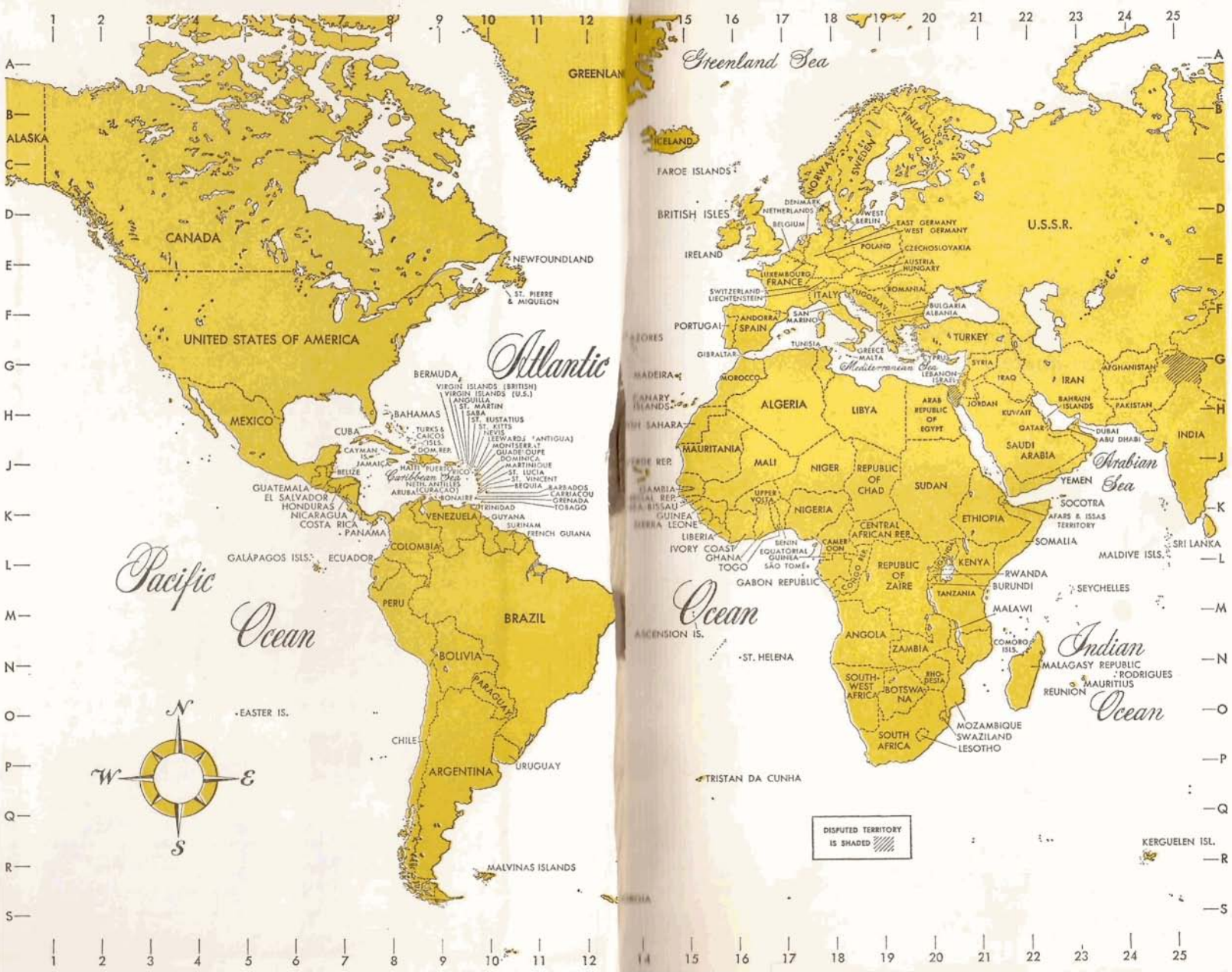


1977

YEAR-
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1977

YEARBOOK
OF
JEHOVAH'S WITNESSES



1977 YEARBOOK

of Jehovah's Witnesses
Containing Report for the Service Year
of 1976

Also Daily Texts and Comments



Corporate Publishers

**WATCH TOWER BIBLE AND TRACT SOCIETY
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*Jehovah's Witnesses
are deeply grateful to
JEHOVAH GOD
and His beloved Son,
Jesus Christ,
for the glorious treasure
of Kingdom Service.
—Luke 1:74, 75.*

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1977 YEARBOOK of Jehovah's Witnesses

"Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." With these words, Christ Jesus, the Faithful and True Witness, forcefully called attention to the primary importance of God's kingdom. He taught mankind to pray for God's kingdom to come. Crowds of people observed Jesus going to cities and villages and preaching the good news of the Kingdom. Disciples of Jesus were invited to share in being Christian witnesses of Jehovah and were commanded by Jesus to go likewise among the people and "preach, saying, 'The kingdom of the heavens has drawn near.'"—Matt. 6:10, 33; 9:35; 10:7.

Not only those of the first century of our Common Era who would be followers of Jesus Christ, but all who have been Christian witnesses of Jehovah in imitation of Christ Jesus since that day have been under command to preach the good news of the Kingdom. Those who live at this time, during the conclusion of the system of things, are faithfully complying with Jesus' words: "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.

In recognition of the primary place that God's kingdom occupies in his grand purpose for the universe, at an international convention of Jehovah's Witnesses in Cedar Point, Ohio, in 1922, the

stirring call to action was sounded out, "Advertise, advertise, advertise, the King and his kingdom." That has certainly been done since then on an ever-increasing scale. Although there were fewer than 50,000 of Jehovah's Witnesses world wide telling the good news of the Kingdom back in the 1920's, with full faith and confidence in Jehovah God they went forward inviting others to join them in this work. With the blessing of Jehovah God, in the 1976 service year just completed, a great crowd of 2,248,390 of Jehovah's Witnesses reported sharing in the Christian work of Kingdom-preaching. New ones who took up the work were many; 196,656 dedicated themselves to Jehovah and were baptized during the past year. This work was accomplished in 210 lands and islands of the sea—clear evidence that the good news of the Kingdom is now being preached in all the world for a witness to all the nations.

This great Kingdom-preaching work becomes ever more important as the end of this system of things draws near. It is carried on under all kinds of conditions and with a variety of reactions on the part of the people and the nations, even as Christ Jesus himself described, in Matthew chapter 10. On that occasion, when sending out early Christians to do this work, he told them: "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you. Wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet." (Matt. 10:11-14) The Christian requirement is to go to the cities and villages and houses of the people and tell them the good news of the Kingdom. While such work is a demonstration of Christian love for

one's neighbor, not everyone appreciates it. At some houses people welcome the good news of peace that is brought to them, but there are undeserving ones who do not want to listen, and they are not forced to do so. It is in compliance with Jesus' instruction that those who carry the good news visit the houses and present the good news, so there is no reason for them to be discouraged when they see that many will not listen. Rather, they rejoice to find those who do listen and are content to know that they are doing what Christ Jesus says Christians should do. Are you participating in such Kingdom service?

OPPOSITION TO KINGDOM WORK

From early Christian times until now, those who have told the Kingdom good news have suffered many things from opposers, but they have not been surprised. It is as Jesus stated, "You will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved." (Matt. 10:22) True Christians know that there is something good accomplished by their enduring opposition. Jesus described the situation in this way: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against men; for they will deliver you up to local courts, and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. However, when they deliver you up, do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour." (Matt. 10:16-19) The apostles and other Christians sent out by Christ Jesus in the first century suffered many things, but a great witness was given among the nations of that day and it has not been erased from history.

Right down to this day there is opposition from those who are against God and his kingdom. In more than forty lands, official bans, restrictions, limitations and violent persecution are now being experienced by Jehovah's Witnesses. During the service year 1976, Argentina, Benin and the Central African Republic joined the list of nations officially proscribing Christian worship as carried on by Jehovah's Witnesses. Nevertheless, Jehovah's Witnesses are showing endurance. They know that they must persevere right to the end of this system of things.

Jehovah's Christian witnesses understand why opposition comes and what they are to do. Christ said: "A disciple is not above his teacher, nor a slave above his lord. It is enough for the disciple to become as his teacher, and the slave as his lord. If people have called the householder Beelzebub, how much more will they call those of his household so? Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. And do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:24-28) Rather than cave in under fear, a true Christian lets his light shine in whatever way may be possible.

Jehovah's Witnesses recognize that it is a privilege to be used by Jehovah God, and the fact that they are scattered in all parts of the world makes it possible for them to go among the people everywhere with the good news, providing people an opportunity to go on record as to how they stand with Almighty God and his Son, Christ Jesus. As Jesus put it: "He that receives you receives me also, and he that receives me receives him also that sent me forth. He that receives a prophet be-

cause he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward." (Matt. 10:40-42; compare Matthew 25:31-46; Acts 5:33-39.) Whether men realize it or not, the way they deal with those who are really Christian witnesses of Jehovah has a great bearing on their prospects for the future.

"NOW IS THE DAY OF SALVATION"

Jehovah's Witnesses know that, although they are deep into the period of time that is destined by God to experience the end of this system of things, the Kingdom-preaching work has not yet come to its end. They have clearly in mind the words of the apostle Paul: "Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. For he says: 'In an acceptable time I heard you, and in a day of salvation I helped you.' Look! Now is the especially acceptable time. Look! Now is the day of salvation." (2 Cor. 6:1, 2) Indeed, Jehovah's Witnesses are pleased that the day of salvation has not come to an end but that the present time still affords them a wonderful opportunity to show further love for people by telling them the good news.

True followers of Christ do not become disheartened when they see that many people do not appreciate the purpose of God in this day of salvation; they continue patiently and without letup in their preaching and disciple-making work. They are happy to spend time in teaching people of all nations to observe the commandments of Jesus Christ. Great joy is found in aiding such people to come to a knowledge of the truth and to take a stand for God and his kingdom under Christ Jesus.

Each time someone makes a dedication to God and takes up His service, it represents another victory against the evil opposer of Jehovah God, Satan the Devil. Knowing that they are having a share in the grand Kingdom work, Jehovah's Christian witnesses have reason to rejoice as they observe Jehovah God accomplishing his purpose for these "last days."—Matt. 28:19, 20; 2 Cor. 6:14-17.

SOCIETIES USED IN KINGDOM-PREACHING WORK

Over the years, in order for Jehovah's Witnesses to carry on their religious work world wide, they have formed a number of religious corporate societies under the laws of various lands.

More than a hundred years ago, in 1872, a few sincere Christians met in a small town in the American state of Pennsylvania to study God's Word. Out of this small meeting grew the world-wide organization of Christian witnesses of Jehovah. These men and women have come from all walks of life, all religions, all nationalities, all tongues, and have gladly undertaken the preaching of the good news of God's kingdom and sought to make disciples of people of all races. (Acts 1:8; Matt. 28:19) In the year 1884, in an effort to further this work, these followers of Jesus Christ formed a corporation under the laws of the state of Pennsylvania, which corporation was then given the name Zion's Watch Tower Tract Society. In later years, with approval of the state of Pennsylvania, the name was changed to Watch Tower Bible and Tract Society of Pennsylvania.

In the year 1909 it appeared convenient for Jehovah's Witnesses to move their headquarters to New York city, and this required that they form a corporation in the state of New York. So they organized what was called Peoples Pulpit Association, now known as Watchtower Bible and Tract Society of New York, Inc., for "religious purposes, the dissemination of Bible truths in various lan-

guages by means of the publication of tracts, pamphlets, papers and other religious documents, and for religious missionary work." As the work of Jehovah's Witnesses continued to branch out in their religious field, they found it necessary to become legally established in London, England. On June 30, 1914, the International Bible Students Association was incorporated there in order to carry on the religious work of Jehovah's Witnesses. As time went on, other legal, nonprofit religious corporations were organized in many other lands, such as Germany, France, many countries of South America, Japan, in fact, on all populated continents of the world. Jehovah's Witnesses gladly comply with the laws of various governments in forming these corporations in order that they can carry on their work in peace and quiet. All these religious corporations work harmoniously together to accomplish one work, the preaching of the good news of God's kingdom in all the world for a witness.

These Christian witnesses of Jehovah daily try to improve the people, morally and spiritually, by carrying on Christian preaching from house to house and by private Bible study in the homes of the people. It was Jesus himself who said, "Go . . . make disciples of people of all the nations," so Jehovah's Witnesses preach to people in all nations and teach them the Bible. They do not need authorization from any man to do this work because it is a God-given commission. Jehovah's Witnesses are not nationalistic. They are a body of people fully dedicated to Jehovah God, desirous only of doing his will and showing love for mankind just as their Father in heaven has shown love by sending his Son into the world so that everyone exercising faith in him might gain everlasting life.—John 3:16.

To carry on this religious work world wide, the

Watch Tower Bible and Tract Society of Pennsylvania has established branches throughout the world and has sent its representatives to the ends of the earth. It has built printing plants to produce Bibles, books, magazines and other publications that can help people to understand the Bible. The production and distribution of these publications constitute an integral part of their religious activity.

Today Jehovah's Witnesses are active in 210 nations and island groups. During the past service year they spent 359,258,019 hours preaching the good news of God's kingdom, and during this time they distributed millions of Bibles, books, pamphlets and magazines to people of all nations. To date, this literature has appeared in 194 tongues. The Watch Tower Society has sent out ministers and other representatives in the capacities of missionaries, special pioneer workers, circuit and district overseers to all parts of the world, and the expense for this activity alone was \$11,519,454.32 last year. Jehovah's Witnesses world wide have gladly supported this work through voluntary contributions.

Around the world Jehovah's Witnesses have 97 branch offices. Working in these branch offices there are upward of 3,000 members of Bethel families. The largest group is located at the international headquarters in Brooklyn, New York. All these dedicated servants of God appreciate their privilege of serving their brothers throughout the earth. They were pleased, during the year, to share in producing the Kingdom message in printed form at printing plants located in a number of countries, as follows: 2,484,919 Bibles; 102,638,842 books and booklets; 513,282,880 *Watchtower* and *Awake!* magazines; and additional millions of pieces of printed matter. Also, they took care of work at the various offices and shared in preaching in association with many congregations.

KINGDOM LITERATURE FOR 1976

The *Watchtower* magazine is the principal instrument of Jehovah's organization in dispensing spiritual food earth wide. During the past year the circulation of this magazine reached 10,300,000 copies in 78 languages. That *The Watchtower* is greatly appreciated is indicated by expressions received from time to time, such as the following: "I am eighty-six years old and have not missed reading our wonderful *Watchtower* magazine for over fifty years. How could I do so now that this old decaying body is being sustained mostly by spiritual food? Please mark my subscription ahead for ten years. And may my prayers be answered in behalf of the 'faithful and discreet slave' and all the sheep gathered to the side of the Good Shepherd. Agape, along with tender affection."

Also, the companion magazine, *Awake!*, has publicized many events in the earth affecting Jehovah's Witnesses and has set forth the record of integrity that these faithful Christians have made in African countries such as Malawi, Mozambique and Benin. The News Service Department at Brooklyn has also been instrumental in obtaining much publicity for these events through television, radio and other news media. Thus many persons were advised concerning the issues for which Jehovah's Witnesses are fighting and their unshakable loyalty in living up to Bible principles.

"Your Future—Shaky? or Secure?" and "How Crime and Violence Will Be Stopped"—these were the titles of two *Kingdom News* tracts prepared during the year for worldwide distribution. The second of these, smaller in size and offering a free booklet, brought three times the usual number of responses from the public. Three new 32-page booklets were also prepared for use in promoting the home Bible study service during the *Watchtower* subscription campaign. These were entitled "A Secure Future—How You Can Find It," "There

Is Much More to Life!" and "Is There a God Who Cares?"

At the "Sacred Service" District Assemblies, those attending were delighted to receive three new bound books, all pocket-size, of 192 pages, each with a first printing of two million copies. The first of these, entitled "Your Youth—Getting the Best out of It," found ready acceptance among teen-agers, who rejoiced when each of them received a free copy at the assemblies. One young girl had read the entire book before the assembly ended. "The *Youth* book held my attention all the way through," wrote another fifteen-year-old baptized Christian girl. "I didn't put it down until I'd read it cover-to-cover. Loved it!" A boy of the same age commented: "I have gone through it twice and still find it very helpful to read certain portions when problems come up."

The second book, entitled "Holy Spirit—The Force Behind the Coming New Order!", provides a most enlightening study on Jehovah's active force and its operations. And the third book, with the title "Good News—to Make You Happy," is written in clear, simple form as a Bible study book for Orientals and other persons who know little about the Bible. At one assembly, a Chinese lady was so impressed by this book that she immediately obtained twenty copies to mail to friends and relatives in Hong Kong.

Over the years Jehovah's Witnesses have published literature in 194 languages. All these publications have been used to teach the Kingdom message.

ORGANIZED PROGRAM FOR TEACHING

Teaching and education in the Word of God are indispensable in the activity of Jehovah's Witnesses. While recognizing how vital it is to teach others who desire to become disciples of Jesus Christ, they are conscious of their own spiritual

need. (Matt. 5:3) This need is being fully satisfied, as Isaiah foretold: "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant." (Isa. 54:13; John 6:45) Provision for feeding those in God's household is made at five congregation meetings each week, two semi-annual circuit assemblies, and yearly district or national conventions. In addition, there is specialized training in a number of schools for the benefit of those enrolled.

In the first century of our Common Era, the early Christians came together regularly to be taught by God, and there was an orderly arrangement in their meetings, as indicated by Paul's words at 1 Corinthians 14:26-33. Likewise today there is an organized teaching program.

At their public meetings, for example, speakers give talks on a variety of subjects, including prophecy, doctrine, problems of daily living and vital questions of the day. Such information helps members of the congregation as well as sincere outsiders who attend and are interested in Bible truth. (1 Cor. 14:24, 25) Usually the study of the *Watchtower* magazine follows the public meeting. Its purpose is to provide spiritual food at the proper time as prepared by the "faithful and discreet slave." (Matt. 24:45-47) Those attending this meeting are encouraged to participate, and many of the new ones associating are doing this.

In each congregation smaller groups also meet every week at convenient locations to examine the Scriptures, using a recommended textbook published by the Watch Tower Society. These studies are held in the homes of hospitable brothers. By meeting in smaller groups it is possible for the appointed conductor to give more personal attention to the spiritual needs of each one.

Since their commission is to preach and to make disciples, it is appropriate that Jehovah's Wit-

nesses hold a weekly service meeting. The program is outlined in the monthly publication *Our Kingdom Service*. This past year emphasis was placed on improving our personal use of the Bible in presenting the Kingdom message.

The Theocratic School is conducted each week, usually on the same night as the service meeting in most congregations, and trains those enrolled to give short talks or to discuss Scriptural subjects with individuals. A qualified overseer offers helpful counsel and suggestions for improvement. Jehovah's blessing has certainly made this school productive of fine public speakers for the platform and of more effective field preachers.

OTHER SCHOOLS IN OPERATION

During the 1976 service year, the 60th and 61st classes of the Watchtower Bible School of Gilead were trained for missionary service. A total of 51 students graduated from these classes. There is no question that this school does much to increase the spiritual stature of each student, improving his ability as a proclaimer of the good news and as a disciple-maker, helping him to acquire a deeper insight into Christian principles of conduct and preparing him for future responsibilities in the missionary field.

Elders in the congregations carry a heavy load of responsibility. To help them to fulfill what they are called upon to do, the Kingdom Ministry School provides appropriate training. In some countries elders are invited to attend at the branch facilities of the Society; in other lands, to make it convenient for the elders, the school moves periodically from one city to another. The two-week course better equips them for their shepherding, teaching and evangelizing responsibilities as they care for the flock of God.—1 Pet. 5:1-4.

For those who become members of the Bethel family at Brooklyn, a five-month Entrant's School

operates continuously. It provides new members with a course of study that helps them to adjust to their new assignment and the Bethel routine.

All these schools are part of the organized teaching program of Jehovah's Witnesses to advance Kingdom interests in all parts of the earth.

APPRECIATION FOR ASSEMBLIES

Throughout the earth God's people were strengthened by the practical programs presented at the semiannual assemblies for circuits of about twenty congregations. Many fine comments were heard on the way in which the theme based on Joshua 24:15, 'As for us, we shall serve Jehovah,' was developed. Also, the theme, 'Become doers of the word,' based on James 1:22-25, was greatly appreciated, tying in the entire program and giving more thorough coverage to certain portions of the scriptures in Bible books such as James, Micah and others. As ideas and suggestions are garnered from many parts of the earth, these are given careful attention. An effort is then made to provide a balanced spiritual feast that is beneficial to all age groups, newly interested ones as well as those long in the way of the truth.

This was also true this past year in connection with the four-day "Sacred Service" District Assemblies. One old-timer in the truth said regarding the assembly: "Every aspect of the lives of God's people was touched on and emphasized—families, youths, elders, field service—all benefited spiritually." Some felt that the greatest impact came from the personal, pointed nature of the program.

FAITHFUL UNDER PERSECUTIONS

During the 1976 service year the brothers in Malawi and Mozambique continued to experience many difficulties. Thousands of them are located in an area of Mozambique just south of the tip of Malawi. Here they are living in refugee camps and

are under the surveillance of Mozambique troops. Reports indicated that the Malawi refugees were able to plant gardens and had good crops this year, helping them with the problem of getting sufficient food. However, it was necessary for the brothers from surrounding areas to lend assistance, and relief work was done. It was possible to get some supplies of food, clothing and medicine, although not enough medicine could be obtained. Also, it was possible to get some supplies of literature to the brothers for their spiritual needs. During the year the authorities forced the closing of assembly halls that the brothers had constructed in the camps. The brothers were not able to assemble in large numbers as in the past. However, there is still a form of circuit work being done, and every effort is being made to assist the brothers spiritually.

In Malawi itself the official position of the government has not changed. Though conditions improved, there are reports of scattered persecution. Many hundreds of brothers are imprisoned and during the year some additional groups were arrested and sent to prison. Violent persecution subsided in quite a few areas, but from other areas there were reports that servants of Jehovah were beaten or murdered because of maintaining integrity to Jehovah. Many of the brothers have had to flee to the bush, as they were not able to continue living in their homes due to the fanatical pressure of the political youth groups. Efforts are still being made to try to force the brothers to join the political party and to involve themselves in the affairs of this world, which they cannot do.—John 17:14-16.

It has been a source of great encouragement to see that the Malawian brothers have maintained their integrity. A great witness has been given throughout the world by the integrity-keeping

servants of Jehovah in Malawi. We continue to hope that one day freedom of worship will be granted to Jehovah's Witnesses according to the laws of Malawi. Until that time comes, every effort will be made by brothers in the surrounding areas to give help. In the 1976 service year the brothers in Rhodesia alone assisted our brothers in Malawi and Mozambique through the expenditure of more than \$10,000. Branches in some other countries were also able to give material assistance and financial help. Although the conditions are difficult, it is hoped that the assistance arrangements will be able to continue so that the material and spiritual needs of the brothers who are confined in the camps will be filled. Brothers in all parts of the world have reported that they continue to remember their Malawian brothers in their prayers, and we all keep looking to Jehovah to direct matters according to His will.

During the past year the small West African country of Dahomey changed its name to People's Republic of Benin and declared itself to be a Marxist-Leninist Socialistic country. Problems began to mount for Jehovah's Witnesses in that country. Pressure was put on them to violate the law of God. In some areas the house-to-house witness work was prohibited, some Kingdom Halls were closed or taken over for political meetings. The climax was reached at the end of April. Announcement was made that Jehovah's Witnesses were banned in the People's Republic of Benin. Persecution followed and in some places it became so violent that the brothers had to abandon their homes and flee to other countries. Severe beatings were suffered by many of Jehovah's servants. It has now become very difficult to meet together for Bible study in Benin. Again there was an opportunity for brothers to help one another, and in the true Christian spirit the brothers from nearby countries have given assistance to their Benin

brothers. All continue to look to Jehovah for the strength and help necessary in these circumstances. A witness has been given and the world has taken note of the faithfulness of Jehovah's people even under much persecution. Every effort will be made to continue giving encouragement and help to our beloved brothers in Benin.

At the end of the service year the president of the Republic of Argentina signed a decree banning Jehovah's Witnesses and their activities. A number of brothers were arrested in the northern part of the country. The office and printery in Buenos Aires were closed and the brothers were not able to take out even their own personal belongings. News of this ban spread to all the world and shocked many people. Reports have been received from Argentina that additional Christians have been arrested because of meeting together to study the Bible and that many of the brothers are under police surveillance. Legal action has been taken by Jehovah's Witnesses to get removal of the restrictions against freedom of worship. No doubt in due time, from the decision of the court it will be seen whether the Constitution of Argentina is in effect at this time and there is freedom of worship, or whether liberty has disappeared in that country. But in either event Jehovah's Witnesses there will continue to be exemplary citizens of the land, obeying God's laws and doing good to their neighbors as Christians should. Brothers in all parts of the world are remembering the Argentinian brothers too in their prayers.

Another country that joined the list of those prohibiting Jehovah's Witnesses and their Bible educational work was the Central African Republic. While at this time we do not know what measures the government will take against Jehovah's Witnesses, we feel confident that the faithful servants of Jehovah God will continue to worship Him just as our brothers have done in so many

other lands around the world where efforts have been made to suppress the preaching of the good news. God's kingdom is the hope of the world of mankind; those who love God and his kingdom continue to proclaim this fact as good news.

The list of countries where Kingdom work is officially interfered with has increased to more than forty throughout the earth. All of this gives further evidence that we are in the period of time when this system of things will come to its end under the Kingdom rule of Christ Jesus.

ASSISTING BROTHERS IN DISASTER AREAS

In February, news reached the world of a great earthquake disaster in Guatemala. Within a few hours brothers from neighboring countries were in Guatemala with relief materials. The elders quickly organized and tried to locate all the brothers. Building materials were obtained and many small houses were quickly constructed. Money was sent from the Society's relief fund in Brooklyn and contributions were also sent direct by brothers in other places. The Guatemalan brothers were able to see the love and interest of their brothers in other parts of the world. What joy there was that not one dedicated servant of Jehovah had perished in the disaster that took more than 23,000 lives in Guatemala! Likewise, in the tremors experienced in northern Italy, where much relief work also was done, not one of the brothers lost his life.

Another opportunity to help brothers came in the Pacific area when typhoon Pamela smashed into the island of Guam. Damage was widespread. The Kingdom Hall of Jehovah's Witnesses lost part of its roof and the missionary home there was no longer habitable. As quickly as possible relief funds and materials were supplied. Houses and other material things can be replaced and repairs can be made. Happily not one of the brothers lost

his life in that storm disaster. While these things go on, the brothers have an opportunity to comfort those who mourn, pointing forward to the time when such disasters will no longer occur. The witness work continues in Guam.

So wherever disasters and problems come along, whether large or small, Jehovah's servants are quick to show love for their brothers by coming to their aid. This is Jehovah's way and brings a real blessing to all who serve him. Surely as troubles continue to mount throughout the world, Christian brothers will not cease to be a blessing to one another.

BUILDING PROGRAMS

During the year Jehovah blessed the Kingdom work in many ways. Individual Christians can plant seeds of truth or come along and water them, even as Paul and Apollos did, but it is Jehovah who makes things grow. (1 Cor. 3:6, 7) As the Kingdom work grows throughout the world, efforts must be made to have the facilities and "tools with which to do the work." Hence, on the scene in Venezuela brothers worked hard through the year in preparation of a new branch headquarters in the city of La Victoria. It is hoped that these facilities will soon be ready for use.

It was necessary to enlarge the buildings in Canada and in Japan, and those projects were completed during the year. Branches in El Salvador, Finland, France, Guatemala and Zambia have been working on additions to their branch buildings. A large new branch printery building is being completed in Greece as the Kingdom work continues to grow in that part of the world. Construction is also under way at the branch in South Africa.

As the work increased, a new branch office was established in New Caledonia in the South Pacific.

Every effort will be made to continue keeping in stride with the expansion of the work and giving help to the individual servants of Jehovah in the congregations through the body of elders, through the congregation arrangements and through the branches.

In addition to the expansion of branch facilities many of the thousands of congregations throughout the world have found it necessary, because of increased attendance at meetings and starting of new congregations, to construct new Kingdom Halls or to enlarge and remodel the ones already in use. All this activity has served to give a further witness.

THE KINGDOM WORK

While buildings in a way cause a witness to be given, effective witnessing includes teaching people from the Word of God. That is why during the service year much encouragement was given to all of Jehovah's Witnesses to try to improve in their personal methods of communicating with others about the truth, in harmony with Romans 10:13-15: "For 'everyone who calls on the name of Jehovah will be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" First-century Christians took the position stated by Peter and John at Acts 4:20: "As for us, we cannot stop speaking about the things we have seen and heard." So even in times of stress and persecution the Christian point of view is to keep on preaching the Word, and we pray to Jehovah to help us to do so.—Compare Acts 4:29-31.

