony with God's personality, ways and dealings so as to be recognized as approved by him and his Son. Only if that is the case can we hope to escape the destruction of all who disregard the commands of Jehovah God and of Jesus Christ, refusing to know or to recognize their authority. W 2/15 18, 19

Wednesday, October 6

As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.—Luke 21:28.

What has Jehovah been doing since Jesus' resurrection and ascension into heaven to unfold His purpose respecting the "seed"? Much. Beginning with Pentecost of 33 C.E., by means of miracles God showed that Jesus will have associates with him as part of the "seed" foretold in Eden. Since then God has been selecting these, for a total of 144,000 members. By now that number seems to be nearly complete. In the year the first world war broke out the "appointed times of the nations" expired. Events since then prove that the great prophecy uttered by Jesus is undergoing fulfillment. Also, as foretold by him, the "good news of the kingdom" is being preached. More than two million proclaimers speaking in over 160 languages world wide are having a share in it. All of this is evidence, even as Jesus foretold, that the Kingdom will soon come against its enemies in fulfillment of God's Edenic promise. W 2/1 16, 17

Thursday, October 7

We thank you, Jehovah God, the Almighty, . . . because you have taken your great power and begun ruling as king. But the nations became wrathful.—Rev. 11:17, 18.

To this very day, the nations continue wrathful toward Jehovah's people. So it is the appropriate time for each one of us to ask himself, "What about me? Am I going to let the course of the worldly nations guide me as an example? Or, am I going to be like the twenty-four elders of Revelation 11:16-18? Do I acknowl-

edge that the sovereignty of the world has passed into the possession of Jehovah God? Do I, in recognition of this vital fact, choose Him as my heavenly Sovereign? Am I letting Him be the Sovereign of my life?" One way or the other, we cannot escape now having a new relationship with God the Sovereign Lord, either a favorable relationship or an unfavorable one. Anyone putting himself on the side of the wrathful nations puts himself in an unfavorable relationship with the Universal Sovereign. That spells ruin for anyone doing so. W 11/1 19

Friday, October 8

If, though, there is any question about Titus, . . . or if about our brothers, they are apostles of congregations and a glory of Christ.—2 Cor. 8:23.

The word "apostle" simply means a "sent-forth one," that is, someone sent off as a representative on a mission of service. While applying in a special way to the twelve apostles who were direct appointees of God's Son, it was also used of other men sent out on missions of service. So the designation of "apostle" gave emphasis to their service rather than to position or rank. It implied trust and confidence deposited in them, true. But it did not elevate the ones 'sent forth' as superior to those whom they would serve, any more than a master's sending out his servant to bear an important message to another person would make the servant superior to the receiver of the message. However, the receiver would be indebted to the message bearer. Temporary "sent-forth" ones did not, of course, remain "apostles" throughout life as did the twelve apostles of Jesus Christ. W 12/1 17a

Saturday, October 9

The form of worship that is clean and undefiled from the standpoint of our God and Father is . . . to keep oneself without spot from the world.
—Jas. 1:27.

A spot visible on one's person may spoil one's personal appearance. If one got that spot while one was diligently engaged in a good work, it is not a disgraceful thing. Still, one would like to cleanse away the unsightly spot before presenting oneself to a clean-looking gathering of people. If, though, one gets the spot while engaged in a dishonorable work, then the spot itself is to one's discredit. It is a shame, a disqualification, to be discovered with it. There can be spots of the latter kind upon one's religion, one's form of worship. Is our religion or form of worship spotted in such a way? If it is, then it is not pleasing and acceptable to Jehovah God, even as James shows. Christendom, with her professed Christianity, is covered with spots from the world. Let none of us remain spotted up from her and share in her sins before God!—Rev. 18:4. W 12/15 8-11a

Sunday, October 10

We desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end.—Heb. 6:11.

For successful pioneering, it is important to maintain spirituality by regular meeting attendance and diligent personal Bible study. Elders have a great privilege in encouraging pioneer service. They can often give practical suggestions and help, so that pioneers can stay in that field of activity. Also, they can enthusiastically advocate the pioneer service to others. But whether pioneering is practi-

cal for you or not only you are in position to know. How have you viewed the pioneer service until now? As something for others? Have you held back because you preferred secular work over daily preaching of the good news? Or have your circumstances really required what you are doing? What does your heart move you to do now? After considering all things, can you say YES to the question, Is the pioneer service practical for you? If so, great, indeed, will be your blessings. W 3/15 16-18a

Monday, October 11

Who is Jehovah, so that I should obey his voice?
—Ex. 5:2.

The paramount question before all the universe today is not just religion. It is also government. We do well to remember that it was the leading politician of the day that hurled the above words into the face of Moses. In asking such a question the Pharaoh of Egypt was defying not only the God of pure religion, but also a Governor, the Sovereign Ruler of the universe. Also, Jehovah was then about to set up his kingship over the nation of Israel. Likewise with the politicians of today and their patriotic supporters. They are not dealing merely with the religious field in questioning the existence of Jehovah and his ability as God. They are also dealing with government. Today they are dealing with God's sovereignty as represented by his Messianic government, the kingdom of God. It is a real government and is both higher and mightier than their own. Particularly after World War I have we been proclaiming that government, fulfilling Matthew 24:14. Are you having a full share therein? W 4/15 24, 25a

Tuesday, October 12

About that day and hour no one knows, not even the angels in heaven, not even the Son; only the Father.—Matt. 24:36, New English Bible.

Truly the day and hour for the tribulation to strike can spell either life or death for us. Would it not be the course of wisdom, then, for us to make sure that we are living now as if that day and hour will come tomorrow? We do not know the day and hour when the great tribulation will strike, but that does not change the fact that it is fast approaching. The generation that Jesus foretold would see not only the events of the year 1914 but also the great tribulation is now well up in years. That adds a note of urgency to the situation and should move us to consider carefully whether we are really living in full recognition of the fact that God's day and hour for judgment are at hand. When the great tribulation strikes, we want to have an acceptable appearance before Jehovah God. That requires faith in Jesus' shed blood and continued exertion in the doing of God's will. W 5/1 27, 29

Wednesday, October 13

As a father does his children, we kept exhorting each one of you.—1 Thess. 2:11.

Parents, are you zealous in showing love for your children? Ask yourself: Do I really know what my children think about God's requirements? Have I prepared them for problems that they may face in the future? Am I alert to aid them in overcoming weaknesses such as pride, laziness, and so forth? Do I know what they are being taught in school and to what extent they are being influenced by worldly thinking? Do my children feel free to

approach me about problems or do I have to prod them? Can I tell by their expressions or tone of voice that something is amiss? Am I patient in trying to find out what it is? Am I understanding and sympathetic, continually assuring them of my love? When you really try to get to know your children well, to understand their problems and help them spiritually, you are performing a fine work that results in a blessing to your family and a witness to Jehovah's name. Yes, and you are imitating Paul in his ministry. W 5/15 13a

Thursday, October 14

In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works.
—Ps. 73:28.

The issue of sovereignty provokes the question: 'If I let God be the Sovereign of my life, does that mean my becoming a witness for Jehovah?' In answer to that question, we can refer to the psalmist who let God be the Sovereign of his life. So we ask, Will the person of today who places his refuge in the Sovereign Lord Jehovah do any differently from what the ancient psalmist did, namely, "declare all [God's] works"? Certainly he will not be ashamed of the Sovereign of his life. Jesus Christ, our greatest Exemplar, was not ashamed of his Sovereign, Jehovah God. Hence, he became a witness of Jehovah, and for this reason he is called, "Jesus Christ, the Faithful Witness." He speaks of himself as "the faithful and true witness." (Rev. 1:5; 3:14) Those who truly become his footstep followers must likewise become witnesses of Jehovah. No honor could be greater for anyone on earth than being a witness of Jehovah. W 11/1 20, 21

Friday, October 15

God is for us a refuge and strength, a help that is readily to be found during distresses.

—Ps. 46:1.

In calling upon the One whose ears are open to the prayers of righteous ones, we are reminded that he is fully aware of what we need even before we ask. Relative to food, drink and clothing, his own Son said: "Your heavenly Father knows you need all these things." (Matt. 6:32) But even though God has all knowledge and awareness of these things, he desires us to ask him for our needs and wants. It would be showing a lack of appreciation to take the view that we should not bother him by asking for our daily needs. As man's caretaker, the "God of sight" has his eyes on the good ones as well as the bad ones in the earth, and he has not abandoned those loving him, so as to obligate them to work out all their problems alone. In fact, Jehovah God must enjoy listening to those who rely on him, as they tell him in their own words that they recognize him as their Father and refuge, and the source of their strength.—Gen. 16:13. W 7/1 11

Saturday, October 16

The kingdom of the heavens is like a mustard grain, which . . . when it has grown . . . is the largest of the vegetables and becomes a tree.

—Matt. 13:31, 32.

What does that grown mustard-seed tree picture? It pictures an earthly state of affairs at a particular time. The special period of time is that indicated by Jesus in the parables of the wheat and weeds and of the dragnet, namely, the "conclusion of a system of things." By this time the symbolic mustard-seed tree

should be fully grown, and that would indicate harvesttime. Since the harvest of the spiritual "wheat" or "sons of the kingdom" has been in progress since 1919, we can discern the symbolic mustard-seed tree now at its full growth here on earth. It claims to represent the kingdom of the heavens. For that reason the mustard-seed tree could not picture Babylon the Great, for that is the world empire of false religion that started with ancient Babylon. As a whole it does not claim to be or represent the kingdom of God. But Christendom does. W 10/14-6a

Sunday, October 17

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.