To be in a better position to give assistance to all the publishers throughout the field, the Governing Body made an arrangement to have meet-

ings with traveling overseers in the United States field. A group of them met at the Kingdom Hall in Brooklyn Bethel at the end of March and the Governing Body members attended to hear expressions on the part of the traveling overseers. By meeting with several other groups of traveling overseers throughout the country it was possible to get a good view of the 'appearance of the flock.' Also, before the service year ended arrangements were made to have a meeting of branch coordinators and other brothers from branches all over the world in October and November during the new service year, as it is evident that there is yet much work to be done.—Prov. 27:23.

With appreciation of the continuing inflation and economic pressure, efforts were put forth to assist the brothers in the full-time service to continue in their work. So allowances were increased for those in the full-time service who receive such. Special pioneer hours were reduced to 140 per month to help them to continue in the full-time service, to give them time to do shepherding work in the congregations and also to find some means of income, if this is necessary in their case. Also, the hour requirement for regular pioneers was reduced to 90 per month or a minimum of 1,000 for the service year so that they might be able to continue to meet their economic needs and stay in the pioneer service. During the year quite a number had been forced to leave the pioneer service because of economic pressures.

Announcement was made that temporary pioneer service would be discontinued and a new service called auxiliary pioneer service instituted, requiring a person to spend only 60 hours in the field service each month. This was received with great enthusiasm. Reports at the end of the year show that many quickly took up the auxiliary pioneer service and enjoyed it very much. It is

sincerely hoped that all these adjustments will contribute to increased spreading of the good news throughout the world in this day of salvation.

To assist the congregation elders in their work, special attention has been given to the activities of the circuit overseer. During his visits there will be meetings of the elders and ministerial servants, and certain points will be provided from headquarters to discuss among the elders at the time of the visit of the circuit overseer. Additionally, the mature help of experienced circuit overseers will be useful to the elders in considering recommendations of elders and ministerial servants and their qualifications.

WORLDWIDE SERVICE ACTIVITY

It is a pleasure to see that again this year reports of Kingdom service came from 210 different lands and islands of the sea, now under the supervision of 97 branch offices. This year there was a peak of 2,248,390 Kingdom publishers reporting service activities. In 1975 the peak was 2,179,256. While there were more Kingdom publishers in the field service during 1976, the report of activity shows that the hours were fewer, namely, 359,258,019 hours, to compare with 382,296,208 hours for the previous service year. There are not as many pioneer publishers as the year before—114,026 special and regular pioneers reporting, to compare with 130,225 the year before. Since there were some 16,000 fewer pioneers, the hours were also down. There were also reports that some publishers in the congregations did not spend as much time in the field service as formerly. There is still much work to do in the Kingdom-preaching activity and it is hoped that in the new service year, with the adjusted arrangements for pioneer service, and increasing appreciation for the privilege of Kingdom service, we are going to see more

1976 SERVICE YEAR REPORT OF

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

Country	Population	1976 Peak Pubs.	Ratio, One Pub- lisher to:	1976 Av. Pubs.	% Inc. over 1975
Abu Dhabi (H-23)	49,000	11	4,455	8	-11*
Afars & Issas Terr. (K-21)	125,000	7	17,857	5	
Afghanistan (G-24)	16,000,000	9	1,777,777	8	-11*
Alaska (A-49)	420,000	1,268	331	1,196	
Algeria (H-17)	13,350,000	23	580,435	17	-11*
American Samoa (N-40)	30,000	89	337	85	13
Andorra (F-17)	30,264	70	432	61	36
Angola (M-19)	5,100,000	3,822	1,334	2,941	17
Anguilla (J-10)	6,524	16	408	13	-7*
Antigua (J-10)	70,794	170	416	164	-5*
Argentina (P-9)	25,050,000	33,503	748	32,079	10
Aruba (K-9)	62,405	357	175	338	6
Australia (M-31)	13,684,900	29,101	470	27,936	1
Austria (E-18)	7,456,403	12,514	596	12,172	4
Azores (G-14)	275,900	248	1,113	223	17
Bahamas (H-8)	200,000	519	385	492	4
Bangladesh (B-28)	79,000,000	2	39,500,000	1	-50*
Barbados (J-10)	253,000	1,231	206	1,159	3
Belgium (E-17)	9,750,152	19,745	494	18,870	1
Belize (J-7)	130,000	584	223	557	-2*
Benin (K-17)	2,700,000	2,372	1,138	1,733	-22*
Bequa (J-10)	5,300	25	212	23	-4*
Bermuda (G-9)	60,000	217	277	202	12
Bolivia (N-9)	5,802,803	2,476	2,344	2,133	6
Bonaire (K-9)	8,585	35	245	30	
Botswana (Q-19)	630,379	283	2,227	266	8
Brazil (M-11)	110,767,500	106,228	1,043	101,298	6
British Isles (D-16)	54,607,555	80,544	678	76,694	2
Brunei (F-30)	112,000	2	56,000	1	
Burma (L-29)	31,150,000	845	36,864	823	8
Burundi (L-20)	4,000,000	151	26,490	149	32
Cameroon (L-18)	6,500,000	12,269	530	11,886	5
Canada (D-4)	22,487,000	62,880	358	60,573	4
Canary Islands (H-15)	1,299,236	1,128	1,152	1,075	9
Cape Verde Rep. (J-14)	291,000	60	4,850	53	130
Carriacou (K-9)	8,400	27	311	24	-14*
Cayman Islands (J-8)	14,200	27	526	21	-22*
Central Afr. Rep. (K-19)	1,720,000	1,289	1,334	1,112	8
Chad (J-19)	3,870,000	156	24,808	127	14
Chile (P-9)	10,454,300	16,862	620	15,947	12
Colombia (L-8)	24,835,400	16,286	1,525	15,608	8
Comoro Islands (N-22)	277,000	2	138,500	1	
Congo (L-18)	1,300,120	1,802	721	1,618	3
Cook Islands (P-41)	19,522	48	407	42	11
Costa Rica (K-7)	1,993,784	5,104	391	4,698	7
Curaçao (K-9)	156,740	681	230	649	11
Cyprus (G-20)	660,000	846	780	824	8
Denmark (D-18)	5,072,516	14,611	347	13,899	-1*
Dominica (J-10)	70,302	226	311	203	-1*
Dominican Rep. (J-9)	4,696,793	6,540	718	6,395	7
Dubai (H-22)	59,000	24	2,458	7	600
Ecuador (L-8)	6,633,366	5,995	1,111	5,712	9
El Salvador (J-7)	4,144,963	6,010	690	5,632	10
Ethiopia (K-21)	25,000,000	1,903	13,137	1,809	18
Faroe Islands (C-16)	41,211	82	503	73	6

JEHOVAH'S WITNESSES WORLD WIDE

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

1975 Av. Pubs.	1976 No. Eptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Av. Bible Studies	Memorial Atten- dance
9			1	356	2	15
5	2		1	507	4	14
9		1	1	1,547	4	26
1,200	93	67	22	199,467	532	2,855
19			4	1,440	19	70
75	18	9	1	20,002	69	193
45	13	4	1	10,008	39	155
2,507	507	68	30	451,328	4,755	13,141
14		2	1	5,231	9	34
172	12	14	3	31,935	117	400
29,180	4,413	1,905	604	5,761,095	25,980	70,056
319	34	7	5	51,668	226	899
27,610	2,083	1,463	517	4,905,396	11,018	55,862
11,692	877	473	213	1,946,666	5,764	21,710
190	33	18	9	48,394	223	602
475	48	18	9	75,683	458	1,482
2				42		
1,120	205	46	15	165,623	679	2,828
18,620	1,414	749	274	3,010,497	6,841	36,372
571	29	50	14	131,362	539	2,070
2,228	141	176	44	414,467	1,515	4,506
24		2	1	4,025	13	55
180	17	12	3	38,221	161	480
2,020	377	346	56	711,879	2,392	8,619
30	1	3	1	7,204	32	116
246	38	25	12	65,612	247	836
95,894	12,447	4,201	1,937	14,488,540	68,118	242,697
75,168	5,297	3,552	1,088	12,061,054	36,202	157,070
1				49		3
764	95	171	66	328,432	777	1,960
113	46	2	1	24,361	153	364
11,319	1,228	1	407	793,155	7,615	16,540
58,380	3,662	2,825	1,011	9,297,068	24,649	120,533
987	169	70	24	201,694	720	2,465
23	19	10	2	24,627	177	130
28		3	1	6,129	19	129
27		1	1	2,940	25	78
1,033	102	109	52	266,671	1,170	4,744
111	29	35	11	66,155	237	538
14,220	2,782	828	269	2,667,031	15,612	46,940
14,501	2,212	930	267	2,916,891	15,938	56,924
1			1	320	1	1
1,578	102	176	43	371,167	1,473	5,621
38	6	3	2	8,351	36	148
4,400	628	182	107	735,490	3,765	12,870
585	69	33	7	135,693	846	1,800
760	55	35	11	119,339	255	1,478
14,027	553	701	235	1,944,355	4,254	23,491
205	17	16	7	40,092	97	558
5,975	620	520	113	1,426,052	8,117	21,679
1				325	3	7
5,254	758	457	103	1,268,723	6,130	21,067
5,124	984	345	118	1,143,587	6,224	19,364
1,537	350	144	49	473,525	2,719	4,732
69		15	5	15,173	30	127

Country	Population	1976 Peak Pubs.	Ratio, One Pub- lisher to:	1976 Av. Pubs.	% Inc. over 1975
Fiji (N-38)	594,000	640	928	594	10
Finland (B-20)	4,720,000	13,402	352	12,908	1
France (E-17)	52,658,253	65,827	800	63,428	6
French Guiana (K-11)	45,000	200	225	194	10
Gabon (L-18)	975,000	344	2,834	305	9
Gambia (K-15)	493,000	9	54,778	6	-40*
Germany, West (E-18)	59,967,000	102,044	588	98,648	
Ghana (K-17)	9,817,725	22,381	439	21,776	7
Gibraltar (G-16)	31,000	87	356	83	5
Gilbert Islands (L-39)	54,500	2	27,250	2	-60*
Greece (F-19)	9,000,000	18,711	481	18,571	4
Greenland (A-12)	49,666	94	528	85	
Grenada (K-10)	99,000	324	306	283	7
Guadeloupe (J-10)	324,000	2,580	126	2,470	
Guam (G-36)	98,580	136	725	108	-12*
Guatemala (J-7)	5,626,273	5,259	1,070	4,940	10
Guinea (K-15)	5,143,284	255	20,170	228	
Guinea-Bissau (K-15)	517,000	5	103,400	5	New
Guyana (K-10)	740,000	1,415	523	1,367	3
Haiti (J-9)	5,000,000	3,569	1,400	3,492	4
Hawaii (K-45)	865,000	4,872	178	4,750	2
Honduras (K-7)	2,653,857	3,226	823	3,013	16
Hong Kong (C-31)	4,000,000	576	6,944	530	27
Iceland (B-15)	219,033	165	1,327	154	6
India (J-25)	600,000,000	4,687	128,014	4,449	3
Indonesia (G-30)	135,000,000	4,264	31,660	4,064	2
Iran (G-23)	32,000,000	38	842,105	34	55
Iraq (G-22)	10,410,000	28	371,786	16	14
Ireland (D-16)	4,506,000	1,891	2,383	1,774	15
Israel (G-21)	4,663,200	276	16,896	262	5
Italy (F-18)	55,586,000	60,156	924	57,255	20
Ivory Coast (K-16)	6,670,000	1,156	5,770	1,127	19
Jamaica (J-8)	2,093,000	6,765	309	6,383	4
Japan (B-36)	111,637,548	38,367	2,910	36,180	19
Jordan (H-21)	2,560,000	76	33,684	47	31
Kenya (L-21)	13,500,000	1,973	6,842	1,868	16
Korea (B-35)	34,680,644	32,561	1,065	31,393	7
Kuwait (H-22)	880,000	18	48,889	17	
Lebanon (G-21)	3,213,000	1,827	1,759	1,591	-13*
Lesotho (P-20)	1,181,900	672	1,759	622	
Liberia (K-16)	1,300,000	1,060	1,226	1,020	2
Libya (H-19)	2,350,000	2	1,175,000	1	
Liechtenstein (E-18)	23,949	21	1,140	20	5
Luxembourg (E-17)	425,677	819	520	799	5
Macao (C-31)	375,000	7	53,571	7	17
Madagascar (N-22)	9,000,000	805	11,180	772	15
Madeira (G-15)	260,000	252	1,032	228	16
Malawi (M-20)	4,900,000	5,631	870	4,209	
Malaysia (E-28)	12,649,950	433	29,215	415	11
Mali (J-17)	5,000,000	32	156,250	26	44
Malta (G-18)	318,500	91	3,500	83	
Malvinas Islands (R-10)	2,089	3	696	2	
Manus Island (J-35)	27,600	9	3,067	5	-38*
Marshall Islands (J-39)	25,044	182	138	168	17
Martinique (J-10)	330,000	1,105	299	1,055	6

1975 Av. Pubs.	1976 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Av. Bible Studies	Memorial Attend- ance
541	62	65	20	146,675	611	1,863
12,815	632	811	241	2,064,665	5,227	21,507
60,119	6,921	2,069	1,175	9,849,235	34,861	123,696
176	23	12	2	40,419	258	625
281	36	14	10	44,674	268	666
10	3	2	1	3,666	9	30
98,194	4,469	2,959	1,384	13,518,552	32,313	161,829
20,324	2,668	1,120	414	4,165,917	18,909	63,521
79	5	3	1	10,856	48	150
5			1	142	3	50
17,868	332	654	451	2,926,088	7,006	32,210
85	2	23	8	24,080	59	126
265	23	25	5	61,817	271	743
2,319	228	66	32	359,809	1,897	5,995
123	5	14	2	30,852	110	382
4,507	989	268	76	894,164	4,636	15,032
213	24	71	15	121,845	505	751
		2	1	1,845	44	12
1,328	112	152	33	328,790	1,227	3,371
3,350	308	253	73	772,689	4,742	13,678
4,647	251	798	58	1,380,145	4,619	12,003
2,606	452	276	62	771,361	4,333	13,454
416	127	96	9	211,704	794	1,358
145	19	14	3	31,517	98	264
4,300	452	498	250	1,807,598	3,175	11,204
4,001	585	578	137	1,186,798	4,207	11,298
22	2	8	1	15,606	48	107
14			1	1,384	8	44
1,543	136	317	63	613,785	908	3,394
250	28	15	5	49,495	158	416
47,736	7,997	2,516	1,141	10,700,196	40,766	130,348
949	207	101	37	290,277	1,623	3,940
6,111	497	194	169	867,495	4,316	14,486
30,294	5,895	8,405	866	15,623,782	53,991	82,622
36	6	1	1	4,146	22	107
1,608	218	224	86	598,532	1,943	4,842
29,362	3,993	3,231	493	6,915,064	25,504	60,580
17			1	1,147	6	36
1,831	51	46	46	201,173	742	3,071
619	65	62	25	162,523	538	2,128
1,001	103	108	23	279,648	1,277	3,304
1				139	1	
19			1	3,637	16	45
762	66	54	17	148,348	509	1,628
6		5	1	7,426	14	18
672	82	54	20	165,834	911	2,440
197	41	10	5	37,743	188	780
160	27	108	255	549,371	1,352	9,051
373	60	62	18	139,348	721	921
18	3	7	1	13,569	101	61
83	6	4	1	12,656	47	206
2			1	218	2	7
8			1	1,843	5	9
143	15	21	2	48,932	235	493
994	142	44	15	176,953	918	2,836

Country	Population	1976 Peak Pubs.	Ratio, One Pub- lisher to:	1976 Av. Pub- s.	% Inc. over 1975
Mauritania (J-16)	1,500,000	2	750,000	2	
Mauritius (N-23)	867,000	380	2,282	363	7
Mexico (H-5)	62,329,189	84,356	739	82,098	9
Montserrat (J-10)	12,335	29	425	26	
Morocco (G-16)	17,800,000	188	94,681	177	-2*
Mozambique (O-20)	8,446,000	15,692	538	9,532	
Nepal (A-27)	13,000,000	17	764,706	13	
Netherlands (D-17)	13,733,578	29,723	462	28,954	3
Nevis (J-10)	11,230	47	239	44	13
New Britain (K-35)	189,000	200	945	183	10
New Caledonia (N-36)	134,000	359	373	332	15
Newfoundland (E-10)	530,000	1,146	462	1,086	3
New Guinea (J-34)	1,531,000	492	3,112	455	-2*
New Hebrides (N-37)	98,000	47	2,085	42	11
New Ireland (J-35)	64,500	51	1,265	47	-6*
New Zealand (R-35)	3,095,300	7,442	416	6,903	-1*
Nicaragua (K-7)	2,100,000	3,246	647	3,144	8
Niger (J-18)	2,870,000	61	47,049	53	4
Nigeria (K-18)	79,758,969	114,029	699	107,924	2
Niue (O-40)	3,969	16	248	12	33
North Solomons (K-36)	102,400	49	2,090	33	39
Norway (C-18)	4,027,063	7,543	534	7,201	2
Okinawa (D-34)	1,195,951	921	1,299	889	12
Pakistan (H-24)	68,000,000	192	354,167	180	10
Palau (G-33)	12,674	32	396	29	21
Panama (K-8)	1,718,700	3,028	568	2,931	9
Papua (K-34)	739,200	731	1,011	680	26
Paraguay (O-10)	2,646,000	1,414	1,871	1,363	8
Peru (M-8)	15,361,200	12,103	1,269	11,465	8
Philippines (E-32)	42,000,000	77,248	544	73,223	-5*
Ponape (J-37)	23,251	196	119	86	-2*
Portugal (F-16)	9,000,000	18,119	497	17,319	17
Puerto Rico (J-9)	3,030,000	16,620	182	16,161	9
Réunion (O-23)	476,675	514	927	491	17
Rhodesia (N-20)	6,418,900	12,951	496	12,127	
Rodrigues (N-24)	26,600	13	2,046	11	
Rwanda (L-20)	4,200,000	46	91,304	38	52
St. Helena (N-16)	4,967	107	46	96	3
St. Kitts (J-10)	35,135	147	239	130	-9*
St. Lucia (J-10)	106,000	271	391	261	9
St. Martin (J-10)	10,423	48	217	39	-7*
St. Pierre & Miquelon (E-10)	6,000	2	3,000	2	
St. Vincent (J-10)	93,500	159	588	143	-8*
Saipan (F-36)	14,335	26	551	24	-8*
San Marino (F-18)	18,000	56	321	52	16
Saudi Arabia (J-22)	8,100,000	4	2,025,000	3	
Senegal (K-15)	5,000,000	337	14,837	316	4
Seychelles (M-23)	60,000	49	1,224	45	15
Sierra Leone (K-15)	3,002,426	1,217	2,467	1,155	5
Singapore (E-28)	2,300,000	344	6,686	327	13
Solomon Islands (L-36)	196,708	610	322	564	-6*
South Africa (P-19)	25,471,000	29,098	875	27,770	2
South-West Africa (N-18)	610,000	349	1,748	309	3
Spain (F-16)	34,549,637	34,954	988	33,352	14
Sri Lanka (C-26)	13,680,000	545	25,101	528	10

1975 Av. Pubs.	1976 No. Bptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Av. Bible Studies	Memorial Attend- ance
2				187	2	10
339	35	23	7	71,339	304	842
75,484	10,864	5,807	3,314	14,785,324	70,124	327,822
26		3	1	6,792	30	80
180	22	13	4	38,897	137	339
22,632	647	292	269	1,302,777	5,543	18,927
13		2	1	2,893	13	29
28,097	1,502	2,087	282	5,557,457	9,749	46,416
39	8	5	1	9,263	21	112
166	20	19	12	50,605	191	664
289	64	8	8	42,554	212	747
1,058	69	98	35	218,704	501	2,094
462	26	56	23	118,894	441	1,706
38	5	1	3	7,199	60	118
50	2	6	4	12,061	32	116
6,951	500	394	114	1,168,476	3,379	15,055
2,903	435	204	58	644,693	3,645	9,839
51	4	18	4	34,666	101	92
105,686	11,066	6,651	2,056	21,103,063	80,433	232,376
9	3		1	903	12	85
24	6	7	2	11,174	53	110
7,051	501	221	195	907,848	2,214	13,037
794	85	165	21	327,090	1,108	2,008
164	13	28	5	57,715	191	488
24		13	1	21,565	109	107
2,686	346	202	67	599,877	3,286	9,292
622	53	54	35	133,612	637	2,217
1,267	150	157	48	354,950	1,259	3,406
10,646	2,199	1,107	234	2,842,366	12,178	37,699
76,662	5,279	7,232	1,885	13,990,243	31,174	170,651
88	2	13	2	23,666	79	206
14,837	3,041	570	301	2,599,614	14,795	45,221
14,779	2,209	485	214	2,415,444	11,425	39,190
419	74	27	10	96,729	405	1,451
12,079	593	596	524	2,175,513	8,267	29,477
11		1	1	613	4	59
25	23	13	4	25,066	67	178
93		1	2	9,011	32	191
143	20	9	2	23,351	87	337
240	45	17	4	47,744	265	742
42	5	2	1	5,054	35	133
2		2	1	3,449	7	14
155	4	17	3	39,152	144	353
26	2	9	1	17,300	39	52
45	8	2	1	9,201	23	95
3				240	3	
305	28	55	7	112,391	425	835
39	20	3	2	7,790	60	119
1,096	121	269	58	500,428	2,227	3,671
289	36	25	6	80,354	593	670
601	20	80	31	157,240	613	2,383
27,351	2,154	1,760	825	5,410,137	18,096	72,272
300	27	22	12	58,239	225	676
29,210	4,652	2,061	614	6,646,789	25,390	70,971
482	43	92	16	181,533	633	1,533

Country	Population	1976 Peak Pubs.	Ratio, One Pub- lisher to:	1976 Av. Pubs.	% Inc. over 1975
Sudan (K-20)	17,000,000	101	168,317	96	7
Surinam (K-10)	375,000	911	412	896	2
Swaziland (O-20)	465,000	689	675	644	-3*
Sweden (C-19)	8,218,744	16,444	500	15,913	3
Switzerland (E-18)	6,405,000	10,193	628	9,821	1
Syria (G-21)	6,895,000	203	33,966	186	3
Tahiti (Q-43)	119,168	385	310	365	29
Taiwan (D-33)	16,500,000	1,233	13,382	1,108	-12*
Tanzania (M-20)	15,000,000	1,575	9,524	1,512	3
Thailand (C-29)	42,276,319	732	57,755	709	13
Tobago (K-10)	39,037	133	293	114	8
Togo (K-17)	2,100,000	2,668	787	2,520	2
Tokelau Isls. (N-40)	1,630	4	408	3	-25*
Tonga (O-39)	90,000	27	3,333	22	1
Trinidad (K-10)	1,024,438	2,935	349	2,811	4
Truk (H-36)	31,600	41	771	36	71
Tunisia (G-18)	4,470,000	48	93,125	44	13
Turks & Caicos Isls. (H-9)	6,000	19	315	16	14
Tuvalu Isls. (L-39)	6,000	5	1,200	3	New
Uganda (L-20)	11,000,000	166	66,265	158	10
U.S. of America (G-6)	213,350,000	577,362	370	544,644	2
Upper Volta (K-16)	5,258,141	65	80,894	54	29
Uruguay (P-10)	2,763,964	4,771	579	4,634	3
Venezuela (K-9)	13,000,000	13,749	946	12,951	10*
Virgin Is. (Brit.) (J-9)	10,500	83	127	76	-11*
Virgin Is. (U.S.) (J-10)	75,500	479	158	452	5
West Berlin (E-18)	2,024,000	5,620	360	5,387	-1*
Western Samoa (N-40)	146,627	128	1,146	121	2
Yap (F-34)	7,869	39	202	34	42
Zaire (L-19)	25,000,000	19,327	1,294	18,696	21
Zambia (N-20)	5,138,000	57,885	89	55,616	2
196 Countries	2,058,241		1,953,872	3.7	
† 14 Other Countries	190,149		184,665	3.8	
GRAND TOTAL (210 countries)	2,248,390		2,138,537	3.7	

* Percentage of decrease

† Work banned and reports are incomplete

time devoted to the service of Jehovah in the field.

It was a fine year for distribution of the printed message. A total of 46,350,687 Bibles, books and booklets were put in the hands of people all around the world. The three new booklets that were produced during the year contributed to the witness, as the report shows an increase of a little over 10 million booklets distributed when compared to last year. The magazine distribution came to 279,-

1975 Av. Pubs.	1976 No. Bptzd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Av. Bible Studies	Memorial Atten- dance
90	11	13	3	32,387	160	171
882	86	125	15	248,344	850	2,654
666	68	37	26	141,181	482	1,701
15,438	996	1,186	290	2,802,777	7,751	27,307
9,719	774	272	216	1,415,663	5,829	18,201
180	6	4	5	24,812	71	487
284	30	19	9	61,672	280	906
1,255	42	132	47	260,798	739	2,924
1,475	97	139	87	371,086	1,225	3,397
625	73	124	27	231,153	580	1,484
106	8	11	2	27,996	110	257
2,483	60	218	64	621,128	2,918	8,581
4	3	1	1	299	2	23
2	6	2	1	4,770	21	51
2,697	339	205	43	528,430	2,509	7,189
21	3	8	1	15,432	90	190
39	7	1	1	4,423	24	79
14	4	1	4	4,783	42	111
			1	635	2	26
143	8	23	10	53,918	255	500
534,765	43,900	25,954	7,341	84,986,395	282,557	1,279,075
42	26	21	3	38,150	145	188
4,494	548	374	85	1,015,265	4,582	12,717
11,825	1,103	623	164	2,380,531	12,393	43,561
85	6	2	1	9,391	64	273
429	49	16	9	67,610	338	1,273
5,426	220	140	62	708,880	1,687	7,826
119	14	8	4	24,077	109	371
24	4	7	1	15,875	87	176
15,468	2,854	1,873	580	5,367,757	26,339	77,604
54,289	3,202	1,564	1,125	7,760,786	53,857	205,331
1,884,417	182,587	111,375	37,100	341,568,511	1,251,476	4,683,144
178,032	14,069	2,551	3,055	17,689,508	87,990	289,427
2,062,449	196,656	113,926	40,155	359,258,019	1,339,466	4,972,571

MEMORIAL PARTAKERS WORLD WIDE: 10,187

351,007. In addition, millions of copies of *Kingdom News* were distributed in many languages.

The report also showed that 145,680,279 return visits were made on interested persons and that, on the average, 1,339,466 home Bible studies were conducted each week. This field, return visits and conducting Bible studies, is vital in helping persons to gain the way to salvation. We hope to see these activities increase in the new year.

There are very good possibilities of seeing an increase in the ranks of the number telling the good news to others, for this year at the celebration of the Lord's Evening Meal (Memorial) 4,972,571 attended around the world. Of these, 10,187 partook of the emblems, indicating their position as spirit-begotten sons of Jehovah God. Appreciation of the ransom sacrifice of Christ Jesus and what Jehovah has so wonderfully provided through his Son will surely move many of those who attended to tell others about the good things that Jehovah is doing on behalf of mankind. Those who are now publishing the good news can help the new ones, and all of this will result in more praise to the name of Jehovah God.

For the first time we see over forty thousand congregations of Jehovah's Witnesses organized around the world. In the previous year there were 38,256 congregations, and this year 40,155! It is good to see that Jehovah's servants are not forsaking the assembling of themselves together.

On the preceding pages there is a chart that lists the countries and the activities of Jehovah's Witnesses throughout the world. There are a few countries that are not found in the alphabetical list by name but that are grouped together. These are countries where there is particularly severe opposition and considerable danger to those who are worshipers of Jehovah. In those places the brothers have to meet in secret but they too do not forsake assembling together. In some cases it may mean the loss of their life if they are found telling the good news of God's kingdom to others, but they courageously keep on doing good for their neighbors even under the shadow of such severe punishment. We pray that Jehovah God's protecting care will continue with them. Endurance is required to perform the service of God in these difficult "last days." It is a joy to see the faithfulness and perseverance of Jehovah's Witnesses throughout the world.—Heb. 10:35, 36.

ACTS OF JEHOVAH'S WITNESSES IN MODERN TIMES

It was less than thirty years from the time Jesus prophesied that "this good news of the kingdom *will be preached* in all the inhabited earth" when the apostle Paul, in the early 60's of our Common Era, declared that the "good news . . . *was preached* in all creation that is under heaven." (Matt. 24:14; Col. 1:23) The preaching work had been pushed into all the earth.

That work of declaring the good news called for devotion and courage on the part of God's servants, who met up with much hardship and opposition. Jesus Christ had foretold that his followers would be persecuted for the sake of his name. Yet, he added: "By endurance on your part you will acquire your souls."—Luke 21:12-19.