When great troubles and disasters are everywhere occurring, what we will need most, above all things, is intense love for one another, the kind that Jesus himself expressed. And when we think about it, have we not been receiving training to face such circumstances? Regularly we meet together in assemblies, large and small, where we receive fine instruction and encouragement to love one another. Also, we have had cafeterias for feeding one another, and we have hospitably provided accommodations for fellow Christians in our homes. Really, what fine training in love and care for one another! But we must continue to express this marvelous quality of love with which God endowed humans, but which has been so distorted and perverted by about six thousand years of sin and imperfection. It is vital that we continue to cultivate intense love for one another now, because the end of all things has drawn close. W 6/1 28

Monday, October 18

Give her of the fruitage of her hands, and let her works praise her even in the gates.

—Prov. 31:31.

The trend toward more independence by women has produced much strife in the home and a soaring divorce rate. How praiseworthy to see a Christian wife display a zeal for fine works by loving submission to her husband! She goes beyond what might be expected in the world, demonstrating an earnest desire to contribute to his happiness and well-being. When their personal preferences differ, respect for his headship prevents her from trying to force him to do what he has already turned down. She performs household duties joyfully, being rewarded by the appreciation of her family. The preparation of meals is not just a routine chore but a choice opportunity to fill a need that adds much to the well-being of those she loves. She finds satisfaction in maintaining a neat, attractive home because her family enjoys pleasant surroundings. These are fine works appreciated by her family, and for these she is rightly praised. W 5/15 14a

Tuesday, October 19

Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens.—Matt. 5:16.

"Fine works" identify individuals as fine people—works such as those that produce fine families and orderly homes, honest employees and congregations of Christians who have genuine love for one another. Yet, would most people ever see the real meaning of these fine works if we never spoke out the truth, preaching the good news from house to

house? Likely they would view us only as 'good people.' If, however, we speak out, they will discern why it is that we are different, what it is that makes us fruitful in fine works, and then, instead of giving us the credit, they will give glory to our Father who is in the heavens. Elders, especially, should sober-mindedly strive to share fully in declaring the good news and to be examples to the flock in this, personally encouraging their brothers to join with them in this important work, even as the apostles shared in the preaching work. W 6/15 8

Wednesday, October 20

In the last days critical times hard to deal with will be here. For [children] will be . . . disobedient to parents.—2 Tim. 3:1, 2.

While some families who make an effort to apply the Bible in their lives still find that their children are unresponsive, this is not entirely surprising if we examine the case of Jacob and Esau, two sons of the same family who followed opposite courses in life. Consider, too, what the Bible has to say about these "last days." However, such problems arise far oftener in families where the children are not given Scriptural training. Parents with believing children are certainly to be commended. The children too are deserving of commendation, particularly when we consider the pressures that many are subjected to from unbelieving companions and even from schoolteachers who may deride the viewpoint of God's Word. Additionally, many youths have come to appreciate the wisdom of God's Word even though discouraged or opposed by their parents or others in the family.—Ps. 119:105. W 7/15 4, 5a

Thursday, October 21

The overseer should therefore be . . . qualified to teach.
—1 Tim. 3:2.

"It is written in the Prophets," Jesus said, "And they will all be taught by Jehovah." (John 6:45; Isa. 54:13) This becomes increasingly important as we near the close of the old system of things and the ushering in of the new order under the direction of the anointed Priest and King, Jesus Christ. Jehovah God is the Foremost Teacher, but Jesus said that his disciples properly addressed him as Teacher. Additionally, the glorified Jesus Christ 'gave some as teachers.' Why? "With a view to the readjustment of the holy ones, for ministerial work." (Eph. 4:11, 12) Elders must be teachers of God's Word, therefore. They are not to 'tickle the ears' of the congregation, but are to reach the minds and hearts of their sheeplike congregation. This does not place them on a pedestal like a "professor" or "doctor of divinity." The Christian elder's teaching is not necessarily from the platform, but, more properly, on a personal basis. It is Bible teaching. W 8/1 17, 18

Friday, October 22

Be courageous, and may your heart be strong, all you who are waiting for Jehovah.
—Ps. 31:24.

A most common cause of discouragement involves health. When one does not feel well over a long period of time, there is a natural tendency to become withdrawn and to indulge in self-pity. Or, one may be battling a particular weakness of the flesh or be trying to cope with some disturbing imperfection. Then again, one might have severe opposition from one's own marriage mate. Poor living conditions, pover-

ty, crime and fear are great causes of discouragement. To fight discouragement successfully, it is necessary that we keep our minds fixed on our relationship with Jehovah and have implicit confidence that he will not fail in giving comfort and assistance to his people in every time of need. While he permits the integrity of his servants to be tested under severe trial at times, he will help those devoted to him to bear up, and he will give relief and deliverance in his time. The above words were written for our encouragement. W 8/15 4, 5b

Saturday, October 23

Shepherd the flock of God in your care, not under compulsion, but willingly; . . . neither as lording it over those who are God's inheritance, but becoming examples to the flock.
—1 Pet. 5:2, 3.

The foretold apostasy eventually produced Christendom, with its many religions and its clergy and laity divisions. (Acts 20:29, 30) One elder or overseer came to exercise permanent primacy over the others, excluding others from privileges enjoyed. In this way congregational direction by a body of elders was gradually eliminated. This was said to have 'come about by custom rather than by the Lord's actual appointment,' being a means used to prevent divisions. Hence, the view was that unity could best be maintained by placing great authority in one person who would, by his increased power, be able to keep in line any who disagreed. But Peter urged fellow elders not to be "lording it over" the flock in their care but to be humbly submitting to one another. They were to show faith in the power of the truth and of God's holy spirit. W 12/1 5, 6b

Sunday, October 24

We live, . . . as poor but making many rich, as having nothing and yet possessing all things.—2 Cor. 6:9, 10.

Paul had no obligations that required him to work regularly at tent-making, but at times he made tents so as not to burden others. No amount of money can compare with the treasure of serving Jehovah with your complete attention. Like Paul, there are many thousands today who, by keeping their eye "simple," are able to devote all their time to preaching and teaching as pioneers, special overseers and workers in Bethel homes. (Matt. 6:22, 23) Having the proper perspective toward money, they consider these spiritual blessings of far greater value than the material riches that they could have if they were spending most of their time in secular pursuits. Having our eye in focus, we can appreciate the unsurpassed joy of aiding others to learn God's wonderful truths and of witnessing the change that it brings in their lives. Thus, like the apostle Paul, though materially poor, we can make others spiritually rich. W 9/15 23, 24a

Monday, October 25

On the day of your having the sheaf waved to and fro you must render up . . . as [a] drink offering a fourth of a hin of wine.—Lev. 23:12, 13.

The firstfruits of the barley harvest were offered on Nisan 16. When the high priest waved to and fro the sheaf of the firstfruits of Israel's barley harvest, no leaven was offered along with it. Why was there an absence of leaven at this ceremony on Nisan 16 whereas on the related festival of Pentecost there was the presence of leaven? Because of what was typified by the

sheaf of the firstfruits of the barley harvest, namely, the resurrected Lord Jesus Christ himself. In harmony with that fact, Jesus was raised from the dead on Sunday, Nisan 16, 33 C.E., in the midst of the week-long festival of the unleavened bread or cakes. The absence of leaven on Nisan 16 at the waving of the sheaf of the firstfruits of the barley harvest typified that Jesus was resurrected as a perfect, righteous, sinless spirit person. There was no symbolic "leaven" about him. W 10/1 29-31a

Tuesday, October 26

We have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places.—Eph. 6:12.

The reason for Christian separateness from the world is that the world is on the side of its invisible superhuman sovereign, the one who is a Satan and a Devil to the one living and true God, Jehovah. Hence, there is no other outcome to the matter than this, that the Christian wrestling with the "wicked spirit forces in the heavenly places" will continue as long as this world stands and until Satan and his demon angels are chained and plunged into the abyss for the thousand years of Christ's reign. For the purpose of resisting and standing firm in this wicked day, we must equip ourselves with the various parts of the "complete suit of armor from God." (Eph. 6:11) This does not include any weapons of flesh, any carnal weapons. (2 Cor. 10:4) That suit of armor is described at Ephesians 6:14-18. W 11/1 8, 9a

Wednesday, October 27

Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants.

—Phil. 1:1.

Because of the apostasy (foretold by Paul at Acts 20: 29, 30), the Bible terms used for those serving their brothers in responsible positions in the congregation in time came to take on a different meaning. The Greek term *e-pi'sko-pos*, meaning "overseer," originally described each and all of the elders who had the duty of looking out for or overseeing the interests of the congregation, caring for their spiritual welfare like a shepherd. (Matt. 20:28) But the English word "bishop," (drawn from *e-pi'sko-pos* through the Latin *e-pi'sco-pus*) came to stand for a religious official who exercised dominant authority over many congregations in a wide area. This culminated in the development of the papacy in which one overseer, the bishop of Rome, claimed primacy and the sole right to preside over and direct all Christian overseers and congregations everywhere. W 12/1 7b

Thursday, October 28

The kingdom of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever.—Rev. 11:15.