Jehovah God backed up those first-century Christians. He prospered their preaching work. For example, we read: "Consequently those who had been scattered by the tribulation that arose over Stephen [the first Christian martyr] went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only. However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the Greek-speaking people, declaring the good news of the Lord Jesus. Furthermore, the hand of Jehovah was with them, and a great number that became believers turned to the Lord." (Acts 11:19-21) Yes, "the hand of Jehovah" was with those early proclaimers of the good news.

It is the same today. Christians are suffering opposition. But 'the hand of Jehovah is with them.' They are enduring, and they appreciate Paul's words: "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise."—Heb. 10:36.

As Paul and other early Christians endured and continued preaching, surely they had reason for satisfaction and gratefulness as God prospered their activity. Similarly, Christians of today can review their years of service with satisfaction, and with gratitude to Jehovah. His hand has been with them. How evident this is from the historical accounts that appear in the following pages! Religious pressures in India, early persecutions in Liberia, dangers during Nazi rule in Norway, and hardships in Panama did not prevent the spread of true Christianity. As you now relive the acts of Jehovah's Witnesses in these lands, doubtless you will agree that 'the hand of Jehovah is with them.'

INDIA

India is located in a southern peninsula of the Asian continent. Because of its size, this vast country may well be called a subcontinent.

India possesses a number of physiographic divisions. The northern mountains include the world-famous Himalayas with their snowcapped peaks of towering majesty. Here are found the sources of river systems such as the Ganges and the Brahmaputra.

The Great Plains lay in front of the Himalayas, fanning out at both ends to include the fertile Ganges delta on the east and the semiarid desert of Rajasthan on the west. The alluvium-filled Gangetic trough is one of the earth's most fertile areas, but it is also the world's second most densely populated river valley.

Stretching from the Arabian Sea on the west to the Bay of Bengal on the east is the peninsular plateau, known as the Deccan. The western edge is noted for its breathtaking grandeur. God's creative beauty is manifest in the awe-inspiring peaks with cascading waterfalls streaming down timeworn channels. A panorama of precipitous valleys filled with a kaleidoscope of greens extends far below into the distance. This western ridge feeds three important rivers, the Godavari, the Krishna and the Cauvery.

India is rich in animal life, both wild and domesticated. The rare snow leopard lurks in the Himalayas, whereas the hardworking elephant is found in the forests of the south. In the west, the diminishing Asiatic lion is preserved, while the panther is found in almost all forests. The decreasing stately tiger roams most forests of India, but the vanishing rhinoceros is now free only in the northeast. In various areas, there are varieties of wild antelope, buffalo, dog, hyena, bear, deer and monkey.

Among the domesticated animals, water buffalo are bred specially for their milk. Agriculture still finds the ox indispensable. Donkeys, too, are employed as beasts of burden.

PEOPLE AND RELIGION

The people of India constitute about one seventh of the human race and are made up mainly of seven racial strains. However, the two dominant peoples are the Nordic, with their distinctly European features (residing in north India), and the Dravidians, dark-skinned and of slight build (inhabiting chiefly the southern areas).

The Indian Constitution recognizes fifteen official languages, the chief of which is Hindi, said to be spoken by 181 million people. Yet, some 872 languages and dialects are spoken by the various tribal and ethnic groups! At present, English continues to be the language of commerce and industry.

Hinduism is India's oldest surviving religion. It prevailed here when Persia's empire extended to India in the sixth century before the Common Era. Other indigenous religions are Buddhism and Jainism, both of which got started about the time the Jews were undergoing their Babylonian captivity in the sixth century B.C.E. Later, in the fifteenth century of our Common Era, Sikhism was founded. About 10 percent of the populace are Muslims, who first invaded India in the eighth century C.E. Only 2½ percent of India's 609 million people are members of Christendom's religions. In 1973 there were nearly fourteen million professed Christians in India, a large percentage of whom live in Kerala, south India.

TRUE CHRISTIANITY COMES TO INDIA

It is claimed by some that the apostle Thomas planted the original seeds of true Christianity in the land of India. That, however, is mere legend. It is without reliable proof, in spite of the fact that in a suburb of Madras City there exists a small hill known as St. Thomas' Mount. There the apostle is supposed to have suffered martyrdom. The hill is surmounted by a shrine dedicated to him. If the legend were true, it would also have to be said that Satan was very successful in planting his "weeds" among the fine seed of Kingdom sons, for apostate Christianity has flourished in that section of south India.—Matt. 13:24-30, 36-43.

Not legendary at all, however, is this: In 1905, S. P. Davey, a science student who had gone to America, met Charles Taze Russell, the Watch Tower Society's first president. After spending some time with him in Bible study, Davey returned to his native Madras Province that very year to open up the Kingdom work. Preaching among his fellow Tamil-speaking people, he eventually established some forty Bible study groups in and around Nagercoil, at the extreme southern tip of the Indian peninsula.

In the same year, A. J. Joseph, a twenty-one-year-old student, began to search for Bible truth. Joseph and his parents belonged to the Church of England community. His parents had instilled in young Joseph a deep appreciation for the Bible. However, he was full

of questions. Having come in contact with some Adventist publications, Joseph was seeking clearer explanations of the Bible. He was perturbed over the dogmas of the Trinity and infant baptism, which neither his father nor anyone he knew could explain satisfactorily.

Joseph's father suggested that he write to P. S. Pulicoden, head of the Adventist movement in south India, asking if he had any books explaining the Trinity doctrine. Pulicoden sent the inquiring Joseph, Charles T. Russell's volume *The At-one-ment Between God and Man*. This book enabled the youthful Joseph to see the truth about Jehovah God's supremacy, the relationship between Jehovah and His Son, Jesus Christ, and the meaning of the holy spirit. After reading this volume of the series *Studies in the Scriptures*, and obtaining the Society's address therefrom, it was not long before Joseph had all of Russell's publications sent over from America. He became a regular reader of *Zion's Watch Tower and Herald of Christ's Presence*. Joseph also started distributing *The Bible Students Monthly* and kindred tracts.

Early 1906 found the Joseph family living near the market town of Kottayam, a center of spice and rubber trading in the royal state of Travancore (Kerala). Eagerly, Joseph set himself to translating *The Divine Plan of the Ages* (Volume I of *Studies in the Scriptures*) into his native Malayalam. Study XII and its "Chart of the Ages" were then used by Joseph's father and his cousin Oommen and young Joseph himself in zealously spreading Bible truth among friends and relatives. In and around the rice-growing villages and coconut plantations they trod the mosquito-infested paddies and steamy jungles to share with others their newly found beliefs.

Toward the close of 1906, Joseph contracted a severe lung ailment. On medical advice, he moved to the drier climate of Cuddapah, a town located in the eastern district of Madras State about 400 miles (644 kilometers) northeast of his home. Here, in a fertile river valley sandwiched between the Velikonda and Palkonda hills, he grasped the occasion to study the Bible intensively. Even before his recovery, he enthusiastically spread the truth by distributing tracts received from Brother Russell in America. To do so, Joseph even learned Telugu, the local language of the people among whom he now lived. Whether the drenching monsoon rains or scorching sun prevailed, in towns and villages Joseph labored to reach the people with the Kingdom message.

A SIGNIFICANT VISIT

An avid reader of *The Watch Tower*, Joseph learned that Brother Russell, while on a world tour during 1912, would visit India. Madras City was to be visited, so Joseph seized the opportunity to hear Russell and gain a personal interview. At Madras, Brother Russell lectured in the YMCA Hall and, though his schedule was full, he granted Joseph a personal interview lasting two hours. This resulted in laying a real foundation in India for the spread of Bible truth. Russell and his party also prepared the ground for future expansion by giving lectures throughout India at the religious city of Benares, the historical city of Lucknow, and at Trivandrum, Kottarakara, Nagercoil, Puram and Vizagapatam, as well as the commercial seaports of Calcutta and Bombay.

Upon Russell's arrival at Trivandrum from Madras, S. P. Davey greeted Russell at the railway station and garlanded him in typical Indian style. The British government representative, known as the Political Resident, received Brother Russell hospitably and invited him to stay at the Residency. He arranged for the Society's first president to speak at the city's Victoria Jubilee Town Hall. Russell also spoke at a nearby village called Nyarakad, where Davey lived. Afterward the name of the village was changed to Russellpuram, meaning The Place of Russell, and so it is called to this day.

Such meetings came to the notice of Travancore's maharajah, who invited C. T. Russell to the royal palace. The Hindu ruler treated Russell very respectfully and requested his photograph. Later, Brother Russell's picture was hung in the maharajah's palace. Russell also arranged for the maharajah to be presented with six volumes of *Studies in the Scriptures*, as well as the Bible.

Farther south, at Nagercoil, Brother Russell was met and garlanded by Brother Joshua Jacob. Russell's Bible lecture there caused quite a stir among the London Mission church members. Sometime thereafter, this is what happened, as recalled by Brother Jacob: "One day I was giving a talk just outside the church when a rowdy knocked me to the ground. I got to my feet again and said, 'We are proclaiming the second advent of our Messiah and you ought not to treat us in this manner.' As a consequence of this scuffle, we had the opportunity of helping some of those London Mission church members to come into the truth."

Sometime after these events, S. P. Davey became

addicted to strong drink. He had purchased property for the holding of meetings with money given to him by Brother Russell. But upon getting into financial difficulties, he sold the property to a local religious mission. Those he had gathered into Bible study classes were scattered. Most of them returned to their churches. Others, however, remained faithful and became associated with Brother Joseph in the Kingdom work.

TRAVANCORE HEARS THE KINGDOM MESSAGE

Meanwhile, C. T. Russell had invited Joseph to take up the work of proclaiming the good news as a full-time career. He had uncertain health and modestly recognized his limitations. Moreover, it was a heart-searching decision to quit his secular post in a local government office. With a great deal of timidity, Joseph responded favorably to Brother Russell's invitation. He felt like Jeremiah of old, unable to bear such a load of responsibility.—Jer. 1:4-8.

Joseph asked for assistance and got it. Brother R. R. Hollister of the United States was assigned to work in India and arrived in 1912. Together, he and Joseph formulated a plan for the translation of the Society's publications into Malayalam for distribution throughout the coconut-palm-decorated state of Travancore.

Their first output was "The Signs of the Times," taken from *The Bible Students Monthly*. Hollister assigned Joseph to supply a quantity of these tracts to a Brother Devasahayam at Neyyattinkara, a rice-producing town about ten miles (16 kilometers) southeast of Trivandrum. Devasahayam was also representing the Society in Travancore.

Traveling by bullock cart, Joseph circulated the tracts on his journey. The slow-moving oxen transported him along the winding lanes, skirting shimmering green paddy fields. They penetrated areca palm groves, while Joseph patiently endured the buzzing insects and sweaty conditions, constantly spreading liberating truths to Christendom's members. Forging Travancore's many rivers and circling the palm-fringed lagoons, Joseph moved ever southerly through this picturesque region, spreading the "word of life" until he eventually met up with Devasahayam at Neyyattinkara.—Phil. 2:14-16.

Travancore enjoyed the honor of having the highest percentage of literacy in all India. This was perhaps because many of Christendom's educational missions were flourishing among the Malayalis. Dotted throughout the populace, whether the coastal fisherfolk, the

rice farmers of the plains, or the tea-estate laborers, the teakwood-lumber workers, or the rubber producers, the mission educational programs had produced a larger number of professed Christians in this state than in any other throughout India. Travancore and its neighboring state of Madras being a fruitful field for the spread of Bible truths, our work moved forward. But Joseph was not satisfied; he requested more help, as Brother Hollister was not permanently settled in India.

Brother Russell invited A. A. Hart of London and S. J. Richardson, a colporteur in Singapore, to transfer to India. Hence, upon Hart's arrival in 1913 he and Joseph journeyed to see Devasahayam at Neyyattinkara, and the three laid plans for the furtherance of the work. However, Devasahayam did not endure, and as to just what he did with the publications provided him there is no record. But the evidence is that he was like so many independent "evangelists" in India: He sought to have people follow him, rather than leading them to Christ. His work came to naught.

At Tiruvella in north Travancore, however, faithful Brother Joseph and his companion Brother Hart set up a temporary headquarters from which to cover the northern part of the state. In those days, the work consisted mainly of distributing tracts and giving public talks on "The Divine Plan of the Ages." The work progressed well, particularly in this northern area. Meanwhile, Brother Richardson arrived from Singapore and started working in Madras City. He preached mainly among the literate and English-speaking Anglo-Indian community who already professed to be Christians. Thus, in 1913, a small Bible study group was founded in Madras City.

In Travancore the work progressed rapidly, though not without much opposition. Public talks were delivered in most of the so-called "Christian" centers and principal towns. Before long, small Bible study groups were formed in many locations. But soon World War I was to break out.

In view of possible disruption of all communications with America and Europe because of the war, Hart and Richardson were recalled to Britain in November 1914. Joseph, full of zeal and enthusiasm, did his best to carry on alone, but soon began to appeal again for outside help. Brother Russell then asked Hart of London to return to India. Arriving in July 1916, Brother Hart soon went up into the northern provinces of the land, particularly distributing Bible study aids in English among the Anglo-Indians. These descendants

from British stock were nominal Christians in their beliefs and ways of life.

IMPORTANT "FIRSTS"

In 1916 the brothers arranged for the first assembly of Jehovah's people in India. It was held in December at the city of Tiruchirapalli, in south Madras State. Brother Hart organized this All-India convention of "Bible Students." At least four friends came over from the island of Ceylon, and a total of thirty-five were in attendance on that historic occasion.

At that time the Eureka Drama slides of the Watch Tower Society's Photo-Drama of Creation were used extensively. Many people in India saw this visual presentation of God's purpose for earth and man. In those days, of course, the use of electricity was not so widespread as it is today. So these slides were projected by means of acetylene-gas generators.

Many tracts were published on "Where Are the Dead?" and "Our Lord's Return." The brothers were thrilled, too, that they had a translation of the book *The Divine Plan of the Ages* in Malayalam, in one volume. A number of honest-hearted church members were being awakened spiritually and were associating together in Bible study classes throughout the villages. Along the coastal plain of Travancore, these small groups sprang up at places such as Kottayam, Aymanam, Chingavanam, Talapady, Meenadom, Ayerkunnam, Kanghazha, Valiyamala and Neermankuzhy. In fact, Meenadom has the distinction of being the first congregation of Jehovah's Witnesses established in the land of India.

OPPOSITION AND A BAN

Following the publication of *The Finished Mystery* in 1917, real trials began. A. A. Hart himself began to oppose the very work that he had helped to get started. Some of the local believers in Travancore were stumbled over *The Finished Mystery* and sided with Hart. He published an open letter to the "Bible Students" of Travancore and himself returned there to try to persuade the brothers to support him in opposition to the Watch Tower Society. Some fell away and accepted the leadership of Paul S. L. Johnson of the United States, who had led a similar revolt in that country. But, in general, these efforts did not cause much disturbance in India.

Opposition, however, sprang up from a different source. When Brother Rutherford and his co-workers

in the United States were arrested and imprisoned on the false charge of sedition in 1918, the news got into India's newspapers. As a consequence, the British government began to take action against our brothers in India.

A. A. Hart, though becoming disloyal to the Society, was then completing a preaching tour of Ceylon and southern India. Upon reaching Brother Joseph's house at Kottayam, Travancore, he was served with a notice by the local maharajah. Based on instructions from the British rulers, it required that Hart leave the country within seven days. He went to Australia. The Watch Tower Society's books then were banned, though efforts were made to hide stocks on hand.

Nevertheless, during the ban, the Kingdom work continued advancing. It was at this time, in 1919, that Brother K. K. Ipe came in touch with the truth. Ipe was a Hindu and first saw the Bible when he was educated at a mission school. He had also had some association with the "Brethren" organization. But when he heard the truth at Kottayam, he recognized the voice of the "fine shepherd" and "consecrated," or dedicated, his life to Jehovah.—John 10:14, 15.

Because the followers of Paul Johnson were very active in his area, how did Brother Ipe feel about them? "Well," he admitted, "it was all so confusing after coming out of Hinduism. The Johnsonites deceived me and I went along with them for a while. But I soon began to see the fallacy of their teachings and I quickly abandoned them in favor of Jehovah's people and here I have stayed."

Our work was carried on under the ban by using the Bible alone. Public talks and Bible study meetings continued with undiminished zeal by the faithful ones. In 1920, K. C. Chacko of Puthuppally fled from "Babylon the Great" and took his stand on Jehovah's side. Speaking of the first Christian meetings he attended in Travancore, he said: "It was an accepted practice for the chairman to call on sisters for prayers." But when corrective measures were taken, the brothers cooperated with them.

THE TRUTH SPREADS DESPITE OPPOSITION

The ban was lifted in 1920. Soon thereafter, Brother Joseph appealed to J. F. Rutherford for permission to reprint *The Divine Plan of the Ages* in Malayalam. Funds were furnished and, in 1923, 1,000 copies were supplied. This again gave a great boost to the work, especially in Travancore.

As the truth spread, so did opposition from the

clergy. Church of England clergyman T. J. Andrew challenged Joseph to a public debate on the subject of the soul and the challenge was accepted. Andrew made his church building in the town of Thottakad available, and the debate was advertised by means of handbills. So on Sunday afternoon about 300 persons attended. The proposition was: "The Scriptures clearly teach that the human soul is immortal, eternal and can never die." Andrew was to affirm; Joseph to deny.

Andrew first spoke for one hour, but the only text he used was 1 Corinthians 2:11: 'For who knoweth the things of a man, except the spirit of man that is in him?' (*King James Version*) Joseph replied with numerous scriptures, showing the difference between spirit and soul. A very favorable impression resulted and many came to Joseph after the debate, wanting to hear more. Then at this little township of Thottakad, in the heart of rural Travancore, a new congregation was formed.

Joseph now requested the Society to have more full-time helpers in India. Four brothers were chosen: His own cousin, Brother K. C. Oommen, and Brothers Mani of Thottakad, K. C. Chacko of Kottayam and K. M. Varughese of Talapady. Varughese was a schoolteacher and able to write Malayalam very neatly. For several years he transcribed for the printer the manuscripts that Brother Joseph prepared in Malayalam. The five brothers worked as a team, touring the towns and villages in Travancore, giving lectures, demonstrating Bible study classes and distributing the tracts and other Bible study aids.

Brother Joseph now sought to extend his work into other parts of India. While recovering from illness in Cuddapah, Madras State (now Andhra Pradesh), about seventeen years earlier, Joseph had learned Telugu. He now embarked on a tour of the old state of Hyderabad spreading Bible tracts and giving lectures. While doing so, he came across the Telugu journal *Milennial Light*, containing some extracts from the Watch Tower Society's publications. This prompted Joseph to write Brother Rutherford for authority to publish some of our literature in Telugu. Consequently, 2,000 tracts on "Where Are the Dead?" and 5,000 on "Our Lord's Return" were published. Joseph then made an extensive tour through the then state of Hyderabad, distributing these. He obtained a Directory of Christian Missions in India and from this was able to visit most of the Christian Mission centers.

Meanwhile, elsewhere in India, isolated attempts were being made to spread Bible truth. British soldier Frederick James, popularly known as Jimmy James,

resigned from the army, "consecrated" himself to the God of Peace, Jehovah, and settled down at Cawnpore (Kanpur) in the northern United Provinces (Uttar Pradesh), where he worked as an electrical engineer.

In his solitary situation, Brother James preached God's Word, particularly among his former military colleagues. One army man who especially expressed genuine interest was Jack Nathan. While serving in the British Army, he had heard from a clergyman that a "funny man" by the name of James had information on the Lord's return. But Nathan had difficulty in finding Jimmy James. When at last he did, their first discussion went on and on until three o'clock in the morning, as they walked five miles back to Nathan's barracks. Nathan immediately recognized the explanation for which he was looking. In 1921, Nathan attended the Lord's Evening Meal at the home of James in Cawnpore. All together, five persons were present. Thereafter, Jack Nathan preached to his fellow soldiers, and upon returning to England in 1923, he was able to quit the army and pursue a life of dedication to Jehovah God. He now serves as a member of the Bethel family in Toronto, Ontario, Canada.

OPPOSERS FACED WITH ZEAL

Sometime in the latter half of 1923, back in his native state of Travancore, Joseph was giving a Bible lecture in Pallam, a village south of Kottayam. On the roadside, under a shady tree, Joseph was speaking to a crowd of listeners when a bully rushed upon him, caught hold of his flowing beard (grown on his doctor's advice to protect his throat and lungs because of his previous weakness) and disrupted the meeting. Brother Joseph was literally dragged for nearly four miles (6 kilometers) to the borders of Kottayam town before they let him go. But his zeal was not dampened.

A passerby who witnessed this ugly scene came to Joseph's house to sympathize and invited him to come to his own village, Chingavanam, and stay for a week to give Bible talks. This God-fearing man built a meeting place with bamboo and palm leaves. Joseph had handbills printed to advertise the meetings, and for a whole week some 300 to 400 persons were able to receive instruction from God's Word. This friendly man accepted the truth, and a congregation was founded at Chingavanam.

These events attracted a great deal of attention. Roman Catholic and Syrian Christian Churches and the Church of England all combined to oppose the truth. They called the Witnesses atheists because they

do not believe in the Trinity doctrine. And they published scandalous articles besmirching the character of Charles Taze Russell. So Joseph obtained copies of the booklet *A Great Battle in the Ecclesiastical Heavens*, by J. F. Rutherford, and distributed these to all the English-reading clergy that he knew in that area. Note please, that this opposition was from people professing to be Christian; never from Muslims or Hindus. At every meeting held by our brothers at that time, there was some form of hostile pressure and rowdy disturbance. A favorite tactic of the opposition was for them to shout and beat drums and tin cans, in order to drown out the Kingdom message—their only argument against Bible truth!

Kozhencherry is a village situated within a pepper-and-ginger-producing area of Travancore and is a stronghold of the Marthoma (Saint Thomas) Reformed Christian sect. It was decided that the Photo-Drama of Creation should be shown to the residents of Kozhencherry, but the brothers had difficulty obtaining a convenient hall. Finally, permission was granted for use of the local government school. Joseph got there with his equipment, eventually assembled the projector with its acetylene burner, and proceeded with the program. Suddenly, misguided religionists led by their angry priest appeared on the scene. By clamorous shouting, they disrupted our meeting. Though an appeal was made for police aid, no help came.

Farther south, in Kundara, is an entrenchment of the Jacobite sect with its theological seminary. Kundara was another site of hostilities. Amid the peaceful surroundings of stately palms and lush banana trees, Brother Joseph was delivering a lecture explaining the "Chart of the Ages," when a priest-led crowd marched on the scene, beating tin cans and raising a cacophony of deafening voices that drowned out the speaker's words. The religious hooligans ripped down the "Chart of the Ages" and made away with it. Others hurled cow dung at Brother Joseph. A Hindu man intervened to see what the uproar was about and asked the priest if this was following the example of Jesus Christ or that of Christ's opposers. He threatened to send for the police. At that the priest slunk away and the crowd dispersed.

PRESSING ON WITH THE WORK

Our work in Travancore was progressing. *The Divine Plan of the Ages* in Malayalam was in circulation and, in 1920, *The Time Is at Hand* (second volume of *Studies in the Scriptures*) was printed.

In 1924 paper was obtained from the Swiss branch office of the Society and a Malayalam edition of the booklet *Millions Now Living Will Never Die* was published.

In that same year, Brother Rutherford sent Joseph money to purchase land and to build a meeting place at Meenadom, where the oldest congregation in India was located. Nestled amid palm-fringed rice paddies and fruit-laden Jack trees, it proved to be a delightful place of assembly.

Also in 1924, Brother A. J. Joseph undertook an extensive railway tour of all India, speaking on such subjects as "The Lord's Return" and "Where Are the Dead?" Leaving Kottayam, Travancore, this speaking tour took him northeastward until eventually he reached Calcutta.

Then from the famous jute capital of Calcutta, he continued northwest to the Hindu pilgrim city of Allahabad and thence north to Cawnpore, a site of the textile industry. His next speaking point was Agra, the city of the Taj Mahal. He then headed northwest to a military post at Ambala. Finally, he arrived back at his home deep in the south of India after covering about 3,603 miles (5,798 kilometers). It was certainly a noble endeavor for one to undertake singlehanded, but it was accomplished in the strength of Jehovah. (Phil. 4:13) In this way, the "soil" of India was being prepared for the future work of God's people in this large country.

The next year was one of personal tragedies for Brother Joseph, but let him tell it in his own words: "In 1925 a great calamity occurred in my family. Because of a severe type of dysentery, three of my children died. This was a great shock to me and my wife, but we were comforted by our firm faith in the resurrection. Jehovah sustained us both to bear this calamity with courage and fortitude and to press ahead with the work."

EXPANSION BEGINS

When the hysteria of World War I had died down, another attempt was made to establish the Kingdom work on an "All-India" basis. At the convention of "Bible Students" in the Alexandra Palace, London, England, in May 1926, Joseph F. Rutherford made inquiries about brothers in that land who could go to India to consolidate and extend the Kingdom work there. George A. Wright and Leslie Shepherd were selected, but for some reason Leslie Shepherd was replaced by Edwin Skinner.

Wright and Skinner, both young and single, left

London by ship in July 1926, arriving in Bombay toward the end of the month amidst India's pouring monsoon rain. They were met at the pier by A. J. Joseph and a companion of his named Abraham. Joseph stayed for a few days to give them firsthand information about the extent of the work already done in India and the results achieved. Names and addresses of interested persons known to be readers of *The Watch Tower* were obtained, chiefly Anglo-Indians employed in the government telegraph service and on the railways. These were just single families or small groups scattered over India from the far north at Quetta right down to Madras in the south. So the more centralized office of the Watch Tower Society in Bombay provided improved facilities and direction of the Kingdom work in India.

Brothers Wright and Skinner rented a house on Lamington Road in the central section of the city of Bombay. The branch administration was changed, with Edwin Skinner becoming the new branch overseer. The territory for the extended branch embraced all of India, Burma, Ceylon, Persia and Afghanistan, an enormous area with a vast population.

Their initial efforts were to advertise two public discourses, "Millions Now Living Will Never Die" and "Where Are the Dead?" For these, they rented the old Wellington Cinema at Dhobi Talao in Bombay. This resulted in their getting in touch with some of the public who attended and who left their names and addresses. The interest was followed up and a small group gathered for Bible study at the branch office. These people were nominal Christians associated with the German Basel Lutheran Mission operating mainly in the western areas of the then Madras Presidency at Mangalore, where Kanarese is the regional language. The discourses were given in English, that language being commonly used by the people of Bombay employed in commerce and industry.

The next-door neighbors of Brothers Wright and Skinner happened to be nominal Christians of the Anglo-Indian community. They helpfully explained to the newcomers where there was a concentration of "Christians" and particularly of the English-reading Anglo-Indian community. These areas were visited and the book *The Harp of God* was widely distributed among these people. This led the brothers to the district of Parel in the northern section of Bombay City, where the Great Indian Peninsula Railway had extensive workshops, with recreational facilities and a public hall.

Renting this Railway Institute Hall, our brothers advertised more public Bible lectures. These proved

fruitful, leading to acquaintance with George Waller, a railway workshop employee who had previously had some of the Society's publications and already was somewhat acquainted with our message. A weekly Bible study was then arranged in the home of one of the workmen. This, then, was the beginning of the organized Kingdom-preaching work in Bombay City. George Waller proved to be an exceedingly zealous witness of Jehovah. He died in 1963, faithful to the end.

INTO THE INTERIOR

Just two brothers were in the branch office at Bombay in 1926. This meant that only one ventured into the vast interior, while the other stayed in Bombay to care for branch responsibilities. Skinner first arranged to explore the territory to locate known interested Bible Students. He first journeyed by train to Madras City to meet Brother Wrightman, who was living in very poor circumstances with his wife and three children in the district of Royapuram. A small group was meeting at their house for weekly Bible studies. A British soldier then stationed in Madras also was showing interest, and he very kindly provided accommodations for Brother Skinner.

Three days later, Brother Skinner moved on from the east coast clear across country to the west, to Kottayam in Travancore, then a native state ruled by a maharajah. This was where the Kingdom work had first taken root due to the zealous activity of A. J. Joseph. Now it was progressing with some intensity. Skinner stayed in Travancore for about one week, serving a small convention. In this way, he was able to meet about forty of the most active and zealous brothers and sisters.

Progressing still farther south, Skinner paid his first visit to the tea-producing island of Ceylon, today called Sri Lanka. At Colombo he sought to assist the local congregation of some twenty Bible Students led by Brother Van Twest.

ANOTHER EFFECTIVE TOUR

About the beginning of 1927, Skinner undertook another tour, this time penetrating the northern sections of India. Equipped with the names and addresses of *Watch Tower* subscribers and Bible Students, he set off on a journey beginning at Agra, some miles south of Delhi. Here he met Frank Barrett, an Anglo-Indian man working in the Telegraph Department.

Barrett was an enthusiastic worker who had once

been stationed at the Hindu sacred city of Allahabad. Hundreds of thousands of pilgrims periodically traveled there to worship their Hindu gods at the confluence of the "holy" rivers Jamuna and Ganga, more popularly known as the Ganges. So Brother Barrett would set up a stall and display the Society's publications and tracts for sale and free distribution to the teeming throngs. Barrett had taken the initiative to have translated into Hindustani (Romanized) a tract on the subject *Aabadi Zindagi* ("Everlasting Life").

Pushing on from Agra, Skinner turned northward to the cantonment town of Ambala, in the Eastern Punjab. There he found Clarence Manning living in the Government Telegraph quarters and encouraged him to do what he could to spread the good news of the Kingdom. It was there that the branch overseer discovered that northern India can be uncomfortably cold in January, for he reports: "I well remember sitting around the dinner table in the evening with the Manning family, with an overcoat on because of the cold. Houses in those parts were built with thick walls and high ceilings for comfort in the intensely hot summer months, with no heating arrangements for January."

Continuing on in the Punjab (meaning "Five Rivers"), Skinner crossed the Sutlej, tributary of the Indus River. He stopped at the university city of Lahore, principal metropolis of the Punjab and predominantly Muslim. Here he met V. C. W. Harvey, another telegraph man, and stayed at his home. Harvey arranged for a public lecture in the Town Hall. For prestige purposes he persuaded an influential lawyer, not in the truth, to serve as chairman. Later, retracing his steps, Skinner returned to Bombay.

EXPANDING THE KINGDOM WITNESS

In the latter part of 1926, Sunday morning witnessing from house to house got started. In Bombay, such work promoted further progress in the Kingdom activity. But the principal idea was to leave literature with no thought of calling back to encourage Bible study, except in unusual cases where interest definitely was manifested. Even then, personal home Bible studies were not conducted. Rather, these people would be invited to come to the common meeting place for group studies. Believing that Armageddon would come very shortly, the brothers endeavored to cover as much territory as possible with the Kingdom message in printed form.

For the first few years, Wright and Skinner took turns traveling to distant places, particularly to

"Christian" centers, with the sole idea of distributing literature. This was done chiefly at the railway colonies where there was always a concentration of Anglo-Indian "Christians." These railway colonies consisted of anywhere from twenty or thirty to a few hundred families. Accommodations would often be available at the railway "running rooms," where railroad men operating the trains stayed overnight.

About a year after arrival in India, Brother Skinner received a shipment of 10,000 copies of *Deliverance*, a paperback edition of the book released in 1926. Ten thousand books for just two pioneers! There was no storage space for such a quantity at the branch office; so they made immediate search for more commodious premises. An advertisement in the local newspaper led to the renting of an apartment along with commodious storage room in the suburb of Colaba. So the branch office was transferred from the central Byculla area to the southern suburb at 40 Colaba Road, which served well as headquarters for twelve years.

Soon after receiving this shipment of the book *Deliverance*, Brother Skinner went on a second trip into the northern province of the Punjab. This time he took a ship to Karachi, where he stayed a week at this important wheat-trading seaport. As was the custom, Skinner sought out the nominal Christians, again especially at the railway colony and in Anglo-Indian areas, placing many copies of *Deliverance* among them.

Leaving Karachi on the Indus Delta by railroad, he proceeded to the northern town of Quetta, the capital of British Baluchistan, situated some 5,500 feet (1,676 meters) above sea level and 536 miles (863 kilometers) from Karachi. Here was a *Watch Tower* reader, Walter Harding. Harding was a guard on the railroad, living in the railway colony. Harding's wife, being a member of the local church, was somewhat averse to the Bible truths her husband was proclaiming.

Skinner was introduced to a rather jovial Methodist clergyman who invited him to an evening meal. There Skinner was able to meet other members of the Methodist flock and tell them about God's kingdom and the hope of a restored paradise on earth. Harding himself was like a lone voice 'crying in the wilderness' of this outpost of Christendom.

Following the death of one of their sons, Mrs. Harding grasped the truth and so did all the children, some of them becoming full-time pioneers. So, with the Harding family at Quetta, and their later transfers to Rawalpindi, Karachi and Lahore, it can be said that the Kingdom work was firmly established here in the northern section of India, which was later to

become the separate state of Pakistan, meaning "holy land."

DECLARING THE GOOD NEWS BY RADIO

Expansion of the Kingdom witness by means of radio was attempted. A radio station was opened in Bombay in 1928 and permission was obtained to use it for broadcasting the Kingdom message.

The first ten-minute talk, given by Brother Skinner, was heard by Brother James in the faraway city of Cawnpore. He thereafter wrote to the branch office, commenting on the talk. After a few of such talks, however, further permission to use the broadcasting facilities was denied, the pretext being that only the orthodox churches should be allowed to broadcast religious topics.

REACHING PEOPLE OF MANY TONGUES

Ever conscious of the linguistic problem in India, where fifteen major tongues are used, ways were sought to make the Kingdom message available in more Indian languages. In the state of Travancore, the Malayalam-speaking brothers already had *The Divine Plan of the Ages* in their tongue. Now *The Harp of God* and the booklet *Freedom for the Peoples* were printed in Malayalam.

The booklet *World Distress—Why? The Remedy* was next made available in Kanarese for distribution in Bombay among the Basel Mission "Christians" and in their native state to the south.

Mangalore, a coffee and sandalwood export center on the coast, has a considerable Roman Catholic and Protestant population. It is the headquarters of the German Basel Lutheran Mission, with its extensive property and a college. Traveling there, Brother Skinner was entertained by one Mr. Aiman, himself a member of this Basel Mission and the editor of a small religious magazine published in Kanarese. After discussing Bible topics with Skinner, he arranged to publish extracts from our book *Deliverance*. In this way, the church members got some additional truths from the Bible in their own tongue. Arrangements were also made for Brother Skinner to give a public talk in the Basel Mission College Hall. *The Harp of God* was offered at the close of the lecture. Soon arrangements were made for members of this same Basel Mission to study the Bible weekly with the aid of *The Harp of God* in the Kanarese language.

Our work in Travancore relentlessly advanced despite difficulty. The brothers had to tramp many miles

under a burning sun, with little accommodation for the personal comforts of life. During 1928, the fourteen native congregations, made up of forty-one active Kingdom publishers and thirteen pioneers, succeeded in arranging 550 public meetings attended by about 40,000 persons.

Indeed, by then there were sixty-two "class workers," as we called them, loyally doing their best in India to spread the message of Jehovah's kingdom. It was evident that more workers were needed to span the whole country. Hence, application was made to the Society's headquarters for more pioneers. In response, four Englishmen sailed from Britain, bound for Bombay. Claude Goodman and his partner, Ron Tippin, stepped ashore in August 1929, just a few months after Ewart Francis of Gloucester and his partner Stephen Gillett had arrived. After a brief introduction to the brothers in Bombay and to the methods of doing things in India, these pioneers were assigned to their respective territories.

SOME SUCCESS IN THE PUNJAB

A further effort was now made to spread the Kingdom message in the Punjab. A short sea trip brought Claude Goodman and Ron Tippin to Karachi.

The following experience illustrates how Jehovah cares for his faithful servants: After spending about a week living in the cheapest accommodations available, Ron Tippin witnessed to the proprietress of a large hotel in Karachi. She took the literature and asked where he was staying. Upon being told, she invited these two brothers to be her guests for as long as they stayed in town. Since the pioneers received no personal allowance from the Society, this was indeed a marvelous provision enabling these two brothers to continue serving in a dignified manner with funds needed for the work ahead.

From Karachi, Goodman and Tippin moved northward to the desert city of Hyderabad in the province of Sind. Now it was a parting of the ways, as Tippin went north to Quetta to aid the Harding family, while Goodman traveled to Ambala to give encouragement to the Manning family. It was extremely hot in that summer of 1930 and most of the English-speaking populace had moved off to the cool hill resort of Mussoorie, some 6,600 feet (2,012 meters) above sea level in the Himalayas. So, by train and horseback, Goodman followed, to share the Kingdom message with them.

While there, Goodman learned that Mohandas K. Gandhi was in Mussoorie, as the guest of a wealthy merchant. Goodman reports:

"Gandhi's name then meant nothing to me except that he was a very controversial politician intent on securing freedom for India from British domination. But he was a human and as much in need of the Kingdom message as anyone else. So when, in working the territory, I reached his temporary home, I decided to ask for a personal interview. After a while he came out dressed in his familiar simple homespun cloth, with staff in hand, and invited me to take a walk with him around the beautiful grounds. As we walked, we talked, and I painted a picture of the new world at hand. Gandhi promised that he would read our publications, as his host already had them in his library." Thus, seventeen years before his assassination, the one who brought independence to India and who came to be called "Father of the Nation," was given a personal opportunity to accept the rulership of God's government.

After some time in Ambala, Goodman again was joined by Tippin. Together they set off for Lahore in response to many letters received from the villages in the Punjab around that city. The writer of these letters turned out to be a free-lance clergyman. Speaking no Punjabi, and having no Bible literature in that language, they could only give talks on the "Chart of the Ages," using this clergyman as translator. Large crowds gathered to listen, but it was later learned that the villagers' chief interest was for our "Mission" to build them a school or a hospital.

HOUSE-CAR WITNESSING

House cars were a new feature of service in India in 1929. Manned by two brothers and well supplied with literature, these vehicles were equipped with domestic necessities. With them the Society could now extend the Kingdom-preaching activity into more rural areas and be independent of hotels and public transportation. Living in a "mobile missionary home," each crew searched out the so-called "Christian" centers throughout the length and breadth of this vast subcontinent, extending to these people the good news of salvation.

In many instances, our itinerant brothers called at Christendom's mission places, even enjoying the hospitality of the local clergymen in their comfortable bungalows. At that time, the sharp differences between "Babylon the Great" and Jehovah's organization were not so clearly recognized. (Rev. 17:3-6; 18:4, 5) How-



A house car, with transcription machine, used to preach the "good news" in the 1930's

ever, divisions were created when the public talks were heard and our literature was read. Some of these European clergymen were more concerned with giving boys and girls vocational training in their schools and institutions than with providing religious instruction from the Bible.

In those days, road travel by house car sometimes turned out to be a rather daring enterprise, for roads often were no more than bullock-cart tracks, and rivers had no bridges. In the dry season riverbeds were more or less dry, with only shallow streams and sandy stretches. To cross these frequently required partial deflation of the tires and sometimes unloading the car and carrying the goods across a shallow stream on foot. Once safely across, the brothers had to inflate the tires with a hand pump and load up again before going on their way. In the rainy season, a sort of local ferry transport was arranged by tying two country craft together with wooden planks to form a platform on which a car or small bus could be carried. Bullock-cart tracks, of course, became mud ruts. Notwithstanding the hazards encountered, areas previously inaccessible were now being reached with Bible truth.

On one occasion in those early days, George Wright was touring by house car in the United Provinces

(Uttar Pradesh) at the approach of the hot season. Brother Skinner joined him at Cawnpore. After staying overnight as guests of the James family, sleeping out under the stars because it was too hot in the sun-baked house, these two pioneers started out on the 225-mile (362-kilometer) journey to Nainital, an important summer resort 6,400 feet (1,951 meters) above sea level, in the Himalaya mountains. They climbed the narrow, winding road to the Tal, or Lake, of Naini. The only motorable road at Nainital was the level one around the lake, but the viceroy's car alone was permitted to use it. All other vehicles were required to park in the municipal parking place at the bazaar near the lake.

Our brothers lodged at the YMCA Hostel and worked the residential homes scattered about on the steep hillsides. Paths led zigzag-fashion up the mountainsides, making house-to-house work somewhat laborious. Skinner, being a little younger and having a more robust constitution than Wright, took the higher elevations. Meanwhile, Brother Wright, who had a poor heart condition, visited the lower slopes. Much literature was left in the homes of these people.

From Nainital our brothers threaded their way through the mountains to Ranikhet, a cantonment where married British soldiers were stationed. There some of our literature was distributed. Pushing on from Ranikhet, the brothers arrived at the end of the motorable road at Almora. From there they could behold the breathtaking, mighty, snow-clad peaks of the Himalayas. At this distant township of Almora, Christendom had planted some of its religious missions. So these isolated people too were given the opportunity of receiving the witness of Jehovah's established kingdom.

INTO A SECLUDED VALLEY

While in this highland region near Nepal, Skinner and Wright heard that Christendom's famous Methodist bishop, Dr. Stanley Jones, had his *ashram*, or religious hermitage, tucked away in a secluded valley known as Sath Tal (Seven Lakes). "So off we went to seek an interview with this noted American missionary," says Brother Skinner. "Motoring along a winding gravel road, we finally reached the place and discovered, nestling in this mountain valley, quite an extensive property composed of a main building and several cottages. The main building was comfortably furnished with a spacious dining room carpeted from wall to wall...

"Calling at the main building, we were introduced to Dr. Stanley Jones, who received us hospitably and invited us to have lunch with him and the twenty or so other missionaries living at the *ashram*. The meal was served in true Indian style—curry and rice served on a *thali*, or metal dish, and eaten with one's fingers, with all participants sitting on the floor. George Wright and I were supplied with spoons!

"Following lunch came an open discussion on the work of these missionaries, all Protestants but from various denominational churches. I well remember Jones emphasizing the point that individualism was the key to progress, and self-determination the line for these missionaries to follow. No Scriptural basis was discussed for their mission activities. On being dismissed from the dining room, we made an attempt to draw Dr. Jones into a discussion of Bible doctrines, but he declined and would not accept one of the Society's books."

At this point Brother Skinner made an about turn. While Brother Wright continued working in the Nainital area, Skinner traveled by motor bus down the mountain road to the railhead at Kathgodam. There he boarded a train to Lucknow and headed across the vast sun-baked plains to Bombay, at the other side of the subcontinent.

PROGRESS IN THE PUNJAB

Early in 1931, Brother Skinner embarked on another tour in the province of the Punjab. This was to become an annual event during the cool season of the year, the tours normally commencing at the beginning of January. Skinner particularly selected the area of the great Indus Valley rivers, a land of open villages along the great irrigation canal system.

An Indian "Christian" schoolteacher by the name of Samuel Shad, living at Khanewal, offered to translate the Society's booklets into Urdu, and to serve as translator while Skinner toured these villages. Selecting a number of villages composed entirely of nominal Christians, they would set off first by train from Lahore, next perhaps by horse-drawn *tonga* (a two-wheeled passenger vehicle), then sometimes on horseback. Two or three days were spent at each village.

The villagers lived in houses built of sun-baked mud, with roofs either thatched or timbered. Inside accommodations were primitive. A person slept on a *charpoy*, a four-legged cot of wooden framework with intertwined rope.

But these visits were always happy and refreshing

experiences, for upon returning from their sugarcane plantations or grainfields, these farmers would sit around on their charpoys with the Bible in hand. Some would be smoking a *hookah* (a water-cooled pipe with a stem two to three feet long). But these individuals would be turning from scripture to scripture as God's truth was explained to them. They were all nominal Christians associated with various sects of Christendom except Roman Catholic, as very few Catholic groups were in this area.

Public meetings were arranged in the larger places such as Raiwind, Renala Khurd and Okara. In time, some volunteered for the pioneer service, but with the coming of World War II most of this interest was lost. The ground was sown, however, in readiness for the Gilead graduates who would come to this area later, when the new state of Pakistan was formed.

These people were sorely oppressed by their mission masters. The missions had received grants of land from the government for cultivation, and, in turn, they let out the land to cultivators. This was done with the understanding that the cultivators contribute a portion of the value of their crops to the mission yearly until the land was paid for, and then it would become their own property. But, in most cases, that was only in theory. It merely required a poor rainfall, and sometimes a real drought, to reduce the value of their crops, with the result that these people were almost always in debt to their missions.

When the Kingdom message reached these people, they wanted to break away from the missions, but could not, or did not dare to do so. There were many cases of real suffering when some were deprived of their land settlements. Many compromised and never got free from the clutches of Babylon the Great. When World War II broke out and close contact with the branch office in Bombay was impossible, even Samuel Shad, who had done so much to open up this area to the Kingdom message, went back to Christendom's organization for a livelihood and died in the grip of Babylon the Great.

TO PARIS AND BACK

The Society arranged for an international convention at Paris, France, in May 1931. Brother Skinner obtained permission to attend and because of insufficient time to book passage to Europe by sea, he traveled by way of the Persian Gulf and then overland through Basra, Baghdad, Istanbul and on to Paris.

At the Paris convention, Skinner had the privilege

of a personal discussion with Joseph F. Rutherford, the Watch Tower Society's second president. To intensify the Kingdom work in India, Brother Skinner obtained permission to purchase a vehicle for use as another house car.

NEW WORKERS IN THE INDIAN FIELD

While enjoying a short vacation with his family in Sheffield, England, Brother Skinner met Brothers Randall Hopley and Clarence Taylor, who were colporteurs (today called pioneers). Asked if they would like to serve Jehovah in India, they said that they would. So, with the Society's permission, Brothers Hopley and Taylor, along with colporteur Gerald Garrard, sailed from London docks, arriving at Bombay in September 1931. Brother Skinner was on hand to welcome these pioneers as they stepped onto Indian soil.

After a week or so in Bombay getting accustomed to the heat and clammy humidity, the colporteurs moved off to their new assignments. Hopley and Taylor traveled to Poona up through the scenic Western Ghats. Soon they got busy distributing the Society's publications among the inhabitants of this military station of considerable size.

After working in Poona for a few months, sickness prompted a 120-mile (193-kilometer) journey to Bombay. Upon recovery, they took up a new assignment of service in the province of Sind and also the Punjab in northwest India. Equipped with cartons of literature and bedrolls containing sleeping requisites, Hopley and Taylor set off by train, skirting the Aravalli Hills by way of Marwar Junction and Luni and on through Hyderabad to Karachi. The three-day, third-class rail journey was no joyride, but it was the cheapest.

Finding accommodations with Florence Seager, who treated them with extraordinary human kindness, Brothers Hopley and Taylor spread the Word of God in large sections of Karachi. From there they moved off the Indus Plain ascending northward into the Kirthar mountains to Quetta at about 5,500 feet (1,676 meters) above sea level. Quetta itself is situated on an open plain ringed by mountains, some over 11,000 feet (3,353 meters) high. Here, glad for the bracing climate in contrast to the heat of the plains, Hopley and Taylor spent many joyous days of Kingdom preaching. Soon, however, our two brothers were on the move again, this time to the capital of British India, Delhi, the headquarters of the historic Grand Mogul.

Delhi consists of two sections, Old Delhi and New Delhi. Since it was a much larger city than the pre-

vious ones they had visited, Brothers Hopley and Taylor were able to spend a longer time than usual. They found it easy to place literature in Delhi, but not so easy to convince the Hindus and others that life could come only as a result of Jesus Christ's ransom sacrifice.

The brothers found the Delhi summer unbearably hot and so visited the hill resort of Nainital, nestled in the Himalayan foothills. Several European schools were situated there, and our brothers were able to extend the Bible's message to the teachers, as well as the residents of the plains and wealthy professional folk who had sought refuge there from the summer heat.

Upon completing their work at Nainital, the two brothers set out on an extended railway tour that was to keep them busy for the next two and a half years. Following the custom of earlier pioneers at each place, they ferreted out the so-called "Christian" areas and distributed hundreds of books and booklets. Great stretches of country, particularly in the United Provinces, were covered in this manner. Mathura, alleged birthplace of Krishna, an immoral "god" of Hinduism; Agra, old capital of Emperor Akbar; Lucknow, an important railway junction; Cawnpore, a leather manufacturing city; Allahabad, sacred to Muslims and Hindus; and Benares, Hinduism's "eternal" city—all were visited in their turn, and opportunity was afforded for them to learn about Jehovah's purposes and organization.

Concurrent with these events, Claude Goodman and Ron Tippin had returned to India from an assignment in Burma. They docked at the inland port of Calcutta during the monsoon season. On seeing masses upon masses of people, they wondered how this teeming city could ever receive the good news. As far as they knew, not one person in Calcutta belonged to the "Way." (Acts 9:1, 2) Securing a bare room near Free School Street, they used cartons for chairs, cartons for tables and the floor for a bed. A large percentage of the people knew only the Bengali language. So the pioneers could only concentrate upon the small number who read English. In this way the work got started in Calcutta.

"THE KINGDOM, THE HOPE OF THE WORLD"

In July of 1931, the Bible Students adopted their new name "Jehovah's Witnesses." Now, in a special campaign, the booklet *The Kingdom, the Hope of the World* was distributed to the clergy, politicians and

big businessmen in the leading nations, notifying these prominent leaders of our new designation.

This campaign ultimately came to India and much of 1932 was taken up with translating the *Kingdom* booklet into native Indian languages. How the pioneers in north India rejoiced to have this booklet in Urdu, Gujarati and Hindi for use among the people of the Punjab, Bombay and the United Provinces! In Travancore and Madras Provinces the brothers were intensely occupied distributing the *Kingdom* booklet in Malayalam and Tamil. In the meantime, the pioneers were active in getting the English edition into the hands of the clergy. Of 7,320 English and 14,603 vernacular booklets, 2,468 went to Christendom's church leaders in India. It was gratifying to see the enlargement of our translating activities.

BY HOUSE CAR ACROSS CENTRAL INDIA

The house-car witnessing work was developing too. Now there were two of these vehicles plying the Indian highways and byways. In August 1932, Claude Goodman and Ron Tippin were sent clear up to Jhansi, a historical capital of Mahratta warriors but now an agricultural trading center, there to take over one of the house cars. Quickly learning how to drive, Goodman and Tippin loaded up with essential supplies, including cartons of English literature plus Urdu and Hindi booklets.

These courageous pioneers blazed a trail right across central India. They became experts at fording rivers, stopping at practically nothing to get God's Word to the people. The routine when fording was to deflate the tires partially, disconnect the exhaust system at the manifold, remove the fan belt, grease the ignition wires and plug the crankcase and any vents. Invariably, the roar of the engine would bring inquisitive natives, popping up from nowhere, it seemed. While fording the river Mahanadi close to the town of Sambalpur, they sustained a broken mainspring, which they patched up the best that they could and decided to push through to Cuttack without stopping to witness in the towns en route.

After passing through Rampur, they parked the house car about ten miles (16 kilometers) beyond it in the jungle and prepared to spend the night at this spot. Later, they heard a car pass along the road, which was a rare event, and later heard it again. Soon the sleeping brothers were awakened by loud shouting. It was a posse of policemen with the superintendent. The local rajah had passed by earlier and had seen

the light in the house car. He required that they return to Rampur and stay there or have an armed guard watch the "car" all night, as this was dangerous elephant and tiger country. Reluctantly, the brothers "limped" back under escort. The next day, they decided to work the place. Everybody had heard the rajah's story and the brothers were almost celebrities. They distributed practically everything they had in the way of literature. It made the pioneers think of Jonah's being 'given a lift' part way to his territory at Nineveh.—Jonah 1:17; 2:10; 3:1-3.

AND NOW, SOUTHWARD

Cuttack is situated in the delta of the Mahanadi River and is the nodal point of the Orissa canal irrigation system. It was into this city that our travelers "hobbled" and eased their crippled van to a stop. After spending some days repairing the house car, getting literature supplies from Bombay and filling up with life's physical necessities, Goodman and Tippin swung the wheel south, to follow the road along India's eastern seaboard in the direction of Cape Comorin.

Sleeping in the jungles, washing in the rivers and witnessing along the way, the two pioneers slowly worked their way south. Since they informed the branch office at Bombay where they would be by a particular date, literature would be sent to renew their supplies. In this way, thousands of books and booklets were left behind, providing many families the opportunity to turn to the Bible for hope.

At Puri the brothers saw a huge religious vehicle, weighing perhaps twenty tons (18,144 kilos) and surmounted by the Hindu idol Juggernaut. This is a cult-title of the pagan gods Vishnu and Krishna, and the idol is dragged around the city every year. Before it hundreds of devotees prostrate themselves, as many others pull on the thick ropes. What a blessing to know the truth that sets one free!—John 8:32.

WITNESSING WITH SOUND AND PICTURES

In 1933, Florence Seager visited the branch office at Bombay and donated a Society-made transcription machine for use in India. The first of its kind in this land, this battery-operated machine had its own amplifier and a sixteen-inch turntable. With this gift, a new feature of our work was introduced in India. Now the house cars could be converted into sound cars. The transcription-machine work was launched at Bangalore, where there was a small assembly that year.

These house cars did an immensely valuable service in reaching countless places with the message of salvation. In minutes, the two horn-speakers could be mounted on the house-car roof and connected to the amplifier. Thus, in bazaars, parks, on main roads—wherever there were people—the recorded Bible lectures went "on the air." On Sundays, a short distance from local church buildings, subjects like "Purgatory," "Trinity" and "Why Do the Clergy Oppose the Truth?" were broadcast as the churches emptied and the members were returning to their homes. Often, many came to the car and requested literature. The clergy frequently tried to incite violence. And at times, primitive natives would clamber all over the house car, trying to locate the source of the "voice."

One of the house cars was operating a cinema projector. In distant places, native Indians beheld a new phenomenon in their lives—the Photo-Drama of Creation!

To use his house car for sound-car purposes, George Wright bought a motor generator. With a homemade coupling attached to the car engine, he produced his own electricity for the projection of the Photo-Drama slides. In those early days, the brothers had to improvise to make their equipment operational. For a projector bulb, Wright often used a bulb from the headlamp of a railway locomotive provided by a friendly loco-foreman.

About this time, Brother Skinner accompanied Brother Wright on a tour of the United Provinces. In one town, a school hall was hired to show the Photo-Drama. While George Wright was up in the hall showing the slides, Edwin Skinner remained seated in the car, keeping his eyes on the voltmeter and seeing that a standard speed was maintained to avoid blowing the bulb.

VALIANT WORKERS IN THE FIELD

Strides in producing vernacular literature for the entire Indian field were made in the mid-1930's, with various booklets made available in Tamil and Urdu. For the first time in the history of our work in India, literature output reached the six-figure mark, as in 1934, 102,792 books and booklets were distributed.

Around this time, Gerald Garrard, a tall, lean, jovial pioneer, spent nine months witnessing to the inhabitants of Calcutta. He had his health problems, mainly due to the heat. One experience, however, compensated for all the inconveniences. While working alone in the business houses of Calcutta, Garrard contacted a man

whose father was one of Jehovah's Witnesses in London, England. Brother Garrard stimulated the interest of William King and he came right along into the truth.

Garrard's later partner was a Brother Vanderbeek, who had been a sea captain. He worked as a loving example with Garrard in Calcutta and actually died there of typhoid fever. It was a poignant occasion. Brother Vanderbeek died on a Sunday night. Garrard buried his partner on Monday morning and then commemorated the Memorial of Christ's death the same evening.

Maude Mulgrove, a slight yet vivacious woman who had been a hospital nurse, quickly came along in the truth at Bombay and took up the pioneer service in 1935. Immediately, she was sent to work in Bangalore, the capital of the native state of Mysore and a place noted for its fine silk. Being at an elevation of 3,113 feet (949 meters) above sea level, Bangalore possessed a healthful climate for its large military barracks of British troops. Here, Sister Mulgrove, one of India's most successful pioneers, launched out on her full-time preaching career.

INDIA OF THE LATE 1930'S

About this time, Brother Randall Hopley toured most of southeast India. At Negapatam (now called Nagapattinam), he was joined by a youthful pioneer named George Puran Singh, a former member of the Sikh religion who had accepted true Christianity while living in Malaya. Hopley was able to help this young pioneer to develop his witnessing abilities as they worked together.

To the north, in the Punjab, much good work was being accomplished by four Indian pioneers and six other Kingdom proclaimers. In this fertile province, there were sixteen towns and villages where regular meetings were arranged, attended by 166 interested persons. It required determination and courage to endure in the work because the need for proper leadership and for strengthening weaker ones was evident. The Salvation Army ejected eight men from the land they were cultivating because these individuals had ceased identifying themselves with that religious organization and had become associated with Jehovah's organization. Even so, in the Punjab the field remained vast and the workers few.

In December 1938, the branch overseer of Australia, Alex MacGillivray, visited India along with Alfred Wicke. A convention was held at the hill resort of Lonavla, eighty miles (129 kilometers) southeast of

Bombay. To test the depth of a nearby lake for the immersion, Claude Goodman and Ewart Francis entered the water, even having a swim before returning to report. Two weeks later Brother Goodman was in the hospital dangerously ill with dreaded typhoid and Ewart Francis was dead. Possibly, this resulted from contact with infected water. The loss of one of our most efficient pioneers certainly was a blow to the work.

As a result of Brother MacGillivray's visit and with the consent of the Society, arrangements were made for the Australian branch to supply India with a small printing press.