Since the political states do not want "one world, one government, under God's sovereignty," it is left to each one of us to make his own personal decision on the issue that must shortly be settled for all the earth. Shall we each pay due respects to Jehovah's universal sovereignty and live in harmony with it? Only by doing so shall we be privileged to enjoy the bless-

ings of that unified government. When all of us cooperate and act as a united body, we can generally get things done. When we work together with Jehovah God, we can be sure of working for success. This fact helps us to understand why the nations have failed to have success in their international projects. There is even talk of handing over world sovereignty to the United Nations. But is this the "one world, one government" that the Sovereign Lord Jehovah has in mind and that he foretold in his Word, the Bible? Absolutely not! W 10/15 14, 15

Friday, October 29

Do you despise the riches of his kindness and forbearance and long-suffering, because you do not know that the kindly quality of God is trying to lead you to repentance?

—Rom. 2:4.

The ridiculers of today do not take advantage of God's patience. However, although they do not appreciate it, God has acted very kindly toward them with a view to their repenting. Woe betide us if we despise God's kindness! But on the positive side, how should we answer the question: What sort of persons ought you to be? and how can we show that we are "keeping close in mind the presence of the day of Jehovah"? By all of us responding to Peter's further plea: "Do your utmost to be found finally by him spotless and unblemished and in peace." (2 Pet. 3:11, 12, 14) Yes, we must always strive to be morally incorruptible. We must maintain our integrity "pure in heart" in whole-souled devotion to God. Granted, we are all imperfect and fall short every day, but Jesus Christ is a propitiatory sacrifice for our sins.—1 John 2:2. W 11/15 9, 10a

Saturday, October 30

Continue showing mercy to others, doing so with fear, while you hate even the inner garment that has been [spotted] by the flesh.—Jude 23.

All members of the true Christian congregation are anxious to keep the organization spotless in its forms of worship. We do not care to have in our membership those who are spots on the organization. The apostle Peter speaks of such kind of undesirables in the Christian congregation, saying: "They are spots and blemishes." (2 Pet. 2:13) If not sincerely repenting and turning around and away from deceptive teaching, these spotlike persons need to be dismissed from the congregation for the protection of the practitioners of the true worship of Jehovah God. Otherwise, in addition to being a danger to God's flock of sheep, they are a reproach to the congregation. (2 Pet. 2:22) There may be others who, in a moment of weakness or carelessness, commit sexual immorality. The Bible writer Jude tells the congregation how to deal with such members. This warning the congregation must heed. W 12/15 13-15a

Upholding Jehovah as the Sovereign in Our Lives.

—Acts 4:19, 20, 24.

Monday, November 1

My friends, Do not fear those who kill the body and after this are not able to do anything more. But I will indicate to you whom to fear: Fear him who after killing has authority to throw into Gehenna.—Luke 12:4, 5.

Our God-given faith and hope can safeguard us from becoming so fearful that we back down from what we know is right, and thereby ruin our conscience and lose divine favor. We need not fear unduly, because we know

Sunday, October 31

The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented.

—Matt. 13:33.

Today, what permeates the whole mass of the churches of Christendom? It is the fusion religion that Constantine promoted, in which the Babylonish doctrines and procedures are the fundamental things rather than the teachings of God's inspired Word. Constantine was the one who as presiding officer of the Council of Nicaea settled the dispute over the personality and attributes of Jehovah God by ruling in favor of the Trinity. Jesus Christ foretold this process of corrupting Christian doctrine and practice by giving the parable of the leaven. The fermentation of the whole mass of Christendom has now had sixteen centuries of time in which to take place. Who can deny that Christendom is completely leavened today by the corrupting influence of Babylonish doctrine and worldliness and Nimrod-like defiance of Jehovah God? W 10/1 8, 9a

that our lives are precious to Jehovah. (Luke 12:6, 7) True, men can kill the body. But they cannot destroy the soul. (Matt. 10:28) And what is the "soul" in this case? It is the person's God-given title to be a living being. Men cannot blot the person out of God's provision and so make it impossible for him to live again. So any who do not yield to fear of death and who maintain integrity, even when their lives are taken, continue living according to God's viewpoint. He will safeguard their title to life. W 1/15 21, 22

Tuesday, November 2

They gathered them together to the place that is called in Hebrew Har-Magedon.

—Rev. 16:16.

Among the things that lie immediately ahead of us is the execution of God's judgments on Babylon the Great, the world empire of false religion. This marks the beginning of the great tribulation. (Matt. 24:21) The true footstep followers of Jesus Christ and their companions will survive this. Then what? The earthly forces of Satan, the symbol of Gog of Magog, will attack God's people, being envious of their peace and prosperity. This will be the signal for the heavenly forces under Jesus Christ to proceed against the Devil's visible forces, marking the beginning of the war of the great day of God the Almighty at Har-Magedon. That battle will be marked by fratricidal warfare, pestilence, hailstones, lightning, fire and sulphur, tidal waves and earthquakes, all of which will be in vindication of Jehovah's rightful sovereignty. Regardless of what happens, we can be certain that Jehovah will deliver his people. W 2/1 4, 5a

Wednesday, November 3

A true companion is loving all the time, and is a brother that is born for when there is distress.—Prov. 17:17.

The course of godly devotion results in our having true friends; our foremost friends being Jehovah God and Jesus Christ. (John 15:15) We are also friends of one another. As friends, those who know God and Christ fit the description of the proverb. Only among those pursuing godly devotion can you find such companions. There are no racial, social and economic barriers in the congregation, all

being brothers and sisters. Anywhere you go on this earth, you will find genuine friends among those practicing godly devotion. These friends are persons who can be trusted with your belongings and your feelings. They are willing to give of their time, energies and assets to assist and encourage you. Additionally, there are qualified men in each congregation who are genuinely concerned about the welfare of all associated, especially from a spiritual standpoint, and who willingly and eagerly respond to their needs. W 2/15 15a

Thursday, November 4

One thing I have asked from Jehovah—it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple.—Ps. 27:4.

The temple at Jerusalem, which in Jesus' day was the center of Jehovah's worship on earth, is no longer standing. But that temple pictures, in a way that humans can grasp, God's great spiritual temple. This temple is God's spiritual structure through which humans here on earth can approach him, the holy and invisible God Jehovah who resides in the heavens, in worship on the basis of the sin-atoning sacrifice of Jesus Christ. It is in the earthly courtyards of this temple that we can offer sacrifices of praise to Jehovah. And it is through this spiritual temple that we receive instruction in the ways of Jehovah God. Do we fully appreciate that temple? Do we feel as did David? If so, we will regularly gather together with those who worship Jehovah when they come together in congregation meetings. W 1/1 4, 5a

Friday, November 5

This is what the Sovereign Lord Jehovah has said, . . . "I shall multiply them like a flock with men."—Ezek. 36:37.

Yes, if you now choose Jehovah God as your Sovereign, you will not be alone. You will be one of his people. He is not the Sovereign of just one lone individual upon the earth, but is the Sovereign of an organized people. Blessed are those today choosing Jehovah as their God and letting Him be the Sovereign of their lives. Over them he reigns as heavenly King by his enthroned Son, Jesus the Messiah. When, in the impending "great tribulation," the divisive national sovereignties of today are wiped out and the present invisible sovereign of the nations, Satan the Devil, is bound and abyssed, God the Almighty will keep safe and secure those lovingly upholding his universal sovereignty. (Rev. 7:14, 15) Shall we be among those blessed survivors to hail the righteous new order under the sovereignty of our Lord and of his Christ? Let our choice of Jehovah as Sovereign of our lives decide this in our favor.—Rev. 11:15. W 11/1 23, 24a

Saturday, November 6

When they beheld the outspokenness of Peter and John, . . . they began to recognize about them that they used to be with Jesus.—Acts 4:13.

Someone may say, "I do not have the ability to conduct a home Bible study." Or, "I just do not have the time to conduct a study with someone on a regular weekly basis." True, some of us are new or inexperienced, or we have not had the best education. With others, the pressure of making a living in this modern society may seem to limit time for

other things. Still, can we not do the same as the apostles and other early disciples? Some of them had been occupied with fishing and other secular occupations. But they adjusted their way of life so that they could follow Jesus in learning how to preach and to teach. They made time for it. They did not have great worldly education or knowledge. But they had Jehovah God's spirit, and they accepted the training that Jehovah provided. Peter, John and the other disciples were interested in saving lives. That should be our big interest today. W 3/15 12-14

Sunday, November 7

You should all speak in agreement, and . . . be fitty united in the same mind and in the same line of thought.

—1 Cor. 1:10.

Among Christians in particular, unity of thought and harmony of viewpoint are vital, even as Paul shows above. This gives added reason for our keeping in mind the Bible thought of a humble servant, rather than the common thought of a religious preacher, if we read or make use of the term "minister" as standing for the Greek term *di-a'-ko-nos*. As part of a worldwide congregation, we will try not to formulate our ideas of Christianity or of its standards on the basis of any one term, especially if that term is peculiar to certain languages, but is not found in others. We will always seek to use expressions that are understandable and that clearly express the correct thought. To the degree possible and to the extent that translation allows, these should be expressions that are easily grasped by people of all kinds, wherever they live or whatever language they may speak.—1 Cor. 14:9. W 12/1 15, 16b

Monday, November 8

Fathers, . . . go on bringing them up in the . . . mental-regulating of Jehovah.
—Eph. 6:4.

A father is under obligation to spend a reasonable amount of time with his children so that his example and teaching can counteract the wrong influences to which they are subjected daily. A father who takes this seriously will not think he has done his duty if he conducts a weekly Bible study with his family. He appreciates that bringing up his children in the "mental-regulating of Jehovah" is a responsibility to be cared for each day if at all possible. Not that he must constantly be quoting scriptures to his children. But he needs to know what the Bible says and convey the spirit of its message to his children. His own attitude, words and actions should be in harmony with the Bible. Whenever his children need guidance, he should be able to help them to see things from the Biblical standpoint, thus keeping God's Word prominently before them. A wife can be of great assistance to her husband in providing such vital training. W 3/1 26, 27a

Tuesday, November 9

Pay back, therefore, Caesar's things to Caesar, but God's things to God.—Matt. 22:21.

As Christians we do not want a conscience that is "seared," for such a conscience would be of no value in aiding us to reflect God's image. On the other hand, our conscience should not become sensitive in an unbalanced way. For example, we know that Jehovah urges his people to learn the ways of peace. Knowing that nations support their armies with tax money, would it be balanced and Scriptural for our conscience

to lead us not to pay taxes? Or to pay taxes minus a percentage corresponding to what the government spends on its defense budget? While some persons have taken such a stand, the Bible evidence weighs against a conscience that leads to such a course. We are plainly told to pay our taxes, and this was put in the Bible despite the fact that the then-existing Roman government supported a vast army. Thus the Christian can, with a clear conscience, pay his taxes, leaving with the government the responsibility of how the money is used. W 4/1 3, 4a

Wednesday, November 10

From time indefinite to time indefinite you are God.
—Ps. 90:2.

Will it make a difference for the earthly inhabitants to have a system with Jehovah as God? No better answer to that question could be given than that written down under inspiration in Revelation 21:3-5. So, then, "Who is Jehovah," so that all should worship him?" Listen, you Pharaoh of ancient Egypt! Listen, you materialistic-minded person of today! Jehovah is the God who is "from time indefinite to time indefinite" and worthy of all adoration. He is the Sovereign Ruler of all the universe. He is our Maker, and the Source of the Messianic kingdom through which all the families of the earth, the living and the dead, will be blessed. (Gen. 22:18) Do we believe that? Will we who answer Yes show our faith by suitable works? If so, then we will warmly respond to the exhortation of the psalmist: "O come in, let us worship and bow down; let us kneel before Jehovah our Maker. For he is our God, and we are the . . . sheep of his hand."—Ps. 95:6, 7. W 4/15 27-29a

Thursday, November 11

Jehovah is not slow respecting his promise, . . . but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance.
—2 Pet. 3:9.

It is only natural for us to want relief as soon as possible from the world's mounting problems. But what if that relief were not to come as soon as you might personally expect? How would that affect your heart? Might you be tempted to forget about the importance of a proper relationship with God and seek what pleasures you might still find in the world? If you truly love Jehovah, your service to God is not limited by any date. You know that what true Christians possess is worth more than anything this world can offer. You are convinced that Jehovah God will not fail to fulfill all the things he has promised his servants. (Heb. 6:10) As long as people are still responding to God's warm appeal, this should encourage us. It is in harmony with Jehovah's desire that none should be destroyed but that all attain to repentance. W 5/1 21, 22a

Friday, November 12

Adorn the teaching of our Savior, God, in all things.
—Titus 2:10.

While we properly emphasize the preaching work because of its urgency, it is by no means the only activity to be included in the definition of "fine works." (Titus 2:14) Witnessing is part of a larger activity that includes many fine works performed by us out of love for others. It would be a mistake to regard other fine works as of little consequence. While certain works may receive greater emphasis at times, in the over-

all view they are all equally important. Each fine work makes its own contribution to the strength, unity and productivity of our congregations. At Titus 2:1-10 Paul gives us an insight into the broad scope of Christian fine works expected from men and women, aged and young. Such fine conduct would directly contribute toward the spread of the good news. The Word of God would not be "spoken of abusively," and outsiders would have "nothing vile to say about us." Such would ultimately serve to adorn God's Word. W 5/15 11, 12a

Saturday, November 13

Love covers over even all transgressions.—Prov. 10:12.

Why is love so important? Because, as noted here, "love covers over all transgressions." This is a very important aspect to consider. We have to face the fact that, due to the disobedience of our original parents Adam and Eve, we have all inherited an inclination toward wrongdoing or sin. All of us frequently miss the mark of what is righteous. Within us is a proneness to be envious, to become provoked, to brag, to be unforgiving, and so forth. And do we not get angry with ourselves when we at times give in to these sinful inclinations? Yet these bad tendencies exist, and we simply have to realize that, on occasion, they are going to be expressed in words or actions. No one is perfect, even as the disciple James and King Solomon correctly observed. (Jas. 3:2; 1 Ki. 8:46) So it is vital that we be realistic about our relations with one another. Sinful inclinations are going to find expression among us regardless of how hard we try to prevent this from occurring.—Rom. 7:15-20. W 6/1 2-4a

Sunday, November 14

Blessed is the able-bodied man who puts his trust in Jehovah, and whose confidence Jehovah has become.—Jer. 17:7.

How thrilling our prospect for the future is! It is true that we do not have every detail, but neither do we need such. What we do have is more than enough to follow the fast-moving events that, even now, are beginning to unfold all around us. However, such details as whether all the clergy will die with Babylon the Great or whether all parts of that great religious empire will go down simultaneously need not worry us, as if that kind of information were necessary for us to maintain our faith in the grand promises of Jehovah God. Instead, we should think of what an advantage we have over a world that does not have even one detail of what tomorrow will bring, much less a vision extending a thousand years into the future! How grateful we should be that, if we confidently trust in Jehovah God, we have every reason to look forward to what lies ahead, even as He himself stated by his prophet Jeremiah. *W 6/15 7a*

Monday, November 15

At midnight I get up to give thanks to you for your righteous judicial decisions.—Ps. 119:62.

With full expectation that God will lend a sympathetic ear to our prayers, we must likewise be fond of what he has communicated to us in writing, his Holy Bible. As we absorb more and more of Jehovah's thoughts and ways, we will have a deeper insight into the One to serve and obey, and we will appreciate to the full the fine relationship possible with him and his Son, our channel of communication. No matter what

progress you have already made in molding your life into conformity to God's will, keep on asking for the help and guidance that come from above. Whether you kneel by your bedside or pray along the way, whether you ask for help early in the morning or late at night, rest assured that the Maker of the ear can hear your prayer. Every loyal one will be steadfast in prayer, daily enjoying rich blessings in gratitude and looking forward to everlasting friendship with the Hearer of prayer, Jehovah God. *W 7/1 26, 27a*

Tuesday, November 16

If you do not forgive men their trespasses, neither will your Father forgive your trespasses.—Matt. 6:15.

Since all were born imperfect as well as different, do not let personality differences cause you to become shipwrecked in faith. Steer your course in such a way as to avoid colliding with your brother. If the Devil can get you so upset over the imperfections of your brother that you skip meetings or hold back from preaching the good news of the Kingdom, he is very pleased. Do you want to please the Adversary because of some irritation or spirit of pride? Does your relationship with Jehovah God mean so little that you would quit serving him or slow down because one of the brothers commits a wrong? Remember, if Jehovah required perfection of your brother at this time, he would require it of you too. If you want Jehovah to forgive you your shortcomings, you must be willing to forgive those of your brother. Jesus predicated forgiveness of our sins upon our being willing to forgive others. How careful that should make us! *W 8/15 22b*

Wednesday, November 17

Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.—1 Thess. 2:8.

Elders can do much good by friendliness, kindness, encouragement, commendation and association with all in the congregation. An especially fine way to do this is by making friendly "publisher" calls, not merely on those who are newly interested, or those considered spiritually weak, but on every "sheep" in the flock, including even those who are engaging in the preaching work full time. Elders therefore recognize the need of accepting and discharging their Scriptural responsibilities. And although they do not let themselves be addressed as "Father," they must exercise the same patience, endurance and consideration that the head of a family does. A father of a family manifests love for those under his care; he does not exasperate them but upbuilds them. Paul was outstanding in this regard. So elders do not mind being inconvenienced or imposed upon. *W 8/1 16, 17a*

Thursday, November 18

The fear of Jehovah is the beginning of wisdom. All those doing them have a good insight.—Ps. 111:10.

Wise Christian parents have been able to guide their children in the matter of entertainment by setting standards that are compatible with Bible principles in regard to music, reading and television. Such training is very helpful later on, when children are of an age when they choose their own entertainment, the kind of movies they will see, the songs they will sing, the things in which they will in-

terest themselves. Fear to displease Jehovah will also help to ward off pressures in school—dares to do this or that, including the use of drugs. Many young Witnesses have found that their best protection against getting into difficulty or having bad associates is to share with others what they believe. If one is known as a witness of Jehovah, because of one's talking the truth from the Bible as one has opportunity, it will repel those who do not have a good heart or high standards, while it attracts those who do. *W 7/15 12, 13a*

Friday, November 19

That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

—Ps. 83:18, Authorized Version.

This AV translation points to the sovereignty of the one true God. In fulfillment of the prayer contained in Psalm 83:18, all men will yet know that the God whose name is Jehovah is the Highest Sovereign of all and, hence, the Sovereign over our earth also. Today the political nations do not worship Jehovah as their God, as the nations of Christendom claim to do. But, whereas the so-called "Christian" nations profess to worship the God whose name the Bible says is Jehovah, they do not in fact cooperate with Him. So, in actuality, not one of the nations that are members of the United Nations organization is cooperating with the Most High God Jehovah. Only when all living mankind obediently cooperate with this Universal Sovereign can there come to be "one world" under "one government." Happy are we to have the wonderful Kingdom hope, and may we be diligent in telling others about it! *W 10/15 13*

Saturday, November 20

Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you.—Matt. 28:19, 20.