The years from 1926 to 1938 had seen an immense amount of rugged pioneering in India. Tens of thousands of miles had been traveled and great amounts of literature had been distributed. Many, many places had been reached. Yet, there was little to show for all of this by way of an increase. In 1938, there were eighteen pioneers and 273 "company publishers," making a total of nearly 300 Witnesses in the entire country. These faithful brothers were scattered among twenty-four congregations, widespread throughout India. But the brothers were being made more conscious of the need to be proclaimers and teachers of the good news. Gradually, the work was becoming better organized in the way of reporting field service, making return visits and conducting home Bible studies.

For some time, it had been felt that the Society's branch office in India should have more worthy quarters than those at 40 Colaba Road. Permission having been obtained, the Bombay office moved into other premises at 17 Bastion Road in the downtown business section of Bombay. In addition to the better facilities, the new quarters provided easy access to the railway station and other centers for the Society's business. But soon after this move, World War II erupted.

WHILE THE WAR RAGED ON

War brought restrictions that progressively increased. So the branch office was moved back to its former location. Up in the Sind and the Punjab, the Kingdom work now became confined, more or less, to the two large cities of Karachi and Lahore. Not much preaching work was done elsewhere in those provinces. Nevertheless, some progress was made there in what is now Pakistan.

The British government, ruling India at the time, demanded that names of all male European British subjects be submitted for possible enlistment in military service. Jehovah's Witnesses in India complied with

this request of "Caesar" and Brother Skinner, the branch overseer, sent a list of names, along with a letter clearly presenting the Christian position of neutrality.—Matt. 22:21; John 15:19; 17:14; 2 Tim. 2:3, 4.

The result of the explanation was that the brothers who were subject to this National Service Act were given exemption from military service, although efforts were made by the British government to get our male pioneers to perform some national service. They were asked whether they would have any objection to doing Post Office work. Brother Skinner's reply was to the effect that we have no objection to Post Office work as such, but our Christian work is to proclaim the Kingdom of God to the people, and we object to being taken away from that activity. Consequently, the secular authorities allowed the pioneers to continue free to perform their God-given service of proclaiming the good news.

COUNTERING THE INFLUENCE OF FALSE RELIGION

The evil influence of false worship was demonstrated by incidents that occurred in 1940. In one small town, a crowd of Roman Catholics tried to 'frame trouble by decree' by endeavoring to get the civil power to prohibit the use of our transcription machine. (Ps. 94:20) A petition signed by 150 people, including three Catholic priests, was sent to the magistrate, complaining about an alleged insult to their church. Upon inquiring into the matter, the magistrate warned the 150 signatories not to interfere with Jehovah's Witnesses, and he allowed our work to continue.

Another religious skirmish occurred during the same year in another town. Two Indian pioneers were assaulted by a religious pastor for distributing literature among "his flock." Immediately, the pioneers had leaflets printed, drawing attention to this unchristian "fight," then distributed them throughout the locality. A sound car was rushed to the scene and some Bible lectures were broadcast. As a result, a group of Indian "Christians" got to see the difference between Christendom and Christianity, and became actively engaged in publishing the Kingdom message.

INTO REMOTE REGIONS BY BOAT

To the out-of-the-way reaches of Travancore's tree-lined backwaters, the good news was carried by means of a boat. A party of Malayali pioneers hired a country boat propelled by oars. Touring the isolated villages

in the backwaters, they were able to deliver public talks and distribute literature to more than a thousand people. Some six hundred books and booklets were circulated in sixteen villages, which otherwise were inaccessible. Thus, to this land of abundant rice fields and slender palm trees, an effective witness about God's kingdom was extended.

INCREASING THE EFFORTS IN TRAVANCORE

A high point in the work in Travancore was reached about 1941 when *The Watchtower* first began to be published in the Malayalam language on the Society's own printing press. You may recall that the Society's Australian branch had supplied India with a small printing press in 1938. Pioneer Claude Goodman was assigned to oversee the printing of *The Watchtower* for the Malayali brothers.

"I knew nothing about printing and I did not know the Malayalam language in which *The Watchtower* was to be printed," admitted Brother Goodman. "The first problem was overcome by reading books on the subject; the second, by sign language, as I explained to Brother K. M. Varughese what I was reading in the books. In a few months, we were printing our own Malayalam magazine as well as, or better than, the commercial firm had before." No doubt about it, the introduction of the printing press was a definite forward step in advancing the Kingdom work in south India.

By sheer force of circumstances our house-car work now came to an end. Wartime restrictions had created an acute shortage of petrol (gasoline), and rationing limited the distances that could be traveled. Moreover, the Society's branch office in India experienced a severe reduction in financial support from other foreign branches. So it was looked upon as Jehovah's will that the house cars be sold and the money used in other avenues of Kingdom activity. However, a tremendous amount of satisfying work had been done with these vehicles in extending the witness about God's kingdom in all parts of India.

DECLARING THE GOOD NEWS UNDER BAN

One day in the spring of 1941, Brother Underwood was preaching from house to house in Patna, the capital of Bihar State, where he had been assigned as a pioneer. Suddenly, the police arrived on the scene and arrested him, taking him along to the police station. There they confiscated all the literature he had in his bag. Subsequently, the particular publications Under-

wood possessed were officially banned by the government. What occurred in Bihar automatically followed in every state of India. Thus the government issued a notification No. 21-C of June 14, 1941, confiscating all of the Society's publications.

The Watch Tower Society's Bombay branch office was raided and all literature was taken away. But Jehovah's hand was not short. Having no need to store large quantities of literature and being cut off from financial aid from Brooklyn headquarters, the India branch office was transferred to smaller and less expensive accommodations in the Colaba district. Even though *The Watchtower* now was banned, not one issue was missed during the entire period. Jehovah saw to it that the brothers were supplied with spiritual food. Frequently, merchant ships docking in Bombay harbor carried sailors who were Jehovah's Witnesses, and invariably they brought the latest issue of *The Watchtower* to the branch office.

Then fearlessly, but discreetly, stencils were made and the material printed on a duplicating machine and supplied to the brothers scattered about in India. In later years, the books "*The Truth Shall Make You Free*" and "*The Kingdom Is at Hand*," as well as a few booklets, were all published in mimeograph form, bound and distributed to the brothers. As a consequence, all through the period of the ban plenty of Bible study provisions were made available due to Jehovah's loving care.

Out in the field, the brothers were experiencing interference from government officials affected by war hysteria. Down in Kottayam came the day when a police van drew up outside the Society's depot and the small printing press was confiscated. It was held in police custody for the duration of the second world war. Up north at Calcutta, our pioneers were accosted by the police and deprived of all the literature they possessed.

An appeal for freedom of worship was made to the British viceroy, Lord Linlithgow, who simply turned a deaf ear to Jehovah's people. The brothers, however, were determined to 'press the battle to the gate' and the booklet *God and the State* was dispatched to all political legislatures and many of Christendom's educational institutions, while as many clergy as could be found received the *Theocracy* booklet.

In January 1942 faithful and beloved Joseph F. Rutherford died. The Watch Tower Society's new president, Nathan H. Knorr, immediately corresponded with all branches and, through a loving approach, established

communications with them. It was reassuring to feel this close contact with headquarters amid hostile war conditions.

Soon, a new home Bible study campaign was implemented, each Kingdom proclaimer covering his own territory systematically, making a note of interested ones and calling back to conduct a Bible study in the home on a regular basis, if possible. Moreover, all the English-speaking full-time workers in India were invited to enroll as special pioneers, spending 175 hours a month in field service.

Up in Lahore, Jacob Forhan, a Persian, served as a special pioneer with his British partner, Clarence Taylor. Suddenly, in March 1942, both were arrested without charge and taken into custody. Taylor was released, but Forhan was detained for three months. Through repeated appeals and personal interviews, efforts were made to have the governmental authorities state the offense for which Brother Forhan was imprisoned. Strong suspicion existed that a Church of England clergyman named Johnson had made a false and malicious report to the police against this pioneer. When asked to his face whether he made such a report, Johnson denied it. Brother Forhan was not told what his offense was supposed to be, but, when released, he bravely continued to preach in the same territory.

Sister Kate Mergler, another special pioneer, also was having trouble. Down in the pretty southern hill retreat of Kotagiri in the Nilgiri Hills, she was ordered to leave the district within one week, in the month of July. This order was served by the governor of Madras Province, a Roman Catholic. The reason given was that her presence in Kotagiri was considered "prejudicial to the efficient prosecution of the war"! Our young sister chose to 'obey God rather than man' and carried on with her God-given preaching work. (Acts 5:29) She was arrested and sentenced to eighteen months simple imprisonment in the jail for women at Vellore, Madras Province. An appeal was made and Sister Mergler was released after being detained for about six months.

For some time, the branch overseer and his colleagues in the Bombay office had endured the distracting clangor of war equipment rolling through the streets at night. The office was on the road to the Bombay military area where British tanks, field guns and other heavy military supplies were stored. It was bedlam at night. Hence, with authority from the Society, the branch office again was moved, this time to 167 Love Lane, a more spacious and economical abode in the quieter district of Byculla. This location served as the hub

of our Christian activity in India for the next eighteen years, until 1960, when the Society bought its own property in the suburbs of Santa Cruz, thirteen miles (21 kilometers) north of Bombay.

With the Society's printing press confiscated and outside printers afraid to handle work for us, the south Indian Malayali brothers were unable to obtain literature for field service. Nevertheless, they persisted in witnessing solely with the Bible. A small amount of English literature, however, filtered into the state. Roman Catholic opposition increased and a Catholic mob once broke up a public meeting by throwing cow dung at the speaker. On the following day, our gallant brother visited every house in that same village and offered them the message of life.

Although the government had banned our literature, we never stopped trying to get something printed. In 1942 a sample copy of the *Hope* booklet arrived from Brooklyn. As this booklet was so obviously outside the scope of any Defence of India Rules, the branch office asked the government to guarantee that they would not confiscate it when printed. After considerable delay, the central government agreed to make an exception with this booklet, though taking great care to state that it did not preclude provincial governments from proscribing it if they saw fit to do so. The *Hope* booklet was printed by the Uniform Printing Press, Bombay. At the back of each booklet appeared these words: "By authority of the Government of India this booklet is exempted from the operation of Government notification No. 21-C, dated June 14, 1941."

Among the notable assemblies of God's people at that time was one held at Bombay in January 1943. This three-day gathering turned out to be the largest English-language assembly in India up to that time. Seventy-seven publishers were present, including two from Ceylon.

EARNEST EFFORTS REWARDED

A number of Burmese brothers and sisters had sought refuge from the Japanese occupation of Burma and these settled in the capital of India, New Delhi. Here amid the glitter of imperial ceremonies and spacious boulevards, a small congregation of Jehovah's Witnesses was formed. Sister Phyllis Tsatos had a relative working in the British military headquarters at Delhi. One day this relative introduced her to three British soldiers, with whom Bible studies were started. One of these servicemen was Peter Palliser, who became one of Jehovah's Witnesses, served for a time

as a circuit overseer in Britain and later had oversight of the Society's branch office in Kenya. The eldest of the three soldiers had a wife in Britain who was a Witness and dutifully sent her husband every issue of *The Watchtower*. The Delhi brothers were able to send each edition to the Bombay office, where it was duplicated for circulation in India.

Many miles to the southeast, at Poona, pioneer sisters Maude Mulgrove and Edith Newland zealously were sticking to their assignment. Quite unexpectedly, a district magistrate ordered them to leave Poona. Although an appeal was made to the Bombay government, the order was upheld. The two pioneers took up an assignment elsewhere in the same province, but the high-handed action resulting in their departure had become public knowledge. Fred Hurst, a Baptist preacher, read about it in the newspaper. This prompted him to seek out literature by the Watch Tower Society. He searched all the book shops and eventually found one of the volumes entitled "Vindication." From it he got the Society's address in India. A letter to the Bombay office resulted in a personal visit from Edwin Skinner. Clergyman Hurst immediately recognized the "Trinity" doctrine to be unscriptural and began to take an interest in the truth. His wife opposed him bitterly, but his heart was right. After some careful thinking, he resigned from the Baptist Church, went to Australia to earn a livelihood, and became a very active witness of Jehovah.

Earnest efforts continued in Travancore and our work there steadily advanced. It was done essentially in the vernacular among the native Indians. The brothers there were mostly poor in this world's goods with an average wage of eight annas daily. In 1943 that amounted to only about two American cents. Their homes consisted of huts of dried palm leaves, or small houses made of laterite (a ferruginous clay that hardens when dried). Because of difficult circumstances, these people were so completely occupied with providing a living that they had little time for our message. In some cases, though, these conditions prompted them to seek the only remedy—God's kingdom.

The special pioneers were building up a notable record of service. They were dotted about the country, one here, one there. Among them were stalwarts like George Wright, Clarence Taylor, Randall Hopley, Gerald Garrard and Jacob Forhan. The mighty mass of the population, not professing Christianity, were mentally averse to the Bible, and this made the really workable territories few and far between. One never came across blocks and blocks of houses af-

fording much scope for Bible study activity. It demanded much time and energy to search out persons likely to show interest or those mentally able to understand the Bible's message. To engage in field service for 175 hours monthly in such territory, in a temperature generally between 80 and 115 degrees Fahrenheit (27 and 46 degrees Celsius) demanded both physical and spiritual stamina. But, by Jehovah's undeserved kindness, these faithful servants did well. They could see some results for their years of service, for by 1943 there were thirty-seven congregations in India, with a total of twenty pioneers and 381 publishers.

THE WORK GOES ON DESPITE THE BAN

The brothers were hard pressed financially, being cut off from the Society's headquarters in Brooklyn, New York. But again Jehovah's hand was not short. (Isa. 59:1) From various sources, contributions came to keep the work functioning.

At Delhi thirteen clergymen belonging to six different sects (Anglican, Presbyterian, Methodist, Baptist, Roman Catholic and 'American') united in an attack against Jehovah's Witnesses. They published a malicious leaflet entitled "A Warning to All Christians in Delhi." It contained false allegations, among them that Jehovah's Witnesses were banned on political grounds. Brother Basil Tsatos replied by publishing a tract of similar layout and bearing the same title but otherwise containing nothing but direct quotations from the Bible. Though this tract did not emanate from the Society, both the printer and Basil Tsatos were prosecuted.

These problems did not stop Jehovah's people from getting on with their all-important work of preaching God's kingdom and making Christian disciples. For example, in January 1944, a convention took place in Bombay, this time in the intensely Roman Catholic area of Bandra. Also, the revived "Servant to the Brethren" service (circuit work) was introduced in India during 1944. One of the special pioneers, Ronald Tippin, was trained for the work among the English-speaking publishers and he visited the congregations at Delhi, Calcutta, Bombay, Bangalore and four other places. A. J. Joseph, the depot servant at Kottayam, Travancore, undertook the work among the twenty-eight congregations in his own vernacular field.

Getting the brothers in Travancore well organized was an extremely slow process. Not all of them possessed a timepiece, which meant that punctuality in arriving at meetings and the duration of such gather-

ings were not strictly accurate. The position of the sun in the sky, or the feeling in the stomach, sometimes were the chief guides as to what time it was. In studying, the brothers became so engrossed that limiting studies to one hour seemed quite impossible. These faithful ones in Travancore had to copy all their *Watchtower* study material by hand. Yet they kept up-to-date with the regular weekly studies.

LIFTING OF THE BAN

Circumstances now developed slowly toward the lifting of the ban on the Society's literature in India. Margrit Hoffman, a young Swiss national serving as a child's nurse for a prominent British army officer in India, came in touch with the Society's publications and corresponded for some time with the branch office in Bombay. When her contract expired she got baptized and later took up the pioneer service. While pioneering in New Delhi, Sister Hoffman visited the home of a member of Parliament from Madras. This politician gave her a hearing ear as she explained the nature of our work. She also raised the subject of the government ban on our work and how it was clergy-inspired. This friendly leader agreed to raise questions thereon in Parliament.

Meanwhile, Basil Tsatos was practicing physiotherapy and he was engaged to treat Sir Srivastava, the minister of food in the Viceroy's Cabinet. While giving treatment, Tsatos witnessed to him, discussing the ban and the attitude of the clergy toward our work. He also mentioned that Mr. Skinner, our branch manager in Bombay, had made unsuccessful attempts to air the matter with Mr. Jenkins, the Home Member. To the delight of our brother, Sir Srivastava said: "Well, don't worry. Mr. Jenkins is retiring in a few days and a very good friend of mine is taking his place in the Viceroy's Cabinet. As soon as he does, ask Mr. Skinner to come up and I will introduce him to Sir Francis Mudie."

Arrangements were made for Brother Skinner to visit Delhi and speak with Sir Francis Mudie, the newly appointed home member of the Central Government. Following this, all members of the Central Legislature were petitioned to assist us by raising official questions before the Legislative Assembly on why the ban had been imposed. Two non-Christian members of Parliament took up our case, were given the full details and tabled thirteen questions. A date was set for these to be raised in Parliament. Brother Skinner, Margrit Hoffman and Basil Tsatos were

present in the visitors' gallery on the day the questions came up for hearing.

The critical moment came when it was asked: "Is it true that the government of India has banned the Watch Tower Bible and Tract Society's publications and, if so, for what reasons?" Imagine the electrifying joy of our brothers when they heard Sir Francis Mudie say in reply: "The ban was imposed on precautionary grounds, but now Government has decided to rescind the ban." This statement was made on November 21, 1944. Eighteen days later, on December 9, the ban was removed officially. Now we could import and print the Society's publications and distribute them throughout India without threat of official interference.

During the last week of 1944, a convention was scheduled for Jubbulpore (Jabalpur), an important military and railway city, 616 miles (991 kilometers) northeast of Bombay. Being Christendom's missionary center for the Central Provinces (Madhya Pradesh), it was an ideal location to let Christendom know that Jehovah's Witnesses were no longer under government ban. For the first time in three and a half years, we distributed literature to the public on the streets and at their homes without fear of official interference.

EXPANSION DESPITE OPPOSITION IN BOMBAY

The ban certainly had not stopped the expansion in Bombay. Brother Kaunds was given the address of Benjamin Soans. Like Arthur Kaunds, Benjamin Soans was from the South Kanara area on India's southwest coast, and they both spoke Kanarese. Soans had a knowledge of the Bible and was a writer for a Kanarese newspaper. However, he was employed in the Bombay Telephone Workshop along with about twenty others belonging to the same religious community, the German Protestant Basel Mission.

In a short time, Soans was talking to his workmates and soon he had others sitting in on the Bible study at his home. In a month, Benjamin Soans was conducting a Bible study himself with a group of friends, and within nine months—in early 1946—he was baptized. Immediately, he was assigned to complete the translation of *"The Truth Shall Make You Free"* into Kanarese, which had been started by Sister Rose Robello. Thereafter, Brother Soans was the translator of the Kanarese edition of *The Watchtower* until he died in December 1966. His daughter, Joanna Soans, succeeded her father as the Society's translator of *The Watchtower* into Kanarese.

One evening many publishers of the Bombay Con-

gregation were engaging in street witnessing at Flora Fountain when an unruly crowd of Catholic youths arrived on the scene to sell tracts advertising their cult. When someone stopped to talk to a Witness or take a magazine, a Catholic youth would rudely thrust his booklet under the person's nose, trying to frustrate the Witness.

From week to week Catholic Actionists changed their tactics. On a later occasion, a number of Catholic rowdies would surround a single Witness, trying to divert attention from him. Such methods emboldened the Witnesses rather than intimidating them. The brothers reacted by calling out such slogans as "Why the Pope Fights Freedom." This caused passersby to smile and brought discomfort to the opposers, who melted away, leaving the field to the Witnesses.

POSTWAR UNREST

With the cessation of World War II in 1945, conditions in India rapidly deteriorated into a state of countrywide unrest. Vast numbers of men lost their employment. Released political internees resumed their fight for national independence. It was announced that Britain proposed giving self-rule to the people, and public affairs swiftly degenerated into a condition nearing anarchy. Religious communities vied with one another for power—even for their very existence, finally coming to violent blows in Calcutta and Bombay. The Indian navy and air force mutinied. Postal and telegraphic strikes crippled communications. Famine and death hovered over the land, threatening hundreds of thousands. Such were the conditions during 1945.

Allow Brother Garrard to relate an incident at this time: "During the anti-white riots, our being caught in mobs was not pleasant. However, our thoughts always went to Jehovah. I recall the first time a mob of about fifty threatened to kill me but did not know how to start! They eventually let me go because I was a preacher. At another time three of us got caught with mobs on both sides. Before the trouble starts you get 'butterflies' in your stomach, but once it begins you feel as calm as you could wish to be. Jehovah's spirit seems to neutralize your own fear. You just trust him. There is nothing else to do, and in amazement you see how well everything turns out."

The whole country was one seething mass of discontent. But in the midst of this raging sea of humanity, firmly stood an insignificant body of people, numerically speaking. Unmoved by the conditions, unshaken

in their resolve to worship God and preach about his kingdom, Jehovah's Witnesses were bidding the nations to be glad with his people.—Deut. 32:43.

SPIRITUALLY ALIVE AMID TURMOIL

To encourage the young congregation at Calcutta, the Society held a convention there in 1946. It was believed that the lecture "The Prince of Peace" would be soothing balm to the ugly wounds caused by the recent terrible bloodshed in Calcutta. The Muslim League had declared August 16 Direct Action Day. On that date a large number of Hindus were slain in Calcutta and their property was looted and destroyed. The city became the scene of one of the most brutal communal riots.

Since 1940 the Muslim League had been agitating for a separate Muslim State of Pakistan. A prominent lawyer, M. A. Jinnah, proposed the idea for northwest India, as it was predominantly Muslim. In the provinces of Sind and Punjab, feelings of hatred between Hindus and Muslims grew to an explosive point. Amid these conditions in Karachi, Rawalpindi and Lahore, a few pioneers tried to keep the Kingdom work alive, but the frightening conditions distracted the masses. Even many Indian publishers stopped associating with the Society in its preaching campaign. Apparently, they had become Witnesses originally with an ulterior motive, hoping that financial support would be provided. Thus the work in the area that was to become Pakistan dropped to a low ebb.

TRYING TO FATHOM HINDU THOUGHT

Regarding the territory in India generally, the very first difficulty facing the Kingdom publisher is finding some platform upon which minds may meet. To a Hindu graduate, a thing may be both true and not true. If you think that fire burns, then that is true to you, and if he thinks that it does not, then that is truth to him. He will agree that your careful, logical argument is the truth, and the next minute he will agree with the exact opposite. Both are true, he says!

The Hindu may have a surface respect for the Bible, but in reality he has no regard for the Holy Scriptures as a whole. To him there are no such things as truth and error. All is truth and all is error. There are no such things as evil and good. Evil is good and good is evil. There is no God and there is no Satan. We are God and we are Satan. All is God. That chair upon which you sit—you think it lacks life? That is because you cannot detect its higher thought waves or com-

municate with its intelligence, which, he says, is higher than yours. That chair also is God, he says!

A HIGHLY BENEFICIAL VISIT

This was the type of territory in which a small handful of pioneers had been struggling for many years and where missionaries from Gilead School were about to serve. Coinciding with the arrival of the first Gilead missionaries in 1947, Brother N. H. Knorr visited India, the first visit of a president of the Watch Tower Bible and Tract Society since Pastor Russell had been here back in 1912.

On Monday April 14, 1947, Brother Knorr, accompanied by Brother M. G. Henschel, departed from Rangoon, Burma, by flying boat. They landed on the Hooghly River near Calcutta and the brothers met them at the riverside. Conditions were none too calm. The Hindus and Muslims were in a fighting mood and there were curfews in some sections of the city. As they traveled through Calcutta in a dilapidated bus, Brothers Knorr and Henschel got impressions such as these:

"The dress of the people attracted us at first . . . Most of the men were wearing *dhotis*, which seem to be nothing more than a few yards of cotton wrapped around the lower portion of the body and fastened at the waist. Many were wearing *pugris* of various colors on their heads, a turbanlike indication of their nationality. In some areas the fez stood out. It was interesting to see the well-dressed Hindus wearing shirts such as are used in the Western world, but with the long tails hanging out. The women wore their bright *saris* and an abundance of bracelets and anklets of silver or gold. Some women wore earrings and rings in their noses; others had stones set in the sides of the nose. . . .

"Then we saw our first cow walking on the sidewalk. She seemed to have the right of way and all people seemed to let her have full control of things. Then we saw more cows and sacred bulls. This was something new to us. We were used to seeing cows in a pasture or barnyard or in a barn, but to have them walking about the main streets of a city of four million people, helping themselves to some greens at a shop along the way and being chased away only to go to another shop, or eating something along the sidewalk that someone dropped, this was all so different from other countries visited! These were "sacred" animals. . . .

"Soon we arrived at the Kingdom Hall, and the meeting was held with fifteen brothers. The curfew as announced by the police had kept some away. . . . We

were able to tell them of the love and greetings of their brothers in other parts of the world, as well as to give them spiritual admonition. . . . Generally, throughout this metropolis, the air is stuffy, hot and sour. There was a good breeze that night. It was not exactly cold, but it was pleasant for the assembly of 100 persons that was listening to Brother Knorr speaking. . . . This was the last meeting we had with the brothers in Calcutta and it meant saying good-byes.'

In Bombay, there was much to do at the branch office, and the report continues: "Throughout the whole day we worked to the accompaniment of the cries of the beggars and the incessant honking of taxis and buses. There are so many people on the streets that the drivers just keep on honking their horns all the time."

The assembly got off to a good start in the Lecture Hall of the College of Economics and Sociology, Bombay University, a delightful location in the heart of the city. On the first day—Tuesday, April 22—114 were in attendance and six were baptized.

Illustrating the religious superstition of the Hindus was an incident that occurred while Brothers Knorr and Henschel were going to the assembly on the second day. The report states: "On our way to the assembly hall we encountered a man carrying water. We were informed that he had 'holy' water from a near-by well. The well is considered sacred by Hindus and its water is drunk regularly by some. It was reported that some time ago one of the untouchables wanting water let down a bucket into the well and drew out some for himself. This 'defiled' the well and a riot ensued. But that did not clean the water. The only thing the religionists could do to make the water 'holy' again was to take seven bucketsful of manure from sacred bulls and throw it into the water. Thereafter the Hindus could again drink this 'holy' water and use it for sacred purposes. It is also stated that this well is one of the great causes of cholera in Bombay."

At that morning session Brother Knorr outlined the work in India and what was proposed for the future. This was received well and the brothers were happy over the announcement of the reorganization of the work in India. In attendance were 120 from Karachi, Delhi, Madras, Travancore, Calcutta, Ceylon and many other places. Notable was their determination to proclaim the good news of the Kingdom.

For the public talk, "The Joy of All the People," 504 were present. The information was especially designed for the people of the East. Parting at the end

of this assembly was not easy. But off our visitors went from the troubled land of India.

LAND AFLAME!

On February 20, 1947, the British Government declared its intention to quit India by June 1948, and appointed Lord Mountbatten as viceroy to carry out the transfer of power. The Muslim League reacted by bloody riots. Murder, looting, arson and general violence convulsed East Bengal, the Punjab and the Northwest Frontier Province. As a result, India's native Congress political party accepted the division of India, resulting in a separate State of Pakistan.

The ultimate horror erupted on August 15, when the country was split into Muslim Pakistan and Hindu India. Goaded by religious fanaticism, fear and poverty, Hindus, Sikhs and Muslims attacked one another with whatever weapons they could grab—knives, axes, swords and fire. Also, there was unprecedented two-way traffic of caravans. Millions were on the move—Muslims fleeing from India to Pakistan and Sikhs and Hindus bolting from the Punjab into India. One correspondent described a certain caravan as being seventy-two miles (116 kilometers) long. Another report revealed a convoy of refugees to the number of 400,000, surely a record. It was a trail of misery, starvation and dead bodies both ways. There was a vicious chain reaction of reprisals, marked by cruelty and human butchery. Amid this unrestrained holocaust, Brother Cotterill found himself on the Pakistan side of the Partition, serving the brothers at Karachi.

Cotterill's next assignment was a circuit assembly at Dehra Dun, one of the riot centers. The booking clerk tried to discourage him from traveling on what would be a nightmare journey. But Brother Cotterill reasoned, "If Jehovah wills, I shall try to get there." He wrote:

"So after a happy few days with the brothers in Karachi I set off. The train moved, it seemed, cautiously toward the north through Multan and Montgomery. As we approached Lahore, there was much evidence of confusion, as many refugees were fleeing from Pakistan and others from India. A devout Muslim in my compartment put his prayer rug down many times and prayed to Allah, no doubt for protection. The scene reminded me of London during World War II. After sitting up all night on the platform, I got a train which was thought to travel to India. The carriage was crowded; I could sense the fear. All was quiet in my compartment. I read *The Watchtower* and gave a man at my side an *Awake!* to read. Our first-

class compartment built to accommodate six eventually had forty persons in it!

"Crowds of people packed the platforms of each station. Traveling through the country, I observed multitudinous convoys of refugees with camels, horses, ponies, sheep and goats. Happily, I never saw anyone get killed. Yet trainloads of humans were being massacred, even the trainload just prior to ours. At Amritsar, Sikhs, armed with long knives on poles, searched every carriage ready to kill if they thought it right. I just prayed to Jehovah through his Son, Christ Jesus, to keep me calm and safe, if that be his will. I really felt quite calm as I continued to read his Word, the Holy Scriptures.

"Men, women and children, and even goats, were piled on the carriage roofs, along with their luggage and possessions. An American Quaker . . . gave me an American army pack and I ate some biscuits and chocolate. Finally, we arrived at Saharanpur across the border, where I managed to get something to eat, along with the young man who had been reading *Awake!* I learned that he was a Muslim soldier of the Indian army returning to headquarters. He told me it had been the most terrible day of his life. If the others had known he was a Muslim, he would have been killed. He was probably the only Muslim on that train.

"Next morning I went by bus to Dehra Dun, where I gave the appropriate discourse 'Blessed Are the Peacemakers.' In that particular area, Sikhs and Muslims were killing each other. Brother Gerald Garrard and I accompanied the sisters safely to their homes. For the final assembly session we had about six in attendance because of the strict curfew that existed. My next stopping place was Calcutta, where Brother Randall Hopley was the servant to the brethren. We had our circuit assembly at the YMCA Hall in Chowringhee, where it was good for me to meet the Bengali-speaking brothers for my first time. Now began a very long train journey to Travancore. Here at Talapady, the Malayali brothers sang the opening song with all the older brothers sitting together choir-like. . . . It was necessary to offer the Malayalam-speaking friends some counsel on the fact that we are Jehovah's Witnesses. Some of them had, when filling in government census forms, stated their religion as 'Russellites.' Imagine!

"Making an about turn, I made my way to Bangalore, where I met the brothers and urged them to appreciate the need to accept Jehovah's invitation to support the circuit assemblies. Moving on to Madras to hold a

small but happy assembly, I learned to have a deep love for the Tamil-speaking brothers. From Madras I returned to Bombay to rejoin Brother Carmichael in our Marathi-speaking missionary assignment."

MORE HELP FROM GILEAD

Homer and Ruth McKay, graduates of Gilead School's eighth class in 1947, surely found their new home in India to be quite a contrast with their former homeland, Canada. After a long voyage, they were greeted at Bombay by fellow classmates Dick Cotterill and Hendry Carmichael, along with other brothers.

Earlier in 1947, when Brother Knorr stood and surveyed the Bombay Bethel kitchen, he made the laconic remark, "That would break an American woman's heart." Well, now Ruth McKay was assigned to be the Bethel cook and housekeeper. But let her relate the story: 'Here was a home like none I'd ever seen. The kitchen had no sink, just a tap in the corner wall with a raised strip of concrete to prevent the water from running all over the floor. It was not a 24-hour flow of water, but water had to be stored for times when the supply was cut off. The kitchen stove was a portable metal container called a *sigri*, which burned charcoal and could handle one pan at a time. There were no cold-storage facilities. So food was bought daily at the bazaar. Everything had to be covered, as I learned from experience that items left exposed were a welcome sight for crows. More than one egg was carried off. A pudding or pie had the center eaten out before I learned this lesson.'

Regarding the circumstances of the people, Sister McKay commented: "At first the very poor conditions of the people and the way they lived made us wonder how we would go on under such conditions. It was very depressing. But as time passed the necessity of helping them to learn the truth crowded out such thoughts. Over and over we told ourselves that truly the new system of things after Armageddon is the only answer to clean up this old world system."

Homer McKay was appointed to be part-time servant to the brethren in the Bombay area. His circuit embraced a large area and population but few Kingdom proclaimers. To visit one isolated publisher, he traveled about 492 miles (792 kilometers) from Bombay to Hyderabad, about a fifteen-hour train trip. At another time he journeyed from Bombay a distance of about 305 miles (491 kilometers) to visit an isolated family at Ahmedabad. Recounting his experience with a public meeting there, Homer McKay wrote:

"Ahmedabad is a large cotton-mill city of more than a million population, where we had hired a hall for our talk. However, the only advertising was the little work we had done during the week plus a homemade placard hung on the building. Apart from the interested family, there were only three others—Muslims—in attendance. There was I in a large hall with a seating capacity of 500 and about seven in the audience!"

PRINTING ONCE AGAIN ON OWN PRESS

Immediately after World War II, the Society had been able to obtain sanction for the purchase of a Chandler & Price platen printing press from America. Eventually, it was installed in a small shed about two miles (3 kilometers) from the Bombay branch office. Malayalam types had been brought up from Travancore and some English types were purchased. Claude Goodman started operations, assisted by K. T. Matthew. Previously, the Malayalam edition of *The Watchtower* had been typeset at the Love Lane branch office; then it was printed at a commercial establishment. So now we were able to do both typesetting and printing ourselves. However, the printing of material in any other language had to be done entirely by commercial printers.

Incidentally, the Society's press that was printing the Malayalam edition of *The Watchtower* originally was operated by foot pedal. This was hard work during the humid summer months and some time later the Society purchased an electric motor for the press and the operating difficulty was removed.

NEWLY FOUND INTEREST IN BOMBAY

One day in 1949 while Brothers Harsha Karkada, Senior, and Satyanathan were doing magazine street work near Flora Fountain, they placed a Kanarese magazine with a Mr. Rocky D'Souza. His residence turned out to be a place where about fifty bachelors dwelt dormitory-style, using part of the building as a men's club to which others came for entertainment purposes. Practically all these club members were professing Christians from the area of Brahmavar on the Konkan coast of western India. Each week as Brothers Karkada, Sr., and Satyanathan visited Rocky D'Souza, they met different club members and held Bible discussions. Gradually, the interest developed into a regular study with twenty to thirty persons sitting in.

Opposition arose from other members. In the common hall there was a big altar with a religious cross and burning candles. Those studying soon saw that God was displeased with idol worship and waited for

an opportunity to remove the cross from the club altogether. It came when the members arranged to whitewash the interior of the building and the altar was taken down for spring cleaning. It was never reinstalled, for the cross and altar just disappeared. This caused a commotion and a division among the club members; so it was decided to vote on it. By a narrow majority the interested persons approved of the removal. The president of the club, P. P. Lewis, became a dedicated Witness, as did Rocky D'Souza and a number of others. Regular public talks were given at the club every Sunday morning and were attended by forty to fifty persons, including the families of nonresident members. Developing this newly found interest proved to be a real stimulus to the work in Bombay.

EARLY CIRCUIT WORK IN RETROSPECT

In 1949, Hendry Carmichael took up his new assignment of traveling the length and breadth of India as the circuit overseer. New sites had opened up for visitation, including Kolar Gold Fields, where Brother Ponniah, a doctor, and Robert Rushton and his family were working with the local congregation. This visit proved to be interesting in more ways than one. Carmichael wrote: "Kolar Gold Fields is, as the name implies, the site of gold mines, claimed to be the deepest in the world. Going down Clifford's Shaft, which is the deepest single shaft in the world, a drop of 6,500 feet [1,981 meters], was quite a thrill. It was truly amazing to see the immensity of the mine operations at this level, with workshops, fire department, explosive stores and a network of rail tracks for rolling stock. However, I had the opportunity of going down Heathcote Shaft to over 9,000 feet [2,743 meters] below the surface where, in spite of the enormous air-conditioning system, the temperature was 110 degrees Fahrenheit [43 degrees Celsius]. Here I was offered a chance to bore a hole into the rock-face where they were making a fresh cut across to a gold seam. . . .

"An outstanding event that year was that of making a circuit of twelve congregations and one isolated family in Travancore. In August, along with Brother A. J. Joseph, serving as translator to our Malayalam-speaking brothers, we covered about 600 miles [966 kilometers] by different means of transport plus eighty miles [129 kilometers] on foot. I can still recall a visit to Upputhara in the High Range where, after my arrival late at night, I found all the brothers waiting in their thatched-roof Kingdom Hall to hear the talk! . . .

"To visit the congregation at Kangazha, we boarded a bus to start our trip into the rurals. The seats were wooden benches stretching right across the width of the vehicle onto which passengers crowded in from each side with their purchases, which included goats, hens and other livestock, until the bus could hold no more. (But no limit is set. So if others want to travel they hang onto the sides and rear, wherever there is a foothold and one can grip on. They fill the roof until it looks like a crowd of people with an engine chugging along underneath.)

"This was just the first stage of our journey. At a certain spot we alighted and took to foot through the palm-tree forest single file. Darkness settled down, so we twisted palm fronds into a torch to light up our pathway. The walk seemed endless, but hours later we arrived and were given a warm welcome. . . .

"Travancore has a hot, steamy climate and is richly garmented with palm trees of different varieties interspersed with rice paddies and hamlets. While the inhabitants may not have much in the way of actual cash, they grow a lot of what they need and make bountiful use of palm leaves to thatch roofs and make eating trays. From coconut shells they make utensils. The rice-growing country is crisscrossed with irrigation canals, over which the only way to walk is along felled palm trees. This adds to the hazards of house-to-house witnessing. What amazed me was that, when a public talk was arranged, I was taken to a clearing or a junction of rural pathways amidst a palm forest. There I waited patiently and, just when I was about to conclude that no one was coming, the brothers would roll up. How they knew where the meeting spot was, I have never yet found out. Finally, about two to three hundred gathered to listen and they were never satisfied with just an hour. This was a big event and they wanted to hear all they could. There they sat on their haunches or on fallen trees or on the ground listening carefully and checking in their Bibles. . . .

"The climax of this Travancore tour was a three-day assembly at Talapady from September 2-4, 1949. How glad we were when Brother Skinner came down from Bombay to deliver the public talk, to which 800 persons came!"

MISSIONARIES PERSEVERE IN CALCUTTA

The newly established missionaries at Calcutta were attempting to learn Bengali, the language of that area. To aid in opening the Kingdom work in that

field, in 1949 the Society produced the Bengali edition of the booklet *The Joy of All the People*. Naturally, it took the missionaries a little time to get adjusted to the different conditions. Sister Marie Zavitz recalls: "When I was doing street work one day, I turned around and there was a man standing with a huge python about ten feet [3 meters] long. The snake was looking right at me. I don't like snakes. I screamed and ran down the street." It was merely an itinerant Indian snake charmer trying to earn a living.

Sister Zavitz continues: "There was another time when I was doing house-to-house witnessing and a lady wanted a magazine, but asked me to put it down on the step. So I did. Then the lady took the magazine off the ground and when giving me the contribution she dropped it into my hand so that her hand didn't touch mine. I felt hurt because she felt so holy that she wouldn't take the magazine out of my hand. It stemmed from their caste-system practices.

"One time I started a study with an Indian 'Christian' and I took her with me to another study. While on the way, we met a man on the street with whom I had placed a book. So we stopped to speak to him about the book. The next time I went to have a study with this Indian lady, she told me that she could not go out with me anymore. When I asked why, she said: 'Well, you see I'm an Indian woman and I cannot be seen talking to a man on the street, because I would be disgraced in the whole neighborhood. I cannot speak to a man on the street even if he is a relative.' But sometime later she offered to go out with me again, and got over that problem in time. She came into the truth and eventually became a special pioneer and walks about the streets alone now."

Gerald Zavitz recalls: "We thought at first it was going to be a fruitful field, but we soon found that their interest was superficial. They were willing to listen, but they did not believe. They still clung to their own philosophy, and at first I thought I would try to reason with them over their idea of *Karma*, for instance. Their *Karma* theory teaches that everything is according to God's will and that there is always some good in everything. So I tried to use a very definite illustration about Mohandas Gandhi's assassination. Surely that was a fiendish crime; there could be no good in that! But no, there was some good in it; we just do not understand what it is. So I gave up on the idea of trying to reason with them on that theory. Although a couple of Hindus have come into the truth here in Calcutta, we find it more beneficial to study with Indian 'Christians.'"

FURTHER ADVANCEMENT IN THE BENGALI FIELD

In the latter part of 1949, Gilead graduate Hendry Carmichael made a circuit visit to Bengal. He wrote: "While at Kanchrapara visiting the newly formed congregation, a trip was arranged to Chapra, a village about seventy-eight miles [126 kilometers] north of Calcutta. The clergy and missionaries of Christendom tried all they could to prevent the giving of a public talk at Chapra. But in spite of this, around sixty attended one bright moonlit night in an open-air clearing. Our artificial lighting was from a petromax lamp. After the talk an old Bengali lady said: 'To think that I have been listening to the clergy all my life and I never knew that all these things were in the Bible!'"

Carmichael further wrote: "While going from house to house at Chapra, I started off with two companions and ended up with about fifteen persons trekking around with me. The houses were erected on sunbaked mud platforms about two feet [.6 meter] off the ground and the palm-leaf thatched roofs sloped right down, overlapping the mud platforms for the purpose of preventing driving rains from spraying the interior. When invited inside, we stooped to enter, stepping up onto the platform, then sat on the floor with all the other fifteen. All would listen and reason on the Scriptures as I discussed them. In this area, many times I would sit up into the early hours of the morning explaining Bible truths, yet be up at dawn to spread the good news farther afield."

A GLANCE AT THE PROGRESS

By 1949, in India, there was one circuit overseer serving 270 publishers and 23 special pioneers in 29 congregations—13 Malayalam, 1 Bengali and 15 English.

About the time when the new Republic of India was born on January 26, 1950, the Society's branch in Bombay was busy transferring its printing press from the suburb of Sewri to a warehouse near the Love Lane office. It was a relatively new press, but as it was being unloaded some wooden supports snapped and the press fell to the ground, breaking at a vital place in the machinery. Nonetheless, it was repaired and soon was operating well once again.

THROUGH CYCLONE AND AVALANCHE!

On one occasion when circuit overseer Hendry Carmichael was about to leave Darjeeling, a terrible cyclone ripped through the area. It was accompanied by torrential rains amounting to fifty inches (127 centimeters) in two days. This caused innumerable

landslides that devastated the whole region, sweeping *bustis*, or villages, into oblivion and everyone in them to their death. In fact, the house next door to where Brother Carmichael was staying was swept away in a landslide. Rocks and rubble piled up against the place where he was, causing water and silt to pour in. Hearing that Darjeeling was cut off from the world and that it might take months to cut a way through, Hendry Carmichael and pioneer Melroy Wells-Jansz decided to take a chance on getting through on their own. Besides, they were scheduled to conduct a baptism at the next stage of the circuit tour.

"First we climbed a thousand feet [305 meters] up to an old military road that skirted the mountain ridge," reported Brother Carmichael. "Upon reaching the road we found it in shocking condition . . . we struggled over mounds of rubble and trees and eventually got to Ghoom. From there, dogged by hunger, we struggled wearily along the main road, which often collapsed behind us as avalanches roared down the mountains and swept it away. One avalanche fell between us, but we were able to reunite. At last we were forced to a standstill. Before us was a yawning gap about forty feet [12 meters] across and 2,000 feet [610 meters] deep, with a roaring torrent gushing down the gap into the gorge. All that remained of the former railway bridge were the two rails held together by the sleepers. It was swinging in mid-air close to the roaring waters . . .

"We took refuge that night in a railway hut perched on the edge of the ridge, above which was a great pile of rocks threatening to hurtle down at any moment. After a sleepless night of indescribable hardship, we went outside to face that pair of rails again. . . . The rains were pouring and the wind was swinging the rails, but eventually we were both on the opposite side. However, our troubles were not over, for soon we arrived at Sonada, where we were confronted with another chasm. But this time there was no rail track left. . . . We scaled the cliff edge to a height of 3,000 feet [914 meters], sometimes very cautiously with our backs to the cliff face, inching along perilous ledges until there was no ledge left. Landslides had swept even the ledge away, forcing us to retrace our way till we could find somewhere else to climb. Finally, we crawled over the cliff top, penetrating a forest, the haunt of wild bears. We made our way down to Kurseong after trekking two days and a night. We arrived hungry, covered with mud, with feet blistered and bleeding, but safe and otherwise sound. A Roman Catholic priest who saw our arrival spread the news

to the townsfolk. Nevertheless, the purpose of our visit was achieved."

REWARDING JOURNEY TO SOUTH INDIA

It was decided that Brother Skinner should make a trip to south India and visit the brothers in South Kanara and Travancore. Hendry Carmichael, the circuit overseer, though just recovering from a serious operation, accompanied the branch overseer on this tour. The two brothers left Bombay by coastal steamer and stopped off at Mangalore for a weekend. There they found a group of fourteen interested persons who quite regularly studied *The Watchtower* in Kanarese. None knew English very well and there was no interpreter. Therefore, the public talk was advertised as an English meeting, with Brother Skinner as the speaker. With only one day to advertise the talk, it was amazing to note that ninety persons attended.

At the next place, Cochin, an assembly had been arranged in an effort to start developing this part of the field. Under British rule, Cochin had been a state separate from Travancore, with its own maharajah and system of government, although the people of Cochin State spoke Malayalam, as did those of Travancore. Up to that point in time, however, most of the work in the Malayalam field had been done in southern Travancore State. The opening session at this Cochin assembly had 210 in attendance. Thirty to forty interested persons had come from Travancore. There were 110 Witnesses engaged in the assembly witnessing activity and the eyes of the people of Cochin fairly bulged as they saw twenty to thirty sisters walking around the town with placards advertising the public talk—a thing never seen before in Cochin. It is a city saturated with Roman Catholicism, with a resident bishop. Yet there was a final attendance of 1,022 at the public meeting, making it the largest assembly held in India up to that time. It was gratifying to observe twenty-five persons get baptized and to find a group of five English-speaking men desirous of being formed into a congregation.

APPRAISING THE INCREASE

The spreading of missionaries through the country was a stabilizing force and brought confidence to the local Indian brothers, as they unitedly worked together.

At Calcutta a number of Bible studies had been started with Hindus. Could this be a breakthrough in the Hindu field? Thirty-eight home Bible studies were being conducted among the Bengali Hindus and the

report said: "This is just the beginning." However, along with the hopeful comments were characteristic expressions: "They have studies out of politeness," "to improve their English," "for comparative study, but with the determination that they will never change their religion." One report expressed a general truth revealing the attitude of most Hindus, saying, "There is general antipathy to any revealed religion, and they cannot accept the idea of a ransom."

A questionnaire had been sent out to the brothers in 1950 to see just how many Bible studies were being conducted with those not professing to be Christians. The result showed that in all India 114 home Bible studies were conducted with Hindus, Buddhists and others who were not "Christians." About a hundred had been started, but were discontinued. Thirty-four of these persons were attending our meetings, eleven had shared in field service and two were baptized. In 1951, the answers revealed that there were eighty-three Bible studies, a drop of thirty-one. But thirteen individuals who had not been nominal Christians were participating in the witness work and three were baptized. Consequently, the increase was coming chiefly from those professing Christianity. It had been encouraging to bring fifty-nine new disciples along to dedication and baptism that year, making a peak of 499 Witnesses.

TROUBLE AT POONA

Spreading true Christianity in India was not to the liking of certain religio-political movements, particularly the R. S. S. or the Rashtriya Seva Sangh (Servants of the Country), known throughout the land as the group who assassinated Mohandas K. Gandhi in 1948. In October 1951, they tried to create trouble during a circuit assembly at Poona. On October 14, Brother Skinner was scheduled to give the public talk at the Gokhale Hall in a solidly Hindu locality. But a crowd of anti-Christian rowdies broke up the meeting and the brothers had to leave amid the jeering shouts of "Quit India!" Violence was threatened at the same time. Even the police were unable to restore law and order.

All the brothers met at the Poona Kingdom Hall, where they completed the assembly program. Afterward, Brothers Skinner and Carmichael went to the police station and registered a complaint. Then plans were made to hold another public meeting in the same hall on October 31, but this time with police protection. The brothers organized another advertising campaign

and distributed 10,000 handbills in both the Marathi and English languages. When the time came for the meeting to begin, there were two police officers and about twelve constables present. Brother Skinner had scarcely got through his introduction when trouble broke out again. The police intervened but quickly were outnumbered and soon great crowds of shouting people gathered, so that it appeared that the assembled brothers and interested persons were endangered.

However, an arrangement was made with a neighbor whose rear gate opened onto the hall grounds that, in the event of trouble, he would open the gate and allow the brothers to escape. So, as the police were battling against the tremendous odds at the front, the brothers quietly filed out without observation and all escaped injury. Later, the newspapers gave considerable publicity to the affair, much of which was unfavorable to Jehovah's people. A letter of protest against the infringement of the Witnesses' constitutional rights to freedom of speech and worship was sent by the branch overseer to the minister of home affairs, Government of Bombay, with copies to Prime Minister Nehru and the inspector-general of police, Bombay State.

ANOTHER VISIT AROUSES OPTIMISM

An outstanding event for India occurred when Brothers Knorr and Henschel arrived in January 1952. They parted company at Karachi, Pakistan, Brother Henschel going to Delhi and Calcutta and Brother Knorr to Bombay and south India.

At Madras Brother Knorr met with a group of missionaries. That same day, at 4:00 p.m., fifty-seven brothers gathered together to hear a discourse. At 6:00 p.m., ninety-five came to the public lecture.

The following day, Brothers Knorr and Skinner were on their way to an assembly in Ernakulam, across the water from Cochin. Waiting to greet the travelers were 260 smiling Travancore brothers. "Though we could speak to them only through an interpreter, their theocratic love was as manifest as that found with Jehovah's people anywhere," wrote Brother Knorr. The assembly audience was thrilled with the release of the book "*Let God Be True*" in the Malayalam language. In the evening, the public meeting was attended by 700 persons.

"The next day we caught the plane for Bombay, where I rejoined Brother Henschel and heard his experiences in Delhi and Calcutta," wrote Brother Knorr. At Delhi Brother Henschel found a number of interested

persons, particularly while working from house to house with a local pioneer brother. His first night's talk was greatly appreciated by the brothers and the second day seventy-three came to the public meeting, their largest attendance till that time.

In Calcutta, seventy-five persons packed out the Kingdom Hall for Brother Henschel's visit. The small but growing congregation there was being helped by the five missionaries, Brother and Sister Zavitz, Marjorie Haddrill, Florence Williams and Joyce Larke. Brother Knorr stated: "Artistry House, famed for painting and weaving exhibits, was rented for the public talk and 205 heard the question answered, 'Will Religion Meet the World Crisis?' Here again was an encouraging margin of new interest to further develop in the future."

Interestingly, Brother Knorr also wrote: "One pioneer working in Darjeeling, on the border of Nepal, told of hundreds of sectarian missionaries there who came in from China because of the persecution. Darjeeling is not a very large city, and one wonders what so many missionaries could be doing there. The brother explained that they do not do much. Some of them gather little children together and teach them hymns, for which the children receive promised portions of rice. It is the food that brings the response, and when food is scarce in the land greater numbers come. However, the children learn nothing concerning what the Bible teaches. Other missionaries put on afternoon teas without charge, and when people assemble for the tea and the children are singing, photographs are taken, which the missionaries are fond of sending to America or elsewhere to prove what they are 'accomplishing.' On this basis they ask for more money, thus making the practice a fraud.

"Because the truth shows up such rackets and hypocrisy, these sectarians much resent Jehovah's witnesses and the presence of their missionaries in India. They often try to force the people into rejecting our message by threatening loss of job, health treatment or education for their children. But it quickly becomes plain as to who are the people's true friends. When government changes from time to time place the so-called heathen in control, the pseudo-Christian missionaries frequently pull out to move on to a place where living is easier. Therefore, not living up to the apostolic requirements, . . . a weighty blame must fall upon them for the way in which their false religion has thus failed mankind."

The principal assembly then scheduled for India was in Bombay. It opened on January 14, 1952. Then, in

a private session, the missionaries were urged to learn the language spoken by the majority in each locality.

"Great joy seized this assembly with the release of 'Let God Be True' in Kanarese," wrote Brother Knorr. "A further highlight came in the public meeting. I had received a threatening note marked by Communism's hammer and sickle. The writer referred to a previous disturbance that had interrupted a public meeting in Poona some months earlier. The police were notified, but all went smoothly and a grand attendance of 784 heard the talk. Many asked questions afterward. It must be mentioned that forty-three presented themselves for water immersion."

Incidentally, twenty-nine of the persons baptized at that assembly were Kanarese/Konkani-speaking brothers who had come out of that one community club found by Brothers Karkada, Sr., and Satyanathan back in 1949. During the assembly Brother Knorr spoke to Arthur Kaunds, saying that he would like to see six of these Kanarese/Konkani-speaking brothers move off into their language field as special pioneers. Soon after Kaunds made this known to the brothers, pioneers John Maben and Raphael Louis left Bombay to serve where the need was great. Later, others followed, including Ruzario Lewis. He went off to Coondapur, then to Brahmavar, where he energetically worked to establish congregations.

During the brief interval between Brother Knorr's 1947 and 1952 visits, there had been increase. In 1947 there were but 198 publishers in British India. However, November 1951 found India with a peak of 514. Moreover, there were twenty-three missionaries and eighteen local pioneers serving in India. Understandably, our visitors from the Society's headquarters departed with a feeling of optimism for an intensifying of Kingdom proclamation in this vast land.

MISSIONARIES A SOURCE OF ENCOURAGEMENT

True enough, increase continued during the year 1952 despite religious opposition. Now that Sister Jeffries had left Bombay to work with Marjorie Haddrill in the Calcutta missionary home, Margrit Hoffman's new partner was Nasreen Mall, an Indian pioneer sister.

There in Bandra, Sisters Hoffman and Mall were working in a very poor locality among poverty-stricken people living in huts when they met with some severe opposition from a Roman Catholic priest who had entered a hut where Margrit Hoffman was

discussing the Bible with a Mr. William Parmar. The priest completely lost his temper, snatched some booklets from Sister Hoffman's hand and tried to kick her. He tore the booklets to pieces and threatened violence, saying that these people were "his flock." Neighbors quickly gathered around and children were induced to abuse the sister whenever she went near the place again. But Margrit Hoffman persisted and the man in whose hut this scene took place became a regular publisher of the Kingdom. Brother William Parmar had the courage to stand firm for what was right. Seven Kingdom publishers from that little group of huts eventually rejoiced in their liberty from their Roman Catholic "prison house."

Delhi, the capital of India, became a new location for a missionary home. In early 1952 Canadian brothers Bernard Funk and Peter Dotchuk landed in India from Gilead School and were soon sent off to the capital. The Society transferred Brothers George Singh and Arthur Sturgeon from Madras to join them in working with the small, growing congregation there.

It did not take long for the new missionaries to learn what they were up against with the non-Christian population. For instance, to Bernard Funk, "Hindus appeared elusive and evasive in everything that was brought up for discussion." He also noted a tendency to evade responsibility, as when "a householder referred us to 'the older brother,' then the older brother referred us to the father and the father to the landlord." Moreover, Brother Funk observed that Christendom's churches had taught people to expect religion to provide some material benefits, "so that many pretended to be interested while they really had some other motive at heart." Then, too, he found social customs so directly linked with worship "that a change of religion meant the breaking of most customs, which many could not see themselves doing." However, the missionaries persevered, declaring the Kingdom message and being a source of encouragement to the local Witnesses.

GOOD RESULTS AT BRAHMAVAR

Missionary influence was also a stimulus to the Kingdom work at Brahmavar. On the Konkan coast of India around the Brahmavar area there are numerous estuaries dotted with small islands, on many of which were families interested in the truth. Brother Carmichael reminisced of his activity there in circuit work: "The means of communication among the backwaters was a hollowed-out tree trunk propelled by long poles.

Wherever we spoke to open-air crowds of hundreds, interest was manifested."

Concerning the same circuit visit, Arthur Kaunds wrote: "Around Brahmavar and adjoining villages, studies and interest developed on several river islands. These 'Christians' with Syrian and Roman Catholic backgrounds were learning the truth. We would sit around a kerosine lamp in their mud houses learning and singing Kingdom songs. Among these villages a fair number of the 'Christian' population have become Jehovah's Witnesses, the truth originally spreading to them from their believing relatives from the community club in Bombay."

During that circuit tour of Brahmavar and district, a public talk was arranged at one village in a theater constructed of grass matting. One hundred and thirty persons came to hear the talk, but all got drenched when a rainstorm burst over them. Undaunted, they advertised a repeat meeting for the next day. At that time 300 persons attended and many left their names and addresses for the pioneers to visit them. At a nearby town a public meeting was held, but opposition prevented obtaining a public hall. So an open-air gathering was arranged. The whole town was agog with excitement as advertising was being done, and 150 turned out to hear the speaker. Again several names were turned in and the Kanarese pioneers were given a fine start in their new assignment.