Jehovah's Christian witnesses copy their leader Jesus Christ in being no part of this world. With emphasis on the positive side, they prove that they are "seeking first the kingdom [of their heavenly Father] and his righteousness" by their persistence in proclaiming what they know to be man's only hope and refuge, as Jesus foretold: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matt. 6:33; 24:14) They also persist, while there is yet time, in carrying out the command of the resurrected Jesus, noted above. That all of this has had Jehovah's blessing is seen, not only in the truly remarkable increase of those crowding into God's organization, but also in the peaceful, happy, secure and clean condition obtaining world wide among Jehovah's dedicated people. It is truly like a spiritual paradise. *W 11/15 15, 16a*

Sunday, November 21

All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant.—Isa. 54:13.

God's wife-like heavenly organization is represented on earth by the well-taught and well-trained associates of Jesus Christ. Hence, not only must we flee from Babylon the Great, but we must flee to and find refuge in close association with God's true woman, the "heavenly Jerusalem," represented by the virginlike followers of the Lamb, Jesus Christ, on earth. This is the situation that ob-

tains today among the Christian witnesses of Jehovah. Among them, forming a nucleus, there is a remnant of those who are anointed by God's spirit to the heavenly hope. Closely gathered around that nucleus is an ever-increasing "great crowd" of "other sheep" to form one flock under one Shepherd. They show that they are indeed keeping "close in mind the presence of the day of Jehovah." Despite all the increasing pressures, they hold to the pure and undefiled religion by keeping themselves without spot from the unclean world.—2 Pet. 3:11, 12. *W 11/15 14, 15a*

Monday, November 22

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 point that "love covers a multitude of sins" all in the congregation should bear in mind with respect to working with the elders. (1 Pet. 4:8) Not one of the elders is perfect; so we must be careful that we do not magnify the faults of an elder and tend to regard lightly his counsel based on God's Word. We cannot disregard counsel just because there may be some peculiarities that we dislike about a certain elder. No, but we must overlook faults and, rather, look at an elder's love for Jehovah and zeal for His service, learning to respect all the elders and cooperating with all of them in the congregation, even as Paul counsels. How good it is for brothers to work closely with the elders and show heartfelt love for them and for the fine work they perform! *W 9/1 14a*

Tuesday, November 23

Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places.—Luke 16:9.

May we all keep our spiritual vision clear by maintaining the proper view of spiritual riches, remembering that all this world's money will become a thing of the past. Soon, when the great tribulation puts an end to all the nations of the earth, gone will be the value of this world's riches, both for the dead and for the tribulation survivors. Let us heed the counsel of Jesus and use what we have to glorify God, making friends of Him and of his Son. (John 15:8) May we show, not only by our words, but through our actions, that we are putting spiritual riches first by fully taking advantage of the many provisions Jehovah has made. Let us share with others the good news of the Kingdom, helping them to obtain spiritual riches, and continually keeping our material possessions in their place and building up a fine record with our heavenly Father, Jehovah God. *W 9/15 27a*

Wednesday, November 24

And when they had ordained them elders in every church, . . . they commended them to the Lord.—Acts 14:23, Authorized Version.

Paul told the Ephesian elders that they were "appointed" by holy spirit to serve the rest of the congregation. So today there are, in the congregation of God's people, men (usually baptized for some time) who are appointed to serve the congregation in certain assigned capacities. Those who have received such congregational appointments to particular services may be

said to be "ordained" in the sense in which that word is used today. In view of all this, what should one do if, as at times occurs, a government agency inquires into the profession or position of a citizen? By them, the expression "ordained minister" is understood to mean one who is an appointed caretaker and server of spiritual things to a congregation. In answering such inquiries, then one would reasonably reply in line with what the official inquirers are seeking to know, rather than imposing one's own definition on such terms. *W 12/1 22, 23b*

Thursday, November 25

When there are judgments from you for the earth, righteousness is what the inhabitants of the productive land will certainly learn.—Isa. 26:9.

All the ransomed human dead who will be brought forth from their graves onto this productive land will have nothing of which to be afraid. The glorified Son of man in the heavens will enforce peace earth wide between man and man and between man and beast and between beast and beast. Oh, what a grand place the earth will be for man to occupy eternally as his paradise home under the kingdom of the heavens. It is now our privilege to proclaim this righteous kingdom world wide. We who have already taken refuge under it are concerned for the safety of others in this time of unprecedented world distress. The tribulation of all tribulations is just ahead. In view of that fact, let us continue to direct all teachable people to the true Messianic kingdom of the heavens and help them to take refuge under it. Their salvation out of the world's greatest distress depends on this! *W 10/1 14, 15b*

Friday, November 26

On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants. His sovereignty is an eternal sovereignty.—Dan. 7:14, Jerusalem Bible.

All the present-day national sovereignties on earth will shortly have to bow before the Messianic kingdom. That will make room for just the "one government" for all mankind. What will fulfillment of this prophecy mean for this generation? This: Present-time national sovereignties and their upholders will suffer extermination, but the upholders of Jehovah's universal sovereignty will be miraculously preserved and emerge alive from that "great tribulation." Shall we be among these favored survivors of the "conclusion of the system of things"? The opportunity to be among such is held out to us by God's Word. What is now required of us is to take our stand immovably on the side of God's sovereignty and of his Messianic kingdom and to stick to these in spite of all the future political, religious and social efforts to pull us away. W 10/15 22, 23a

Saturday, November 27

Abhor what is wicked, cling to what is good.—Rom. 12:9.

The congregation can never sympathize with sexual immorality. It can be merciful and have pity for members who commit an act of immorality because of fleshly weakness or other influences. But these must give evidence of true repentance. Still, it is with great caution that the congregation must show mercy and forgive the repentant ones, always being in fear for itself. It has to keep filled with God's spirit and to cultivate its fruits, one of which

fruits is moral self-control. (Gal. 5:22, 23; Eph. 5:18) Consistently, it must keep its distance from sexual immorality of all kinds. It does not look with amused curiosity or with corresponding sexual feelings upon an inner garment that is spotted with the evidence of sexual uncleanness on the part of its wearer. (Jude 23) To the contrary, it hates, loathes, abhors such. Thus it fortifies its love of purity. It cannot, therefore, look with sexual satisfaction upon pornographic literature or movies or television. W 12/15 16, 17a

Sunday, November 28

When I see your heavens, the works of your fingers, . . . what is mortal man that you keep him in mind, and the son of earthling man that you take care of him?—Ps. 8:3, 4.

Having an approved relationship with Jehovah is not something that we humans can take for granted. We are not born with it. To the contrary, our situation is like that of King David, who wrote: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." (Ps. 51:5) None of us are exceptions. (Rom. 3:23; 1 John 1:8, 10) But Jehovah has provided the means by which we can gain his approval. When we pause to think of what humans are in comparison with God, that provision should touch our hearts. Anyone who has traveled by airplane knows that, even from a few thousand feet up, humans virtually disappear from sight and their homes and cars look like toys. From his far loftier position, then, as Jehovah looks down on the earth, how small and insignificant humans must appear to him! Is it any wonder David wrote as he did? W 1/18, 19

Monday, November 29

They should be baked leavened, as first ripe fruits to Jehovah.—Lev. 23:17.

These two Pentecostal loaves were typical, foreshadowing things to come according to God's purpose. So in the antitype of that presentation of the two leavened loaves on Sivan 6, must the thing symbolized by the leaven in the loaves be something good, righteous, virtuous? What do those two loaves of leavened wheat bread themselves typify? They typify the true Christian congregation of imperfect human believers that came into existence on the day of Pentecost of the year 33 C.E. However, did the human members of the Christian congregation start off with some inward merit of their own on the Pentecostal day of the outpouring of God's holy spirit upon them? No; they had no righteousness of their own. So, the leaven found in the offering of the firstfruits of the wheat harvest has long been explained to mean sin, the sin that the members of the Christian congregation of Kingdom joint heirs inherited from disobedient Adam. W 10/1 27, 28a

Doing Our Utmost to Be Found "in Peace."

—2 Pet. 3:14.

Wednesday, December 1

Be . . . awaiting and keeping close in mind the presence of the day of Jehovah.
—2 Pet. 3:11, 12.

A person may know about the great tribulation, but, seeing nothing dramatic taking place, he may begin to put into the distant future the coming of God's "day and hour." Soon he may find himself pursuing materialistic interests. He may even reason that 'when things really start to happen' he will make changes in his life. Such a

Tuesday, November 30

Choose life in order that you may keep alive . . . by loving Jehovah your God, by listening to his voice and by sticking to him; for he is your life.
—Deut. 30:19, 20.

We certainly have good reason to love Jehovah deeply and to demonstrate our love by obedience to his commandments. It was Jehovah who took the initiative in showing love to us in the superlative degree. As sinful humans we could never on our own merit gain a favorable standing before him. Yet in his boundless love Jehovah God gave his Son in our behalf, that we might have our sins atoned for and be able to gain a righteous standing. That was no little thing on Jehovah's part. He deeply loved his Son and yet allowed him to undergo the greatest of humiliations, yes, even a shameful death on an executorial stake. As for Jesus Christ, he was willing to undergo this in expression of his love for mankind. Really, what God and Christ have done in our behalf should stir within our hearts a burning desire to conduct ourselves in harmony with the divine will. W 1/15 28, 29a

person lacks appreciation for the rightness of God's requirements and is in a position of grave danger. Far better it is to live each day in recognition of the certainty of the coming of Jehovah's time to execute judgment. Not only will this prevent a person from being trapped in a divinely disapproved state when God's "day and hour" come, but it will also make his life more enjoyable even now. This is so because God's commands serve to promote good. W 5/1 7, 10a

Thursday, December 2

Be blameless and innocent, children of God without a blemish . . . shining as illuminators in the world.