PROBLEMS WITH MISSIONARY ENTRY

From then on difficulties definitely began increasing in getting missionaries into India, particularly American citizens. The Hindu community as a whole resented the presence of "Christian" missionaries. There were always some small sects of Hindus appealing to the government to curtail missionary activities. The year 1953 began to see the development of this movement. Apart from some localized yelling and disturbances, however, it did not affect the work of Jehovah's Witnesses as a whole.

While the government had been induced to investigate the work of some of Christendom's missionaries and even took action against a few for what appeared to be their meddling in political affairs, we were grateful to God that no serious interference was experienced by Jehovah's Witnesses. The public press had been the forum of much argument for and against "Christian" missionary work. Protagonists in the fight against evangelical activity organized public meetings to arouse popular feelings against the work of mis-

sionaries. One newspaper report said: "The president of the extremist Hindu Mahasaba Party told a public meeting that the work of 5,000 missionaries here in India is a threat to the solidarity and integrity of India."

In 1952 there had been some prolonged difficulty in getting a Watch Tower missionary into the country. After a great deal of trouble in obtaining an entry visa, Howard Benesch arrived to marry missionary Molly Thompson in Bangalore. They stayed on in Bangalore, but he was not allowed to remain in India very long. The government refused to extend his residential visa after twelve months. So the Society sent Brother and Sister Benesch to Dacca in East Pakistan to try to develop the Kingdom work there. They were the only Witnesses of Jehovah in East Pakistan.

Some Gilead graduates who were American citizens were assigned to missionary work in India in 1953, but were flatly refused permission to enter the country. From then on, only citizens of the British Commonwealth who had received Gilead training were assigned to India since it also was a member of the Commonwealth.

ALL-MALAYALAM ASSEMBLY

Now that a missionary home had been opened at Ernakulam in Travancore, it was decided to have an all-Malayalam assembly. The site selected was Upputhara, a village away up in the High Range, and the assembly was organized by circuit overseer V. C. Itty. The place was out beyond the tea estates fifteen miles (24 kilometers) from the nearest post office. But in 1953 there was a small congregation of some twenty publishers there. The local brothers made their livelihood from cultivating pepper, ginger and other spices. Brother Skinner was present at that assembly and recalls:

"The brothers had erected a *pandal*, that is, a protective roof made from plaited palm leaves and supported by bamboo poles. The structure had no sides, so that the breeze could waft through and bring some relief from the heat. They rented a portable generator, which provided three electric lamps over the platform and 30-watt loudspeaker equipment. Advertising was done by banners, posters and handbills over a radius of from five to ten miles [8 to 16 kilometers]. The first session opened with an attendance of 283, including many interested persons, and at the public meeting we counted 522, but many more were able to hear from

a distance by means of two loudspeakers placed on trees outside the *pandal*. Unfortunately, a thunderstorm blew up at the time of the public meeting and rain no doubt kept some from attending the meeting. Twenty-seven were immersed in a nearby river.

"One thing that pleased me most was the way in which the two missionaries tackled the Malayalam language. Douglas Fraser gave a talk in English, but with a five-minute introduction in Malayalam. He also concluded in Malayalam. His brother Donald put over a forty-minute demonstration, with the assistance of two local brothers, all in Malayalam."

NEW WORLD SOCIETY ASSEMBLY

The New World Society Assembly of Jehovah's Witnesses was scheduled at New York city in 1953. A wave of excitement rippled among the brothers in India when it was announced that Indian delegates would attend. What a delight it was for Brother A. J. Joseph to have had his youngest daughter, Gracie, attend Gilead School along with her Indian classmate Nasreen Mall. Little did they realize that they would be bringing to their native land a good number of other missionaries. Among delegates from India attending the famous international assembly in New York in 1953 was Brother A. J. Joseph. Later, the delegates shared with the brothers in India the good things they had heard, doing so at an "echo" assembly in Bombay. There were 358 brothers present at the Bombay gathering and forty-eight persons got baptized. A final crowd of 707 came to hear the public talk "After Armageddon-God's New World."

BASIS FOR EXPANSION

Ground was laid for further expansion in India just after this assembly because of more Gilead graduates arriving along with Sisters Gracie Joseph and Nasreen Mall. A second missionary home was furnished at Trichur in Travancore. There the missionary family was assigned to the Malayalam-speaking field, with Sister Joseph as their language instructor.

Farther north, at Ahmednagar, Brother Cotterill was joined by a new missionary, Percy Gosden from Australia. There they worked the Marathi-speaking field together. Still farther north, in the plains of the Sutlej River in east Punjab, another missionary home was obtained at Jullunder. Five missionaries were assigned there, including Nasreen Mall, who could now

work in her own language-speaking area of Urdu. Thus, thirteen more Gilead graduates had arrived in India, swelling the figure of these well-trained workers to thirty-one.

A SIKH ACCEPTS THE TRUTH

About this time, Samuel Waller of Bombay was witnessing on the street, advertising a public lecture, when a young man of the Sikh religion stopped to take a handbill. Imagine the surprise of the brothers when this turbaned Sikh walked into the Kingdom Hall to hear the talk. His name was Harjit Singh Dadyala. He agreed to a Bible study using the book "Let God Be True."

In the Sikh religion all the men let their hair grow long and they never shave. They coil their long hair, of which they are very proud, into a ball on top of their heads and cover it with a turban. So, it caused further amazement to the brothers when this Sikh gentleman walked into their Kingdom Hall in Bombay one day with his hair cut and brushed in Western style and his chin shaved clean. Clearly, he was humble enough to be taught and was not afraid to follow the path of truth. It was not easy for Harjit Singh Dadyala to make a dedication to Jehovah and get baptized. Twice he was turned away from his father's house, was beaten and was threatened with death if he did not renounce Christianity. Later, he applied for pioneer enrollment. Brother Dadyala gradually progressed to the point that he was given the opportunity of receiving Gilead training.

GOOD WORK BY INDIAN WITNESSES

Indian brothers were doing a fine work throughout the field. In Delhi, elderly Brother Addison was employed in a central government office where he witnessed to his staff while waiting for the bus each day. This led to sarcastic remarks from many, but to investigation by others. Soon a Hindu began to study the Bible and attended some meetings. Quickly, he enrolled in the Theocratic School and began engaging regularly in the field service. He was baptized at a circuit assembly in Jullunder. This new brother, R. P. Nigam, influenced his Hindu nephew, I. P. Nigam, to study the Bible and he, too, began to attend the meetings regularly.

In south India there was also a surge forward in spreading true Christianity to non-Christians. Young Brother Eric Falcon, who was operating a farm on the southern outskirts of Bangalore, began introducing the

truth to his farm workers. Falcon's farm laborers were mostly illiterate. Their mother tongue was Telugu. Brother Falcon knew that language and was able to tell them about the true God Jehovah and His Son, Jesus Christ. There must have been about a hundred workers on the farm, with their families. Eventually, about twenty of these laborers dedicated themselves to Jehovah and got baptized. In spite of being illiterate, they went to neighboring villages on weekends to share with others what they had learned about Christ and God's Kingdom.

TROUBLE AGAIN AT POONA

At Memorial time, 1954, trouble arose once more at Poona. Richard Cotterill, who was working as a missionary at Ahmednagar, was assigned to travel to Poona and handle the Memorial arrangements there. The small group celebrated it on Saturday, and Cotterill stayed to give a public talk the next day. He tells what happened:

"We had just had the *Watchtower* study when a large crowd of Marathi-speaking Hindus, headed by one of their leaders who had broken up the previous meetings, came in just before the talk began. After about the first sentence, they clamored, 'Speak in Marathi! Speak in Marathi!' They were reminded that the talk was advertised to be given in English, that we arranged for talks in Marathi and had given these in Poona many times. But they were out for trouble. We tried to move into the hotel hall, as we were outside in the garden. But they prevented us from giving the talk there. Then they had the police take Sisters Mulgrove and Newland and me to the police station. One of their leaders stood on a raised platform . . . and chanted, 'We love you Mister Skinner.' Then came the chorus, 'But get out of India.' 'We love you Mister Cotterill'—then the chorus, 'But get out of India.' Later we heard that people in the cantonment area of Poona were told not to take literature from Jehovah's Witnesses."

Not long after this incident, Brothers Cotterill and Percy Gosden were transferred from Ahmednagar to Poona. The move seemed practical, as Poona was a larger and more cosmopolitan area. Some interest in the truth was being shown by a number of Marathi-speaking families in Poona and it was possible for the two missionaries to build up the small congregation there. To aid and encourage them in their activity, the Marathi edition of "*Let God Be True*" was made available by the Society that year.

OPPOSITION UNAVALING

Due to the fine examples of the missionaries, the special pioneer work among the local brothers continued to expand. Ruzario J. Lewis, one of the Konkani/Kanarese-speaking brothers, became a special pioneer and was working in his original native district on the Konkani coast around Brahmavar. His energetic activities did not escape the notice of the local Catholic religious leaders who incited their members to oppose his work. On one occasion, they even burned his little canoe. In it Brother Lewis had traveled while witnessing along the backwaters of Brahmavar. Nevertheless, he stuck to his assignment and honest-hearted ones responded. For instance, the Catholic clergy and leaders tried to impose a ban on his activities, endeavoring to have him sent away from the area. But Brother Lewis appealed to the local village head, called the Patel. The Patel called a meeting of the Catholics and Lewis, to hear both sides. After hearing Brother Lewis' Biblical explanation of his God-appointed work, even though the village head was a Hindu, he announced that Lewis could stay and continue with his preaching activities.

This did not stop the Catholics, however. They set out to have Brother Lewis killed. One night, as he was returning home after spending the day in field service, he was walking along the jungle path in the dark. As he was approaching a pond, a bully jumped at him to push him in the pond and drown him. They struggled together on the edge of the water and, providentially, someone came along, whereupon the assailant broke away and fled. Thereafter, Brother Lewis always planned different routes in traveling to and from his territory.

At one village, an interested person's ten-day-old baby died. Among these villagers, one of the most common excuses for not taking an interest in the truth centered around the question, "Who will bury me when I die?" The death of this baby caused speculation there as to what Jehovah's Witnesses would do about it.

The local Catholic Church would not allow the baby to be buried in its cemetery. So, Ruzario Lewis got busy. After approaching the local authorities, he was granted a plot of ground so that Jehovah's Witnesses could have their own cemetery. Brother Lewis gave such a fine sermon at the burial that hundreds of people got to hear about it and much interest was aroused. Incidentally, during a twenty-two-year period beginning in 1954, Ruzario Lewis aided ninety-four persons to become dedicated publishers of God's kingdom.

COPING WITH RESTRICTIONS

The book *What Has Religion Done for Mankind?* was highly appropriate for the peoples of Asia, as it contained many important truths concerning Buddhism, Mohammedanism and Hinduism. However, some people did not like what it said about these non-Christian religions. So in 1955 the Indian government prohibited the public distribution of this book, though allowing the brothers to possess their own personal copies. They could study this publication together and use what they learned in their field service.

Restrictions were being placed on foreign missionaries as a whole, with a view to limiting missionary activity to purely social, educational or medical work. A government committee was formed to inquire into the activities of Christian missions. In 1955 a copy of the booklet *Christendom or Christianity—Which One Is "the Light of the World"?* was sent to the chairman of this committee. He acknowledged receipt of the booklet and replied: "As Christendom is different from Christianity (as your booklet states) so is Christianity different from Jesus the Son of God. It appears to me that the human mind has outlived the institutional type of religion (of temple, church and mosque), and is seeking for new light so that man will meet man under the vast canopy of heaven with the truth as his scripture and heart animated by loving kindness." The writer was a Hindu and his statement probably reflects the general thought of the average educated Hindu. Many never enter their Hindu temples. They claim to be seekers after truth, but they rely on the philosophies of men.—Col. 2:8.

ADJUSTMENTS AMONG THE MISSIONARIES

Now a new missionary center sprang up at Ahmadabad in Gujarat. Outside of Bombay City, this was about the start in opening up the Gujarati-speaking field. Ahmadabad is a city noted for being a meeting place of Hindu, Mohammedan and Jain architecture. It had developed into a cotton- and silk-manufacturing city, where such things as lace, jewelry and wood carvings also are produced. In time, a number of Gujarati-speaking families from among the professing Christians there accepted the truth.

Brother Cotterill was now appointed to circuit work and his activity took him from virtually one end of India to the other. He traveled to the missionary homes in Travancore, Bangalore and Madras, then up to Calcutta and on to Darjeeling and Kalimpong. In 1955, at Darjeeling, the starting point for Himalayan

mountain climbing, Cotterill met Sherpa guide Tenzing Norgay, the man who was the first to reach Everest's summit with Sir Edmund Hillary. Brother Cotterill witnessed to Tenzing, talking about living forever and enjoying Jehovah's lovely mountains under perfect conditions. Tenzing responded in a friendly way and promised to read the booklet *Basis for Belief in a New World*.

Various circumstances developed that left vacancies in some of the missionary homes. For instance, Nasreen Mall, then assigned to Kanpur (Cawnpore), became very ill and had to undergo a serious surgical operation, from which she never recovered. It was a blow to the missionary field when Nasreen Mall died.

THE PROBLEM OF GETTING ADJUSTED

In July 1955, at Yankee Stadium, New York city, the twenty-fifth class of Gilead School was graduated. Among the graduates was Mammoottil Aprem Cheria, formerly of Bombay Bethel, who had also pioneered down in Travancore. He and others from that class were assigned to India.

On November 17, 1955, when two of the missionaries, June Riddell and Brenda Stafford, arrived in Bombay, there were riots in the streets, with shooting and burning of buses. This, of course, did not lessen the problem of getting adjusted to new circumstances. Sister Riddell (now Mrs. June Pope) said this of her early impressions: "After a long sea journey, when the ship finally berthed and we stepped ashore, the heat seemed to envelop us like a blanket. Suddenly we caught sight of a beautiful lady, attired in what struck me as the most graceful dress I had ever seen. Yes, it was the sari. The lady looked like an Indian princess. She was beckoning to us and, as we approached to speak to her, she identified herself as Sister Agnes Kamiani. As we sped along in her car, she told us that her husband, in the truth, was formerly a Hindu. He was a film actor, a comedian, but now he was going to be entertained by our reaction to the things new to us. . . .

"In the night jackals howled, and we quickly closed all the windows imagining that there might be tigers also. During that first week, a robbery occurred at the Kamiani home. The robbery plus the riots added to a growing sense of desolation.

"Then, too, the poverty, disease, heat and, outstandingly, the philosophical Hindu mentality, made me feel increasingly aware of the fact that if I were to endure this assignment in India, it could be only

through Jehovah's spirit. He has proved to be a refuge at all times, always manifesting his continued concern for those serving him. It has been fully worth while to give the witness in this land. I feel it is a privilege. There are lovable people here, as in all other lands, and to have a small share in helping someone to serve Jehovah has more than made up for any lack experienced."

Sisters Stafford and Riddell were assigned to Kanpur to join Sisters Moss and Haddrill. As they set off on their 837-mile (1,347-kilometer) train journey, they were so nervous that they locked all doors and windows. Sister Stafford (now Brenda Norris) tells of this embarrassing incident en route: "When the train pulled into Jhansi Junction and eased to a stop, June and I decided that we would buy a few bananas from a vendor on the platform. So I bravely alighted from the train and was in the process of getting the bananas when suddenly the train started moving off with some speed. I quickly ran after the train, but the faster I ran the faster the train seemed to move. June was waving frantically from the train window, urging me on and on. Then just as unexpectedly as it had started, the train stopped. It was being shunted onto another track. What a wave of relief swept over me to realize that I was not to be left behind in a strange land after all! But what embarrassment when I had to retrace my steps, head down, past all the people who had stared at me in amazement as I ran down the platform!"

MISSION TO MANGALORE

The Society had arranged for new missionaries Christiansen and Norris to open up the Kingdom work in the Kanarese-speaking field with its headquarters at Mangalore. They, too, would have some problems getting adjusted. Hendry Carmichael, who had very recently married a local Anglo-Nepalese sister, Joyce Webber, was assigned to take the two new missionaries down to Mangalore, find a suitable home and establish them in their assignment. Brother Carmichael said: "I'll never forget their looks of fright and anxiety when we encountered so many Mangalorian people suffering from that dreaded disease elephantiasis. One out of every four persons is said to suffer from the disease in that city. However, they were reassured when I informed them how they could keep clear from the disease by sleeping under a mosquito net."

Two weeks were spent searching for and furnishing a house in Mangalore. In the meantime, the three

brothers stayed at a hotel. 'During those two weeks we walked around in a daze,' Brother Norris later admitted. 'The time was used getting accustomed to the strange surroundings and unusual sights. That first case of elephantiasis was the worst that I ever saw. We saw this case every day for two weeks because the sufferer was a Hindu Brahmin beggar who came to our hotel room daily begging for money. We learned from the start not to entertain beggars.'

'At our first meal in Mangalore, the waiter simply wore a dirty loincloth with a few strings around his shoulder to indicate that he was a Brahmin. He placed three large banana leaves on the rough wooden table and threw water across them. With this we were supposed to wash the leaves. Next he brought a great helping of boiled white rice and placed it in the center of our banana "plates." Then from various containers he spooned out blobs of different curried vegetables, but we did not know one from the other. They were all so hot with spices! There was no cutlery, so we dug in with our fingers. Soon, with eyes watering, noses running and tongues burning, Brother Christiansen and I looked at each other and wondered what we were eating.'

Despite the problems of adjustment, however, the missionaries persevered. Brother Norris wrote: "We settled into our assignment where we worked along with a congregation of about thirty Kanarese-speaking publishers and two special pioneers, Harsha Karkada, Jr., and Raphael Louis. Harsha Karkada, Jr., taught us the Kanarese language. Soon I started a Bible study with a Mrs. Soans, who knew no English. Every Friday we sat together slowly going through the Kanarese book 'Let God Be True.' It was a great help to me in learning the language and when it came time to be transferred to another assignment, Mrs. Soans had started attending the meetings. We cultivated a genuine love for the Kanarese brothers."

PROGRESS IN THE TAMIL FIELD

A great stride forward in developing the Kingdom work among the Tamil-speaking people of India and the world was taken in 1956 when the Society began to print monthly *The Watchtower* in the Tamil language. This was now the fourth Indian vernacular edition of *The Watchtower*. The others were Malayalam, printed since 1927, Urdu since 1953 and Kanarese since 1954.

The big problem of obtaining capable and reliable translators always remained. For the Tamil edition,

there was a widowed sister in Madras with two small children to support. To earn a livelihood, Lily Arthur was a teacher. The Society appointed her as a special pioneer. Sister Arthur could then devote her full time to translation service and actual pioneer work in Madras City. Lily Arthur persevered in her worship of Jehovah and developed into a fine, reliable worker for God's people. Her daughter Rathna was brought up in the "mental-regulating of Jehovah," became a special pioneer and married special pioneer Richard Gabriel. The three of them then cooperated in the Society's publication work in Tamil and in pioneering at Madras. —Eph. 6:4.

Sister Lily Arthur says this about the progress of the Tamil-speaking brothers over the years from about 1956: "When we first started in our preaching work we had no literature in our mother tongue. We found it very hard to present the Kingdom message in Tamil. When doing the witness work in Tamil we passed over the houses that knew only Tamil because we were still filled with Christendom's vocabulary. I myself, being a clergyman's daughter, was full of it. We had to strip off completely our old vocabulary and learn the new theocratic one before we could start explaining the pure word of truth to the Tamil people. *The Watchtower* in Tamil has helped all of us Tamil brothers to do so. Over the years, I have had the privilege of observing the brothers gradually build up a new vocabulary with the help of *The Watchtower* and begin giving an effective witness with freeness of speech. As a result of this, we have seen an increase in the number of Tamil brothers as evidence of Jehovah's blessing."

A TIME OF CHANGE

The new Republic of India felt the need to make adjustments within its borders. So, a great plan of state reorganization went into effect in 1956. Many of the former divisions were readjusted, perhaps some small divisions were combined and enlarged, other large divisions were reduced and some names were changed. The chief determining factor in reorganizing the states was language. For example, the two former states of Travancore and Cochin both used the Malayalam language. So, those two states, plus the Malayalam-speaking section of Madras State, were combined under the new name of Kerala. Certain sections of Madras State where Kanarese was spoken were severed from that state and merged with Mysore State, in which the predominant language was Kanarese.

This aroused resentment among certain sections of the people, particularly at the borders where these changes were mostly felt. Resentment erupted into violent unrest and shootings and this was one of the causes of the riots in Bombay at this time. Bombay City was allocated to Maharashtra State, which the Gujarati-speaking people very much resented. They manifested their anger by violent riots in the streets of Bombay. Eventually, however, conditions became settled and the people have grown accustomed to the new state setup.

In the new state of Kerala, the Roman Catholic community was a fruitful field for our publishers. Brother K. T. Varghese contacted a young man by the name of Mr. Joseph in Trivandrum. He began to take a firm stand for the truth, although not without opposition from his family. His parents wanted him to be educated for the Roman Catholic priesthood and sent him to a Catholic institution in Portuguese Goa. Due to poor health, Mr. Joseph returned to Trivandrum, where he got a job in an office where Brother K. T. Varghese worked. Brother Varghese tactfully talked to this twenty-one-year-old man about the Bible and kindly answered his many objections, as he believed the Roman Catholic Church alone taught the truth. When his questions were answered Biblically, he agreed to a home Bible study. Soon he was convinced that he was really learning the truth and could see the errors of Catholic doctrine. Mr. Joseph formerly was a member of the "Legion of St. Mary" at Trivandrum, and this organization tried in vain to break his integrity to Jehovah. He soon got baptized.

AN ENCOURAGING VISIT

During 1956, India enjoyed a visit of a representative from Brooklyn Bethel, F. W. Franz. He rounded the world on a service tour and his trip included India. After spending eight hours of anxious waiting in quarantine in Pakistan, Brother Franz was at last in position to keep his appointments within the next nine days without any delays. It was a big surprise when Brother Franz called on Stephen Smith in New Delhi, in midmorning of Monday, December 24. The missionaries and local brothers at Delhi had arranged to meet him at Palam airport at 6:40 that evening and here he was already in town, with the majority of brothers unaware of it! So, the process was reversed. Brother Franz went to the Palam airport to meet our Indian brothers there. It was a very pleasant surprise when he came in the car of an

interested person and met the welcoming crowd. In the usual Indian fashion, a sister of tender years garlanded him about the neck with a sweet-smelling wreath of roses and chrysanthemums, as a traditional welcome to this great subcontinent.

The next day was "Christmas." In India the Hindus, along with the nominal Christians, make the most of December 25, sending cards to one another and getting the so-called Christmas spirit. The brothers in Delhi took advantage of the holiday to engage in magazine activity. In all, twenty-eight brothers and sisters participated in field service that morning, and Brothers Franz and Smith took turns witnessing at the houses while working together.

The brothers then assembled in the Corporation Public Works Department Assembly Hall. At 4:00 p.m., after a fine dinner, an audience of eighty-five heard Brother Franz speak on the subject "New World Peace in Our Time—Why?" Present were Hindus, Sikhs, Jains, Mohammedans and professed Christians. After the talk, the speaker mixed freely with the audience and was happy to discuss in detail matters in which they were interested.

It was only a one-day assembly. So the following day Brother Franz was taken to see some of Delhi's famous sights. On display at the modern temple called Birla Mandir were such Hindu deities as Brahma, Vishnu, Shiva and the goddess Durga. Painted on the right side of the main entrance in Sanskrit, Hindi and English were the words, "He who is known as Vishnu is verily Rudra, and he who is Rudra is Brahma, one entity functioning as three gods, that is, Rudra, Vishnu and Brahma." How amazingly like the Trinity creed of Christendom!

Brother Franz next went to Calcutta, where a two-day assembly had been planned. Two hundred posters and 5,000 handbills were used in advertising the assembly. The two-day assembly program allowed for one morning of field-service activity and also for a Bengali session. Brother Franz then spoke to sixty-nine Bengali-speaking brothers through an interpreter. He emphasized the need not to listen to those who speak against Jehovah's organization and its theocratic ways of preaching. An appeal was made to do pioneer work in the Kingdom proclamation.

On the assembly's second day, ten candidates presented themselves for baptism—three Bengalis, three Hindustanis, one Bihari and three Anglo-Indians. That evening the conventioners were very happy when the Artistry House was filled with the biggest crowd yet for Calcutta, and 261 listened attentively to the talk

"New World Peace in Our Time—Why?" For the final session, 135 stayed to enjoy the remarks of Brother Franz, as he showed the necessity of staying in the organization by cleanness, obedience and faithfulness. The next morning, forty-nine brothers went out to Dum Dum airport to see Brother Franz depart by plane for Rangoon, Burma.

ANOTHER VISITOR UPBUILDS US

While F. W. Franz was at Delhi and Calcutta, Brother N. H. Knorr was visiting Bombay. The finest auditorium in the city, the Sir Cowasji Jehangir Hall, had already been booked by the Railroad Passengers Association for a conference. But the Association's secretary agreed to change their conference date so that we could use the hall while Brother Knorr was in Bombay. The only charge to us was the cost of postage to notify their members that the third day of their conference had been canceled.

Excellent advertising was carried on for weeks prior to the assembly, and the brothers felt very well rewarded, because 1,080 packed out the auditorium—the biggest public audience at one of our assemblies in India to that time. The subject was "Peace in Our Time—Why?"

Brother Knorr said this about his visit to India in 1956: "It was . . . necessary for Brother Skinner and me to travel to different parts of Bombay itself in trying to find a better location where we can construct a Kingdom Hall, a branch office and a small printing establishment to take care of our work. . . . Now it appears that soon we shall have a good location and be ready to construct our own quarters and move from our present place on Love Lane. . . . When this was announced at the closing session of the convention, the brothers became tremendously enthusiastic, happy to realize that something new would be built for India, for this was another evidence of the expanding activity in this great land of many millions of people. . . ."

"The brothers in India were delighted that they were able to operate their own cafeteria, India's first; and they did very well. The brothers at the branch would get up early and go down to the hall to get things started for the feeding of the crowds."

SPIRITUAL PROVISIONS INCREASE

In 1957 the first issue of *The Watchtower* in Bengali came off the press. From then on the brothers of

the Bengali region, in cities like Calcutta and in the outlying towns of Kanchapara and district, could receive a regular supply of material both for their spiritual sustenance and their disciple-making work.

During 1957 the Society was producing 2,100 copies of each issue of the Tamil *Watchtower*, mailing some of them to Ceylon, Burma, Singapore, Fiji, Mauritius, South Africa and Surinam. However, arrangements then were made to print the Tamil edition of *The Watchtower* from type rather than duplicating it.

INDIAN PIONEERS STICK TO THEIR WORK

Consider now the work that the Indian pioneers were doing. A rare incident occurred when an isolated pioneer got a Hindu man to study the Bible. The interested Hindu had a brother who was a *sanyasi* (a Hindu ascetic) who had visited almost every place of pilgrimage in India. He came to live for a while with his brother and was surprised to find him studying the Scriptures. He, too, started reading the Bible. This prompted much discussion with both the brother and the pioneer. "Now," wrote the pioneer, "to our astonishment, the long, dirty, matted hair and beard, which had not taken the perfume of oil or cream for many years, had disappeared. He . . . attended the 'Watchtower' study along with his brother."

DIVINE WILL ASSEMBLIES

Twenty-one delegates from India attended the Divine Will International Assembly of Jehovah's Witnesses at New York city in 1958. Four of the Gilead students who graduated there were Noel Hills, Gerald Seddon, Alice Itty and Sarah Matthew, all from India.

India's own Divine Will Assembly was held at Bombay, October 27-30, 1958. The Witnesses there got busy searching for accommodations for the brothers coming from all over India. Jehovah's blessing was evident in that an unoccupied palatial residence of one of India's former maharajahs was obtained. In it sixty-five brothers, using their own bedding, slept on the marble floors. A Muslim charitable organization made available two whole floors of a recently built four-story hostel, which had space for some fifty brothers.

The assembly sessions were in seven languages. At the public talk "God's Kingdom Rules—Is the World's End Near?" a total of 1,009 filled the auditorium, much to our delight. Also, during this assembly forty-five new brothers and sisters symbolized their dedication to Jehovah by getting baptized in water.

OVER A THOUSAND PREACHERS!

By that time there were forty Gilead graduates working in India in various assignments. They, in association with their brothers here, had worked industriously, and the year 1958 brought great joy to all. The publisher figure went over the 1,000 mark for the first time in India's history! Our monthly average of publishers for 1958 was actually 1,091. It had taken *fifty-three years* to reach the first thousand Kingdom publishers.

Now with more than a thousand publishers spread over India, plus another thousand showing interest, as indicated by the 1958 Memorial attendance, there was a need to strengthen the district and circuit work in this country. This, in turn, would strengthen the organization as a whole.