—Phil. 2:15.

Paul's words apply with equal force to us today. Is that not a grand goal to which to aspire, namely, to be "children of God without a blemish"? Due to our being such kind of children of His, he will find nothing of which to be ashamed or over which to express his disapproval. He will keep the light that is beamed out by us as illuminators continuously shining. Never will we be snuffed out as illuminators! In our case it will be as in the case of one whose footsteps we are following, the Word of God. (John 1:4, 5) We expect in the near future that Christendom will be destroyed, but the illumination from the "children of God without a blemish" will continue piercing the deepening darkness of earth. Then when Gog and his forces of darkness move to attack us they will fail to quench the light. Never will Jehovah God let his "unblemished and innocent children" perish from the earth! W 12/15 21-23a

Friday, December 3

Go away, Satan! For it is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."

—Matt. 4:10.

Never would Jesus have been worthy to take up preaching that "the kingdom of the heavens has drawn near" if he had not made the right decision some months earlier. In deciding for the sovereignty of his God, Jehovah, Jesus was the perfect example for all of us today. But we must persist in our decision for God's sovereignty, as Jesus did. On a later oc-

casion, after he had fed an audience of five thousand men and their families in a miraculous way, many wanted to make this miracle worker their earthly king. But Jesus thwarted their efforts by getting away from them. He knew that the time had not yet come for him to offer himself in a formal way to the Jews as their Messianic king, in fulfillment of prophecy. At Jehovah God's due time, on Sunday, Nisan 9, 33 C.E., Jesus rode, as foretold by Zechariah 9:9, into Jerusalem and a great multitude loudly proclaimed him as king.—Mark 11:1-11. W 10/15 12-14a

Saturday, December 4

Maintain your conduct fine among the nations, that . . . they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection.

—1 Pet. 2:12.

Our everyday experiences should give evidence that our life is more satisfying than it was before we began obeying God's Word. That should especially be our desire in view of the wholesome effect fine conduct can have on sincere observers. As true Christians we do indeed experience many blessings and joys. By resisting the pressure to give in to selfishness, we find satisfaction in being able to prove that our service to God is motivated by love. We experience His direction, care and help as we confront life's problems. We enjoy spiritual health and contentment. We preserve peace of mind and heart that only a clean conscience can give. Our life has purposeful direction, for it revolves around an enduring relationship with God. Let us keep exerting ourselves to maintain the freedom that we have gained by conforming to God's truth. W 1/15 35-37a

Sunday, December 5

When all this begins to happen, stand upright and hold your heads high, because your liberation is near.

—Luke 21:28, New English Bible.

The great religious systems have been unable to cope with radical political ideologies and the materialistic and hedonistic philosophies that make selfish gain the most important thing in life. But the pure worship of Jehovah God is stronger than all the philosophies, all the ideologies and all the world religions of this world's system of things. Truly Jehovah God has given us strong basis for hope in the ultimate realization of his grand purpose for humankind. And since giving that first Kingdom prophecy in Eden, Jehovah God has been unfolding his purpose to humankind and working through the millenniums toward its fulfillment. (Gen. 3:15) What he has done has also served to strengthen his servants for whatever the future may bring. So we can look to the future with confidence, certain that his glorious purpose will triumph, to the eternal blessing of obedient mankind. W 2/1 25, 26

Monday, December 6

The sower of the fine seed is the Son of man.—Matt. 13:37.

That Jesus Christ is indeed implicated with the growth of Christendom can be seen from the parable of the wheat and the weeds (tares). True, Jesus Christ, the Son of man, did not sow those weeds in his own field. His enemy, Satan the Devil, did so. In the parable, the slaves of the Sower quickly discovered the presence of the weeds in the wheat field. They wanted to uproot the weed sprouts. But the Sower, the owner of the

wheat field, would not let them do so. In his patience and long-suffering he ordered the slaves to let both the weeds and the wheat grow together until the harvest around Pentecost time. First then he would have the weeds, now fully grown, separated from the wheat. In fulfillment of this feature of Jesus' parable, he did not have Christendom destroyed as soon as it manifested itself. He permitted it to expand. In that sense he is involved with Christendom's growth to its present proportions, the greatest in its history. W 10/1 15, 16a

Tuesday, December 7

The Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

—1 Cor. 15:28.

"Shoulder to shoulder" all living mankind will serve the Sovereign Lord God, Jehovah. They will cooperate in transforming the battered surface of this earthly globe to the state that its Creator originally purposed for it. And all the dead for whom Jesus Christ died will come forth at his call to a resurrection from the dead. By obedience to him they can become his eternal earthly children. He himself will lead them in the way of submission to the universal sovereignty of Jehovah. After the accomplishment of his work, he himself will express his own subjection to God's sovereignty by turning over the kingdom to Him. Why? Paul answers as above. All these wonderful things being so, let us all courageously continue to proclaim that glorious hope of "one world, one government, under God's sovereignty," till its blessed realization! W 10/15 28-30a

Wednesday, December 8

Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste.

—1 Tim. 5:22.

All those becoming genuine disciples of Jesus Christ become servants of God. According to the old meaning of the Latin word, they could all be called "ministers." However, the Bible does show that some are "servants" in an appointive sense, having a congregational appointment for a particular service, as in the case of elders or assistant servants. Paul was not referring to baptism when he wrote Timothy the above. Paul himself, along with Barnabas, had been set apart for a certain work by holy spirit. The body of elders at Antioch, in recognition of this, "laid their hands upon them." (Acts 13:1-5) So, while all true Christians (brothers and sisters alike) serve (or "minister"), only some of them are appointed to a particular service in a congregation. But this does not mean that the brothers and sisters who do not have such an appointment are a laity class.—Acts 20:24. W 12/1 18-20b

Thursday, December 9

Earnestly [endeavor] to observe the oneness of the spirit in the uniting bond of peace.

—Eph. 4:3.

We have many potent things making for peace and harmony within our organization, such as love, God's holy spirit, our preaching and disciple-making activity and the oneness with the one living and true God Jehovah through his Son Jesus Christ. These peace-making things will not fail us during the approaching great tribulation that will melt down the worldly old order in a formless mass. All along during

this time of the end since 1914 we have been applying ourselves to what the apostle Paul exhorts us to do. Finally, we are one in awaiting shortly the dissolution of this moribund old order of things. What, then, shall we keep on doing until the thieflike arrival of the "presence of the day of Jehovah?" Since we desire to prove ourselves worthy of God's new order, Peter under inspiration prescribes what to do: "Do your utmost to be found finally by him spotless and unblemished and in peace."—2 Pet. 3:10-14. W 12/15 27-29a

Friday, December 10

Godly devotion is beneficial for all things, as it holds promise of the life . . . which is to come.—1 Tim. 4:8.

The anointed brothers of Christ yet on earth do not 'hope in Christ in this life only.' The grand reward of ruling with Christ in the heavens for a thousand years is before them. (Rev. 20:4, 6) An ever-increasing great crowd of persons associated with these anointed ones also have a grand hope. They look forward to the approaching great tribulation which will remove from this earth all who refuse to know Jehovah God as his approved servants. Either by resurrection from the dead or by surviving that tribulation, those loyally serving God alongside Christ's spiritual brothers cherish the hope of living everlastingly in a cleansed earth, free from pain, sickness and old age. Oh, what grand blessings are in store for those who continue pursuing godly devotion! May we pursuers of godly devotion allow nothing to dim the inestimable value of our having come to be known by God and Christ as their approved servants! W 2/15 21, 22a

Saturday, December 11

Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. Length of days is in its right hand; in its left hand there are riches and glory.—Prov. 3:13, 14, 16.

There can be no question that training children in the way the Bible outlines requires much time and effort. But are not the time spent and the effort put forth well worth it? Is it not rewarding when children prove themselves to be a credit to their parents? The application of the Bible's principles in an unselfish way may even reach the hearts of older children. Living by the Bible does indeed bring gain. To do so, we must really know what it says and seek to be guided by the spirit of its teachings in all that we do. This is something that cannot be taught overnight. It takes continual study of God's Word and a burning desire to conform to its wise counsel. This, in turn, leads to true happiness, security, contentment and peace. W 3/1 30, 31a

Sunday, December 12

O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper.—1 Tim. 6:11.

It is dangerous to get involved in a materialistic way of life, setting our hearts on material possessions and pleasures, and letting such pursuits dominate our lives. The Bible counsels, not just to get rid of the materialistic injurious things that spring from the love of money, but to "flee from these things." This means acting urgently, just as in fleeing from forni-

cation and fleeing from idolatry. It will help us to flee from materialism if we take positive steps to hasten in the opposite direction and pursue the things Paul mentions above. Many have done this by entering the pioneer service, which equips them wonderfully to fight the fine fight of faith and to get a firm hold on everlasting life. Though it may call for sacrificing a career and material gains, the pioneer service brings spiritual blessings beyond comparison. Paul showed such appreciation of spiritual things.—Phil. 3:7, 8, 13. W 3/15 6, 7a

Monday, December 13

Our conscience bears witness, that with holiness and godly sincerity, not with fleshly wisdom but with God's undeserved kindness, we have conducted ourselves . . . toward you.—2 Cor. 1:12.

Of course, a mature Christian, such as an elder, cannot decide matters of conscience for you. No, an elder will not be able to tell you how your conscience should react, but he may be able to share with you balanced Bible counsel that you can evaluate. And if your conscience has been molded by Jehovah's ways and personality and it is responsive to His principles, you will thus be aided to make your way straight. (Ps. 25:4, 5) Your sensitive conscience will help to guide you. Truly there is satisfaction in having and being able to use the God-given faculty of conscience. It is a blessing. When it is kept properly sensitive, balanced by God's Word, it can assist you in walking wisely before God and men. It can serve as a witness-bearer that you are conducting yourself in a way likely to have Jehovah's everlasting approval. W 4/1 26, 27a

Tuesday, December 14

It . . . becomes a tree, so that the birds of heaven come and find lodging among its branches.—Matt. 13:32.

The false earthly kingdom of God is an excellent place for the agents of Satan to take refuge in. The lodging of these symbolic "birds of heaven" in the many ramifications of Christendom has not been for the spiritual benefit of Christendom. It is just like the tree that grew from the mustard grain. As far as Jesus' parable went, the tree did not serve for any human benefit. Certainly, the farmer did not plant the mustard grain in his garden just to provide a lodging place for the birds of heaven. All things taken into account, it is apparent that the symbolic mustard-seed tree of today is the counterfeit kingdom of the heavens, namely, Christendom. The full-grown tree could not consistently picture the spiritual remnant on earth today, for these are merely a fraction, not the full numerical growth of the 144,000 Kingdom heirs. In fact, for many years now the spiritual remnant has been getting fewer in number. W 10/1 9-11a

Wednesday, December 15

For this reason I left you in Crete, that you . . . might make appointments of older men.—Titus 1:5.

People would not expect, for example, a house-to-house publisher to say that the "congregation" that he serves consists of the families in a territory where witnessing is done, inasmuch as the people living in that area may not recognize or accept the one doing the witnessing as their "minister." Similarly, would they properly understand the reply if we refer to the door-

step of the people there as the "pulpit" of the bearer of the good news? Such a pulpit is generally understood to be the speaker's stand in the building to which the public in general are invited to come. Of course, if one actually has been appointed by the duly authorized men to a particular position of service, he can so reply and can give, as the time of his "ordination," the date of the time when the Christian appointive body in effect 'laid hands upon him' by giving him such an appointment.—1 Tim. 4:14. W 12/1 24, 25b

Thursday, December 16

Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, . . . pardoning error and transgression and sin, but by no means will he give exemption from punishment.—Ex. 34:6, 7.

Is that not the kind of God we would want, the kind of God that we would choose to worship? Certainly we today need such divine qualities to be exercised toward us. However, God does not let his human creatures get away with everything for all time without deserved punishment. He is a God "pardoning error and transgression and sin," but he is not in sympathy with such wrong things and he does not fail to bring punishment upon those who willfully practice such things and delight in such things. For that reason we can be sure of this one thing: Although he has been "slow to anger" and has permitted wickedness and wrongdoing to prevail among mankind for these past six thousand years, he will not let the reign of wickedness go on forever in the earth. Happily for us today, his long permission of wickedness is at its end! W 4/15 6, 7a

Friday, December 17

Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens.—Matt. 5:16.

The increasing urgency of the times underscores the value of fine works. We Witnesses are a shining light to the world. The works and qualities that others see in us should move them to honor Jehovah. Jehovah himself should be able to see His own zeal for fine works reflected in us. Professed Christians display such works only periodically and for questionable reasons. If we are true Christians, everything we do each day will show that we have proper zeal for what is good, right and proper. The fruitage of Jehovah's spirit will be clearly identifiable in all that we say and do. Witnessing to our hope will not be limited to an occasional hour or two and otherwise forgotten. We will regard any contact with another person as a potential opportunity to share our faith. Personal concern for sheep-like ones will give us joy in being able to use our time and abilities to teach them. W 5/15 21, 22a

Saturday, December 18

Have intense love for one another, because love covers a multitude of sins.—1 Pet. 4:8.

Have you ever spoken sharply to someone, and immediately wished you had not? Or have you ever acted unkindly in some way, and then felt sorry about it? No doubt all of us have. And as the pressures and hardships increase as the end of this system of things draws nearer, the times when we hurt or offend one another may grow more frequent. So what should we do when problems occur? In

seeking an answer it is helpful to take a closer look at what is said at 1 Peter 4:7, 8. There it mentions that, since the end of all things has drawn close, we should be "sound in mind," "vigilant" in prayers, and "have intense love for one another." So let us look for evidence that love has indeed covered over these sins. It is, therefore, vital that we exercise love to prove that we are part of the true Christian congregation. However, it is not always easy to do the right and loving thing. The Bible helps us to appreciate this. W 6/1 1, 2, 4a

Sunday, December 19

Do not you fear the people of the land, for they are bread to us. Their shelter has turned away from over them, and Jehovah is with us. Do not fear them.—Num. 14:9.

No doubt the foremost reason for confidence on our part regarding the future is the knowledge that Jehovah is backing up faithful Christians. Unlike the fainthearted spies who brought back a disheartening report about the land that Jehovah had promised to the Israelites, Joshua and Caleb were confident He would lead them to victory. Christians today, too, should share the same confidence, since it is written, "If God is for us, who will be against us?" (Rom. 8:31) In fact, the apostle Paul is so convinced of the unbreakableness of the bond of love between God and his faithful worshippers that he declares that *nothing* and *no one* can separate them from God's love. (Rom. 8:35-39) What an outstanding reason for confidence! So we servants of Jehovah have ample reason to look forward to a future that is bright and inviting, for has not Jehovah always proved loyal? W 6/15 8, 9a

Monday, December 20

Be persevering in prayer, remaining awake in it with thanksgiving.—Col. 4:2.

Your thinking of all the reasons why you must keep praying and also your considering all the necessary things to pray about will move you to do so. Continue to pray about your mistakes, problems, needs for the day, a crisis that may arise in your life, your feelings, your joys and disappointments and frustrations. Pray that you might have added strength to keep on as a loyal and devoted worshiper of the true God despite the pressures of daily living. With the emphasis on our getting the Kingdom good news preached, keep it before you as a matter of petition and ask that you too might brace up your mind for zealous activity. (1 Pet. 1:13) By focusing your thoughts on God's interests, as well as your own, it will keep you alert to praise and magnify his name and faithfully recommend his worship to others. Do not forget what you can do for others, and ask that Jehovah may bless them as they also endeavor to worship and serve him. W 7/1 21a

Tuesday, December 21

The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical.—Jas. 3:17.

At their meetings to discuss the welfare of the congregation, the elders petition Jehovah to guide their hearts and minds to reach conclusions that are in harmony with God's will, and that the wisdom from above may prevail. If elders keep this fact in mind, as well as the fact that Jesus is there in their midst

(Matt. 18:20), it will result in Jehovah's blessing upon their deliberations. They appreciate that there are areas in life that the Bible shows we leave up to an individual's conscience. If the Bible and the publications of the "faithful and discreet slave" do not clearly outline a course, elders should not impose their personal likes and dislikes, as if these were rules to be followed by others. Thinking too much of one's own opinion could lead one to speak of one's own ideas instead of that indicated by the wisdom from above. W 8/1 12a

Wednesday, December 22

Do not be planning ahead for the desires of the flesh.

—Rom. 13:14.

Can a Christian participate in modern dancing? Each one must decide what he can do in this regard. With whom will a Christian dance and be associating? Where will the dancing take place? What movements are involved? Does it have the tendency to cause impure thoughts to come to mind, or is it strictly for exercise and wholesome pleasure? If married Christians dance, it is advisable for this to be with their own mates. When single Christians of the opposite sex dance, this should be done with modesty and not in such a way as to excite each other sexually. Dancing in worldly dance halls can be dangerous. Even when Christians get together to dance, it is best to avoid large groups, as activities can easily get out of control and some may go beyond wise limits. If we enjoy dancing, let us be selective, modest and decent about it, bearing in mind Paul's inspired counsel. Thus we will not only be safeguarding ourselves but also avoid stumbling others. W 8/15 22a

Thursday, December 23

You young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah.

—Ps. 148:12, 13.

Yes, old and young alike can praise Jehovah by making upbuilding comments during meetings and having a share in the Theocratic School program. The efforts of the young ones to share in such ways are greatly appreciated by all. Others are happy to have a share in keeping the hall clean and presentable. Many youths have worked with older ones in the congregation on Kingdom Hall projects, not only learning something about construction, but also enjoying upbuilding spiritual association with their brothers. And later there are opportunities to share in caring for the lawn and grounds or to help with things that need to be done on the inside, arranging the platform, handling the microphones or helping with the cleaning. Many comment with appreciation on the fine conduct of young publishers at the Kingdom Hall, as they greet visitors or express appreciation to a speaker for his talk. W 7/15 20a

Friday, December 24

Little children, let us love, neither in word nor with the tongue, but in deed and truth.

—1 John 3:18.

As we get farther along in the time of the end we realize that there is a need to draw closer to one another at all times in the bond of love. At times this may mean extending material aid. If we show love for our brothers in a material way, again we are copying the good example Jesus set. We recall that, at times, he fed multitudes with material food as well as spiritual nourishment so that they

would not give out along the way. (Matt. 14:14-21) So at times we may be able to show love in a material way too. Our Christian brothers or sisters may become ill. Then we can show intense love by doing such things as bringing them food, helping them to clean their home or running errands for them. There may be others who need assistance to get to the meetings and we may have a car available. Yes, there are many ways in which practical love can be shown now and in the future, by providing needed assistance in a material way. W 9/1 22a

Saturday, December 25

The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control.

—Gal. 5:22, 23.

Consider the treasure of Jehovah's holy spirit. It cannot be bought. Neither can any amount of money buy the fruitage of the spirit, so well described by Paul. In this day of worldwide strife, think how valuable these qualities are! How precious it is to have the "peace of God that excels all thought." It "will guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:7) By shunning the money-loving spirit of this world, by conforming to Jehovah's will, by constant prayer, by asking for his spirit and understanding and by letting it be the dominant force in our lives, we can also realize the blessings of this treasure. Having our spiritual vision clear, we can see this other treasure—the prospect of everlasting life. Yes, imagine, living forever on a paradise earth. This is the reward for those "other sheep" who now keep their eye "simple," all one way.—Matt. 6:22, 23. W 9/15 25a, 26a

Sunday, December 26

So let us never tire of doing good, for if we do not slacken our efforts we shall in due time reap our harvest. Therefore, as opportunity offers, let us work for the good of all.—Gal. 6:9, 10, New English Bible.

Some of our brothers and sisters have grown old in the full-time service. Are they disappointed that they have not as yet experienced deliverance from the present ungodly system? Do they regret not having pursued certain interests that in themselves would not have been wrong? Do they feel that the sacrifices they made were unnecessary? Those who made their decision on the basis of deep love for God and an earnest desire to aid others have no regrets. They do not think they should have lived their life differently. Nor do they look down on those who chose to settle down in a certain area and there raised their children according to Bible principles. They have the satisfaction of having done what they knew to be right in their case and rejoice in having maintained a very close relationship with Jehovah God. W 5/1 20a

Monday, December 27

I had planted you as a choice red vine, all of it a true seed. So how have you been changed toward me into the degenerate shoots of a foreign vine?—Jer. 2:21.

Jehovah's purpose in establishing the nation of Israel back in 1513 B.C.E. was good and righteous. But what happened to that nation whom he had chosen and planted in the Promised Land of Palestine? Jehovah himself replies as above. In the days of Jesus and his apostles the nation of Israel was just as apostate as in the days of

Jeremiah. In fact, it was the generation of Israel that brought about the death of Jesus and that persecuted his apostles and first-century disciples. Such Israelites especially were the ones to whom Jesus, as well as Isaiah, referred as having their hearts unreceptive so that there was no spiritual healing for them. Hence that apostate generation suffered national calamity in 70 C.E. The experience of Jehovah with the nation of Israel shows how Jesus could plant the symbolic mustard grain and yet have it become a tree of a foreign kind. W 10/1 19, 21a

Tuesday, December 28

God compounded the body, giving honor more abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another.—1 Cor. 12:24, 25.

In the early Christian congregation all baptized believers were anointed with holy spirit, having a heavenly calling. Yet not all were apostles, prophets, teachers, elders or ministerial servants. So not all received an official appointment to some particular service after their baptism. Yet all served together, even as a body has many members that all cooperate together and have "the same care for one another." So, then, whether we have received such an official appointment to a particular service and responsibility or not, may all of us serve together shoulder to shoulder to accomplish God's will for our time. Let us all treasure and zealously use the privilege we hold in common of speaking the truth to others, sharing with others the good news that has brought light and hope in our lives. W 12/1 26, 27b

Wednesday, December 29

Sovereign Lord Jehovah, what will you give me?—Gen. 15:2.

For all who obey Paul's words at Ephesians 6:14-18, there is no question as to whom they are letting be the sovereign of their lives. It is Jehovah God. In this choice of Him as their Sovereign, they stand with Jesus Christ and his apostles, also with King David of ancient Jerusalem, with the patriarch Abraham, with the earthly forefathers of the Messiah, yes, with all the men and women of faith the record of whom is contained in the Bible. Abraham acknowledged the Most High God as his Sovereign Lord. The Hebrew word *A-do-nay'* that Abraham here used does not mean "My Lord." It is understood to be the old form of *A-do-nim'*, literally meaning "lords." So when the word is applied to an individual it takes on the sense of excellence or grandeur. This old Hebrew word is applied in the Bible to no one but Jehovah. For that reason the *New World Translation* renders the Hebrew title *A-do-nay'* as "Sovereign Lord." W 11/1 10-12a

Thursday, December 30

All you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. . . . Listen intently to me, and eat what is good, and let your soul find its exquisite delight in fatness itself.—Isa. 55:1, 2.

Such was the spiritual food provided at the 1919 Cedar Point convention. It was indeed like refreshing water, strengthening bread, joy-giving wine and fattening milk to God's servants. That was only the first step of the

restoration of a spiritual paradise for God's people. Tremendous forward steps have been taken since then. Additionally, each forward step can be seen to be under the direction of God and in line with Isaiah 55:10-13. What a grand and inviting description of a spiritual paradise! And we are invited to have a personal share in that paradise if we stick closely to Jehovah God's Word. The way into that paradise is still open! The invitation to enjoy it is still sounding out world wide! Are you having a blessed share therein? W 11/15 18-21a

Friday, December 31

Since the whole universe is to break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live!—2 Pet. 3:11, New English Bible.

Thus so late in the course of human affairs, it is not the time for us to lose sight of what is just ahead. That is, dissolution, disintegration, of the old heavens and old earth. So we should never let up on conducting ourselves in harmony with that awesome fact, even as Peter counsels. If such a universal breakup is just ahead, Jehovah is the one that will see to such a thing, and this by means of his royal Son. The symbolic old heavens and old earth will indeed be dissolved, disintegrated, broken up. But during all the time of that fiery dissolution of the old order of things, Jehovah will not dissolve, disintegrate, break up, the coherence of his organized people on earth. He finds them performing "holy acts of conduct and deeds of godly devotion." His inspection shows them to be "spotless and unblemished." W 12/15 24a

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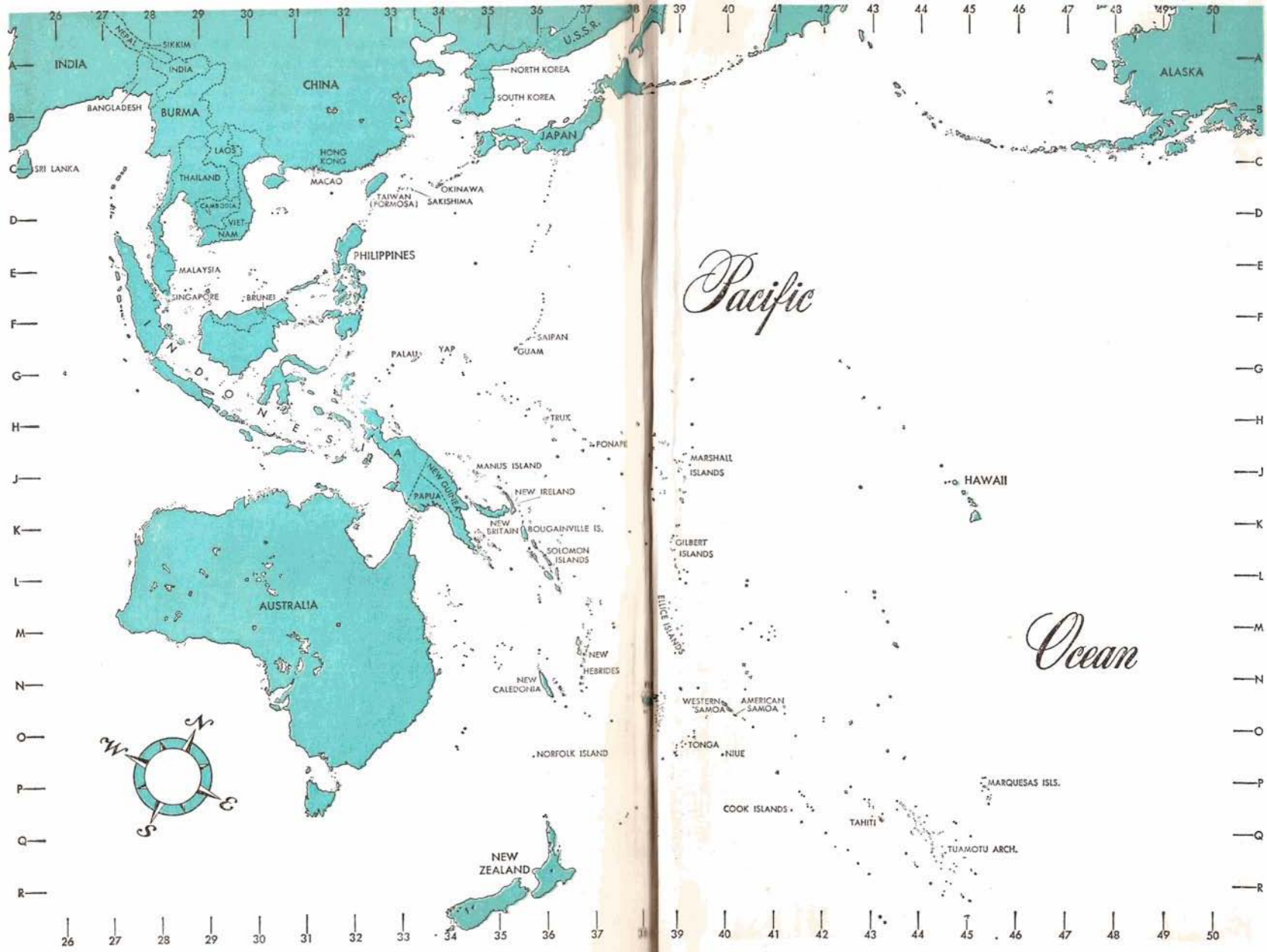
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