At about this time Sister Pope was studying the Bible with a Mrs. K. Peters, a doctor's wife who was a schoolteacher for the Seventh-day Adventist sect. Once convinced of the truth, even a visit from one of her leading European 'pastors' failed to turn her aside. After this encounter, he remarked to Sister Pope: "You are taking away one of the best Indian workers." Indeed, Sister Peters became an extremely zealous Witness. Some of her advanced academic qualifications were put to good use in translating the Society's publications into Hindi.

As the increase came to India, all kinds of persons were responding to God's message, and, in many cases, it took a long time to clean up from customs of this system of things. Some just could not make the needed transformation and others reverted to their old ways. Since the propriety of disfellowshipping had been made clear in 1952, the number of cases had not been so noticeable among Witnesses in India. But during 1959, with fourteen persons disfellowshipped in one year, the need for keeping Jehovah's organization clean and pure was forcibly brought to the attention of the branch office. Up to that time, eighty-one persons had been disfellowshipped. This, however, paved the way for a stronger organization.

CIRCUMSTANCES REQUIRING IMPROVEMENT

There had been no uniform methods in pursuing the district and circuit work. For example, circuit assemblies were held only when convenient. The congregations were not being visited regularly by the circuit overseers. Visits could be for two or three days and consisted primarily of special meetings, with the circuit overseer giving many long talks. But the

circuit overseer's visit was not viewed as a time for increased field-service activity.

Regarding conditions at that time, Hadyn Sanderson, in his traveling assignment, reported that in one congregation in Kerala there were more than a hundred persons, most of whom were baptized and were attending the meetings regularly. However, only sixteen were reporting as publishers. If asked, "Are you a Russellite?" most would answer "Yes." Brothers would attend the meetings according to the sun's position in the sky. There was no such thing as starting a meeting at a given time. In some congregations, a bell would be rung for five minutes before starting time; then the meeting would not begin until all the brothers had arrived. Brothers would sit on one side of the meeting hall and their wives and sisters on the other, according to their local religious custom. So families would not sit together in their meetings.

Brother Sanderson also reported that circuit assemblies were enjoyed greatly, but not much attention was given to the program. Brothers had a custom of grouping together on the platform after the sessions and singing Bible themes set to popular film music. Chairmen at the public talks always gave long introductions. One brother spoke for twenty minutes before he introduced the speaker.

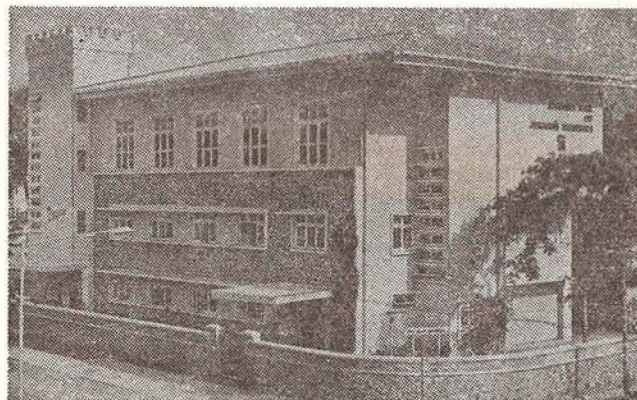
As Brother Sanderson traveled in the district work, not only were Bible principles taught, but details on organization were emphasized. Circuit overseers were trained, and then other overseers were aided. Willingness was there, but not know-how. Regular visits to congregations were scheduled, plus systematic visits to the circuits. Now for the first time, circuits were planned in such a way that each could have an assembly every six months.

Beginning with December 1959, there were eight circuits in India. The travels of Brother and Sister Sanderson were arduous. He said: "We had our trunks in the Madras missionary home, but no accommodation. We would pick up what was needed for the next six months as we passed through the city. On Sunday we were serving an assembly in Bangalore and on the Tuesday following we were scheduled to be in Darjeeling, a distance of 1,665 miles [2,679 kilometers], and it involved five train changes on the way there." The perimeter of the one district at that time ran from Trivandrum through Bombay and Ahmadabad, across to Delhi, Darjeeling and Calcutta and then down to Madras and back again by way of Bangalore to Trivandrum—about 4,000 miles (6,437 kilometers).

A NEW BRANCH BUILDING

In the meantime, there were significant developments in Bombay. The growing number of Witnesses in India called for a new branch building to provide for improved facilities to aid the brothers in the field. Thus, in November 1959, a contract was signed to erect a building in the pleasant residential area of Santa Cruz West, thirteen miles (20.9 kilometers) north of Bombay's center. The plot of land itself measured 125 feet by about 90 feet (38 by 27 meters). The contractors got busy on construction work on November 2, 1959. Considerable difficulty was encountered in obtaining cement. Supplies were controlled and rationed. Although the Society was able to get all the cement required, this was accomplished only through a slow process involving various formalities.

During the next twelve months the building took shape. It was a two-story structure of concrete frame, with brick filling. The entire front was faced with stonework, which added beauty and dignity to the building. At one end was a main entrance flanked with gray marble panels, and on each side of the steps were built-in boxes for flowers. The entrance lobby also formed a reception room, and this was beautified by a panel of deep-etched glass portraying the paradise earth. On the ground floor were the dining room, kitchen, general storage facilities and the branch of-



Branch office in Bombay

fice. The structure also included six bedrooms and a spacious well-lighted Kingdom Hall that accommodated 150 persons. Up on the terrace roof was adequate space for open-air meetings. The whole building was enclosed in a garden of paradisaic beauty.

We moved into the office in November 1960, just twelve months after construction began. The new branch building was dedicated to Jehovah the next month, December, when zone overseer G. D. King visited India. Brother Skinner, one of the speakers, sketched the early beginnings of the Kingdom work in India and its growth until that time, relating this to the prophecy of Zechariah 8:23. In the dedication talk, Brother King expressed gratitude to Jehovah, the Giver of this fine new building, which was to be exclusively devoted to the doing of His will.

REACHING MANY LANGUAGE GROUPS

A pioneer relates how the brothers often had to overcome language problems. Most people know that India is a land of many languages, but it sometimes is difficult to convey a clear idea of what the problem really means. This pioneer found much interest among a group of Tamil-speaking Catholics in a town where that language is not normally spoken. The pioneer's mother tongue was Kanarese, but he knew English also. To get over the difficulty of conducting Bible studies with these Tamilians, twice a month the pioneer took along a local man who knew both Tamil and English and they cooperated as a home Bible study was conducted with the aid of an English book. One of the sisters wrote: "Oh, you should have been at our study last Tuesday! Twelve of us were there: Kanarese, Marathi and English-speaking people. One brother explained what was said to the Kanarese folk, another brother said the same to the Malayalis and I spoke in Hindustani for the Maharashtrians. It was such a happy group!"

As the brothers developed skills in the disciple-making work, increased supplies of literature were needed, particularly in the Indian vernacular languages. Thus in 1960 the Society began publishing *Awake!* in Malayalam—a breakthrough for that journal in an Indian language. In 1961, *Awake!* was published in Tamil at Madras. By that time, the Society was providing *The Watchtower* in six vernacular languages—Malayalam, Kanarese, Tamil, Urdu, Marathi and Bengali. Other Indian vernacular publications (books and/or booklets) provided over the three-year period of 1959-1961

were distributed in nine languages. These tongues were Bengali, Gujarati, Hindi, Kanarese, Marathi, Telugu, Tamil, Malayalam and Urdu. Thus the Society made a genuine effort to stimulate incentive to reach the peoples of India with the Kingdom message.

For some fifty-five years, Brother A. J. Joseph had been the Society's chief translator in the Malayalam language, but in recent years he was becoming weaker with old age. Brother Joseph's health gradually failed until he was unable to continue with his translation work and so he was relieved of this responsibility at the age of seventy-seven in 1961.

KINGDOM MINISTRY SCHOOL AN AID

The official government census of 1961 revealed India's population to be more than 439,000,000, and of this number only 24 percent were considered literate. We then had a ratio of one Witness to every 303,129 inhabitants. Furthermore, 97 percent of India's people lived in unassigned territory. This meant that Jehovah's Witnesses in India were preaching among 4,392,347 people or only 3 percent of the inhabitants! Assuredly, 'the workers were few.'—Luke 10:2.

Indeed, a vigorous training work was required to equip the brothers still further to make their efforts count and to improve the quality of their preaching work. To this end, the Society introduced the Kingdom Ministry School to India in December 1961. The first class of twenty-five English-speaking students was made up of circuit overseers, special pioneers, missionaries and congregational overseers. By living and working at the Bombay Bethel, the students saw something of branch organization. It was an experience that they appreciated.

The graduation of the second class of Kingdom Ministry School was particularly impressive, as some of the students were handed new assignments to places far away from their hometowns. New territories now began to be opened up. Brothers M. A. Cheria, M. C. Joseph and P. J. Matthew were sent as special pioneers as far away as Shillong in Assam, some 2,500 miles (4,023 kilometers) from Bombay.

These three brothers obtained well over 200 subscriptions during their first two months at Shillong. It was not long, of course, before the religious leaders got alarmed. On one occasion a Roman Catholic priest from a local seminary, along with some of his students, sought an interview with Brothers Cheria, Joseph and Matthew, and this was arranged. The first problem

that troubled the priest was the Trinity doctrine. From all accounts, the brothers certainly won out in the discussion, for two days later one of the students met P. J. Matthew and threatened to beat him up, saying, "You puzzled our 'father' and he is our professor." Numerous warnings against Jehovah's Witnesses then were issued from the church pulpits. In spite of this, however, many good Bible studies were started.

At the beginning of 1963, and over a period of twelve months or so, sixty-eight students benefited from the second round of the Kingdom Ministry School in India. They were divided about evenly into three different language groups—Kannarese, English and Malayalam. Since Brother R. J. Masilamani spoke five Indian languages, he was able to instruct the three classes. The Malayalam class gathered in the state of Kerala, and the other two at the Bombay Bethel.

A ZONE VISIT PROMOTES PROGRESS

The annual visits of the zone overseers brought the Indian field and branch into more definite unity with the Watch Tower Society's world headquarters at New York. In the role of zone overseer, M. G. Henschel now was coming to India from Middle Eastern countries by way of the mountainous land of Afghanistan. On February 3, 1962, Brother Henschel landed at Santa Cruz Airport, Bombay, for his visit to the branch here.

Brothers from all over India came to Bombay for the district assembly arranged to coincide with Brother Henschel's visit. Those from the villages of Kerala in the south saw a modern city for the first time. Others came from the far north. One family traveled all the way from Nepal in the Himalayas. Their four-day journey started off through snowdrifts and ended up in tropical heat.

During one assembly session, Brother Henschel spoke to 770 conventioners on the importance of taking in Bible knowledge because of the efforts of the Devil to turn God's people away from the Scriptures. He also emphasized the need to work out our own salvation with fear and trembling. (Phil. 2:12) On another occasion, Brother Henschel put on a program of beautiful, colored photographic slides depicting the work of our brothers around the world. It was thrilling to hear how Jehovah is causing his name to be declared in all the earth. This undoubtedly strengthened the determination of all the assembled brothers to stick loyally to Jehovah's earthly organization.

Assembly delegates spoke nine different languages, including English. The auditorium was divided up into

language sections and the English talks were conveyed through loudspeakers to each of these. There translators could pick up the information and translate it into their respective tongues. This assembly was truly another stepping-stone in the advancement of the united organization of Jehovah's people in India.

As a result of Brother Henschel's zone visit, some advantageous adjustments were made. It was believed that having Indian brothers trained in organizational responsibilities at the branch would be beneficial in the event of missionaries leaving the country. There were mounting difficulties in getting and keeping missionaries in India.

COPING WITH PUBLICATION OBSTACLES

However, the growing flock of Jehovah's people in India was not finding things easy, due to the newly developing national government. In an endeavor to promote home products, restrictions were being placed on imports. Because of a recent Government Import Trade Controller's official ruling that Indian vernacular publications could not be imported, an attempt was made to prohibit the import of the Society's English publications. Though they relaxed the ruling on the English publications, the quantity of English imports was greatly restricted. Consequently, from 1962 onward, the Society's branch office was permitted to apply for an import license just once a year and only for English publications.

To offset this obstacle, Brother Knorr authorized the branch to have its own vernacular publications printed in India. In their efforts to do so, the brothers were confronted with another obstacle—obtaining sufficient quantities of newsprint. Imports thereof were also being controlled and it became illegal to buy newsprint without a government permit. The purchase of newsprint was restricted according to the circulation needs of the Society. This posed great problems when we tried to increase the circulation of the magazines. In spite of the need to go through many official formalities, however, the India branch has been able to keep the brothers in the field supplied with vernacular publications.

GETTING STARTED IN GOA

The Portuguese-owned enclave of Goa was a constant 'thorn in the flesh' to India's government. In 1961 the Indian army marched into Goa and ejected the Portuguese rulers. During 1962 the Indian army pulled out, leaving Goa to be administered by a civilian government.

Though efforts were made to get pioneers into Goa, for the first few months no one was permitted to enter without a permit. Even when that restriction was lifted, it was difficult for non-Goans to get in. Nevertheless, the Society succeeded in sending special pioneers Benedict and Gretta Dias to Margao in the Salcete district of Goa. Since Goa was a staunch Roman Catholic stronghold, progress was slow for the first few years. But Brother Ruzario Lewis was able to build up the local interest until it became a progressive congregation.

AID FOR TRAVELING OVERSEERS

Because of India's expansive circuits, a traveling overseer sometimes spent a day journeying between congregations and isolated groups. In some places, these brothers and their wives had to stay with very poor Witnesses who had no facilities to accommodate them. At other places, hotels would supply a room with no bedding. If there was bedding, it had been used, or was bug-infested. So now the Society provided the circuit overseers and their wives with bedding, sheets, pillows, towels, a plastic bucket and washbasin and even soap. These provisions meant that the traveling brothers always had lots of luggage with them on their long train journeys. But this inconvenience was well worth it, since they could take care of their domestic needs and get a good night's rest. This also meant that they could do better in serving their fellow believers.

ON TO THE ANDAMAN AND NICOBAR ISLANDS

Jehovah's people in India have sought all opportunities to get the Kingdom message to the outer reaches of their territory. In the year 1963, Sister Mariamma Enose began sowing seeds of truth in the Andaman Islands at Port Blair and vicinity.

The Andaman and Nicobar Islands form part of a lofty range of submarine mountains that protrude from the waters of the Bay of Bengal and stretch for about 500 miles (805 kilometers) between Burma and Sumatra. The Ten Degree Channel separates the two groups of islands. The Andaman Islands consist of about 239 large and small islands; the Nicobars are nineteen islands in number. The capital is Port Blair, situated on South Andaman.

Most of the 115,133 inhabitants of the Andaman and Nicobar Islands originate from India and earn their livelihood from the *padouk* tree and teak-lumber in-

dustry, plus the cultivation of rubber, pepper, coffee, coconuts and cashew nuts.

By 1964 there were sufficient publishers on these islands to warrant the sending of a circuit overseer to encourage and train them. On the first visit to Port Blair, Robert Masilamani was introduced to three Hindus who worked in the same stone quarries as the husband of Mariamma Enose. All were showing keen interest in Bible truth. Previously, one of them was devoted to the Hindu god Shiva. In order to fulfill a vow, he was growing long hair and a beard, which were to be shaved at the temple. However, his religious devotion did not prevent him from gambling during that time.

While preaching from house to house, Brother Masilamani met two Telugu-speaking men from the Methodist Church. One was the president of the local church and the other was the treasurer.

During Brother Masilamani's second visit to the Andamans, the church president, Mr. Asirvadam, manifested definite interest. He, with his family, resigned from the church and later became dedicated and baptized Witnesses. On subsequent visits, the treasurer, Mr. Solomon Raju, along with other families of the same church, resigned their membership and took the step of baptism. In time, many former Hindus were part of the Port Blair Congregation.

"EVERLASTING GOOD NEWS"

ASSEMBLY AT DELHI

Most assuredly, the "Everlasting Good News" Assembly of Jehovah's Witnesses, which moved around the world in 1963, was a contributing factor in the advancement of Jehovah's emerging organization in India! There were 583 assembly delegates rounding the world for this international assembly.

Reporting on the New Delhi juncture of the around-the-world assembly, Edwin Skinner writes: "Permission had been obtained for a group of brothers and sisters to enter the customs enclosure at the airport to assist the visitors and guide them through the health, immigration and customs formalities. Additionally, the Indian sisters, clad in their graceful and colorful saris or the *salwa-kamis* dress of northern India, greeted every delegate with a garland of flowers and the traditional Indian salutation *Namaste* ('I salute you'). . . . Each flight during the four days of arrivals was greeted in the same manner, whether day or night.

"Delegates were present from twenty-seven different countries. One small group came by road from Kabul,

Afghanistan, across the rugged mountains of the Khyber Pass, through Pakistan and on into India. . . . A group of 110 came from Ceylon, crossing by boat what is known as 'Adam's Bridge' separating the island from India's mainland, and then traveling by rail for 1,432 miles [2,304 kilometers] one way to Delhi. A 1,400-mile-rail journey in India, with third-class accommodations, without sleeping facilities or air conditioning, and with primitive toilets, is something to experience for it to be properly appreciated. But the brothers were happy.

"Brothers living in south India also formed a large party and made the similar long rail journey of well over 1,000 miles to Delhi. To them it was like a trip to a foreign land. For the first time in their lives, they heard people speaking a different language, saw people wearing different clothing, living in different types of houses, and in country quite different from their own native Kerala or Madras. For many, it meant spending their very meager savings in order to meet with their brothers from other lands."

Describing the convention site, Brother Skinner wrote: "The assembly was held in the impressive and beautiful Vigyan Bhavan (House of Science), India's prestige hall. This fine building contains a luxurious auditorium accommodating 1,069 persons.

"Once inside the auditorium, which is carpeted throughout and air-conditioned, the delegates settled into the comfortable seats. Each chair had its own writing table and was equipped with earphones, with selector switch and volume control, by which one could switch into any one of four language translations in addition to the speech from the platform. Almost half the auditorium was exclusively used by the Indian delegates listening to the discourses in Kanarese, Malayalam, Tamil and Urdu/Hindi. The Marathi-speaking brothers were also cared for, either by direct translation from the platform or in a separate room."

The 583 around-the-world visitors were housed in the fine government-owned 320-room Ashoka Hotel. For five days the dining room at mealtimes was predominantly occupied by Jehovah's Witnesses, all wearing convention lapel badges. They chatted so warmly that some of the hotel staff found themselves talking about the "brothers sitting at this table," or saying, "that brother over there wants to speak to you."

Someone belonging to a sect of Christendom asked the hotel manager how he was faring with all these "Jehovah people." The manager replied: "They are the best disciplined people we ever had in the hotel. We would be happy to take a thousand of them

if we had the room." He added, "We sometimes have more trouble with fifty people than with this whole group of 583."

But, what about the convention program? It was spiritually beneficial, indeed. For instance, speaking on the subject "Faithful Women in the New World Society," F. E. Skinner pointed out that in India there were many faithful, capable and mature Christian women. But Skinner said that too many women were burdened down like slaves in the home and had very little time or encouragement to study. He appealed to husbands to care for their wives in the same way that Christ cares for his wifely congregation.—Eph. 5:21-33.

The big day of the assembly in Delhi was Thursday, August 8, when the program featured the reading of the Resolution, which was adopted enthusiastically by the 901 delegates present. Among the stirring discourses was the public talk by Brother Knorr on "When God Is King over All the Earth." For it the attendance was the largest that Jehovah's Witnesses had ever had in India—1,296, including about 350 strangers, despite a very wet evening.

Brother F. W. Franz gave the discourse "Of Which God Are You a Witness?" This talk on Isaiah, chapters 43 and 44, was the turning point for one Hindu in the audience who had associated with Jehovah's Witnesses for some years, but never made a dedication to God. When Franz explained how the pagan worshiper cuts down a tree, using half of it to carve for himself a god before which to prostrate himself and the other half to make a fire to warm himself and bake his bread, this Hindu saw the nonsense of it all. That very evening he expressed his dedication to Jehovah and was baptized the next day.

Among the forty-four baptismal candidates at this assembly was Annabelle Lartius, from Allahabad, who had observed her own brother, George, pursue a steadfast course in the face of parental opposition. She had been forbidden to go out in field service. In India it is rare for a woman to assert her right to obey God rather than men, but Miss Lartius had done what field service she could. (Acts 5:29) With difficulty she got to the assembly and, having made a dedication, she underwent baptism.

NEW EXPERIENCES IN FIELD SERVICE

The thing most enjoyed by the around-the-world travelers was the field service. Most of the visiting brothers were able to witness several times in English.

One American brother of Jewish descent engaged in Bible discussion with a Hindu gentleman, who interrupted, saying: "But this message is for the Western people more than for us. We are a peace-loving nation and believe in equality. It is you people who segregate black men from white. Why should I read your holy book?" The brother tactfully pointed out that he was not calling as a representative of America, or any so-called Christian country, but of a group of people who follow Bible principles. He showed that the Bible teaches that God is not partial, but that in every nation the man who works righteousness is acceptable to him. (Acts 10:34, 35) Just because the so-called Christian nations did not follow these good principles, he showed, that did not make the Bible valueless. Rather, it contained wisdom for people of every nation. The Hindu gentleman appreciated this argument and gladly accepted some literature, especially when he learned that the brother himself knew what discrimination meant, being of Jewish descent.

EYE-OPENING TOURS

The visitors also had some new experiences as they went on tours that had been arranged. Tramping now in the pouring rain, the visitors experienced something of the Indian monsoon weather. But their spirits were high and they enjoyed it all. Then, with dripping umbrellas, wet raincoats, and water-soaked shoes, they piled into their buses for a ride through the real Indian bazaar streets. Here they saw beggars deformed from youth, crawling on hands and stumps of legs, bicycle rickshaws, bullock carts, cycles, pedestrians and cars, along with the ever-present cows—all fighting for space on the congested, narrow street. Little smoke-filled tea shops and eating houses were dotted about everywhere, with their charcoal fires at which men, naked to the waist, prepare with their bare hands the tasty *chappaties* and other delicacies so dear to the Indian palate.

One of the buffaloes, which supply the milk for the people of India, came meandering down the street like a queen. At the corner of a street a man was squatting in front of a fire hydrant calmly enjoying a bath. Then, in the midst of it all, along came a Muslim funeral, only men, and they took turns carrying the body, which lay on an open stretcher. Muslims bury their dead. Hindus always cremate them on an open funeral pyre.

There was a cow eating some vegetables set out on

the sidewalk for the housewives to buy. One thing that caused no little amazement to the foreign delegates was the story about the 'sacred cow.' Temple servants collect cow's urine for use in their ritual, and even put drops of it into their 'holy water' to drink. Not only Hindus do this, but Parsees also.

The "Everlasting Good News" Assembly was a milestone in the forward march of the Kingdom work in India. Brothers who came to New Delhi from Iran and Afghanistan felt especially blessed, as they do not have sufficient numbers to enjoy assemblies in their own countries. It was also a unique experience for the Indian brothers to meet fellow servants from other lands and work with them. What a delightful evidence of the unity existing in the New Order society, where nationalistic barriers do not exist!

AIDED IN VARIOUS WAYS

A fine way of aiding and educating the brothers has been by means of the life stories of faithful Christians, as published in *The Watchtower*. The story of Brother A. J. Joseph appeared in the issue of January 15, 1964. Brother Joseph, who claimed to be one of Christ's anointed followers, died at the age of eighty years on December 18, 1964. He had really been instrumental in establishing the Kingdom work in India and saw the organization here grow from one man to more than two thousand. Fifty-nine years had passed since Brother Joseph began his search for Jehovah, the true God, in 1905. Indeed, progress had been slow in this non-Christian land. But in 1964 there were definite outlines of a theocratic organization evident throughout India.

In 1968 at a district assembly at Bangalore, in the Raja Venkatarama Hall, some local Hindu fanatics attempted to ruin the gathering. On Saturday night they smeared cow dung over the banner advertising the public talk and on Sunday over the entrance doors and walls. The brothers had this cleaned up before the morning session started, and so this went unnoticed by the brothers in general. As a result of good newspaper publicity, the state government took an interest in the assembly. They assigned police inspector Dennis to attend all sessions and prepare a full report to the government on what had transpired at the assembly.

Inspector Dennis informed Brother Hongal, the assembly overseer, that the main things he had to report were whether any conversions took place at the as-

sembly, whether any particular community or religion had been criticized and whether politics had been discussed. On the final day, Hongal asked the inspector what opinion he had formed. Dennis replied that he had been impressed by the things that he had seen and heard, the smooth running of all the departments and the willing cooperation of the brothers.

Then, in a disarming manner, Brother Hongal asked Dennis what kind of report he intended making. The inspector answered: "I am in a quandary about that. The report is to be sent to the minister of the ruling party, so that if any opposition members raise the subject of the assembly of Jehovah's Witnesses in the State Assembly, the minister may be able to give them specific information regarding the assembly. However, if I put in my report that all the speakers kept saying, 'Turn to Revelation, or Mark, or Psalms,' neither the minister nor the opposition members will be able to fathom what the report is all about. So, I will keep my report simple and brief and merely state that nothing objectionable was indulged in."

The outstanding feature of the entire series of assemblies during 1968 was the combined attendance of 3,132 at four gatherings, with 122 taking the step of baptism. This is noteworthy, in comparison with the total number of Witnesses then in India—2,337. It thus revealed a realistic potential for the organization to continue growing in India.

The assemblies from 1964 to 1968 trained the Indian brothers in efficient organizational procedures. And it was gratifying to note that at the 1968 Bangalore assembly, the entire administration was under the direction of Indian brothers, with Victor Hongal serving as the assembly overseer and Prabhakar Soans as assembly chairman. Moreover, for some years, in Kerala the assemblies were operated entirely by our Indian brothers. For a certainty, a strong, unified Christian organization was making itself evident in India.

GROWTH IN THE PIONEER RANKS

Pioneer enrollments increased year by year, as Jehovah moved his people to respond to the need for full-time preachers. From 1965 to 1970, there was an increase of 179 pioneers (66 special and 113 regular pioneers), making a total of 375 pioneers by 1970. The pioneers certainly formed the backbone of India's activity in the field, expanding the Bible study work considerably, to a weekly average of 3,024 in 1970.

CHRISTIAN NEUTRALS FACE TRIALS

During the disturbances of the undeclared war between India and Pakistan in 1965, Jehovah's people, though few in number, stood like a lighthouse amidst the sea of restless millions, beckoning them to the safe confines of God's organization. Some inconvenience was encountered due to blackouts in the cities, making evening meetings difficult. People in Bombay had to be indoors by 8:00 p.m. and no transport was allowed after that hour. But that war of forty-eight days had no damaging effect on the Kingdom work.

In Allahabad, Brother Norris was accused of being a spy for Pakistan just because he was making notations on his house-to-house record while in the preaching work. He was beaten by a fanatical patriot who gathered a mob that threatened to attack the missionary if he made any indiscreet move. The police were sent for and arrested the missionary, while his attacker was allowed to go free. The district superintendent of police dismissed the affair by saying: "The people are overly patriotic. We have asked them not to take the law into their own hands." Unperturbed, however, God's people continued on with their vital lifesaving work.

Because of the increasing hatred between the nations, stricter nationalistic measures were taken by the respective governments. Such measures created a serious problem for our schoolchildren. They were faced with the issue of Christian neutrality by reason of the adoption in all schools of the ceremony of singing the national anthem. In a few cases, children were refused exemption from participation. Several Witness children were expelled from school and others simply ceased attending. Some of the brothers acted on Scriptural advice that they obtained, whereas other parents appeared to ignore it.

The district overseer in the state of Kerala in 1965 was able to speak to a number of schoolmasters about the Christian neutrality of Jehovah's Witnesses. For instance, traveling overseer Funk spoke to the headmaster of one school in which our children were enrolled. The headmaster gave a sympathetic hearing and granted exemption to Jehovah's Witnesses from the anthem ceremony. At the time of the next examination, however, the headmaster was not present and a Roman Catholic teacher refused to have our children sit for the examinations because they did not share in the anthem ceremony that morning. A letter of explanation was sent to the district education office at Kanjirappalli, Kerala, along with a petition by the

parents of the children attending that high school. But this brought no favorable results. Some of the older children, now deprived of their secular education, enrolled as pioneers and continued pursuing their education for life, helping others to do the same.

In New Delhi, a lawyer who practiced in the Supreme Court of India edited a magazine called "The Indian Jurist." This lawyer obtained permission from the Society to reproduce in full the article "The Flag, The Pledge, and God," appearing in *Awake!* of June 8, 1965. This clearly put the controversial flag issue before the legal profession in India and revealed the Biblical stand of Jehovah's Witnesses in this matter. —Ex. 20:4, 5; 1 John 5:21.

PUBLICATION WORK ENLARGED

Publication work was pushed further when preparations were made to publish *The Watchtower* in Hindi, India's national language. There were prolonged delays in getting official permission because of the formalities required. First, a declaration had to be made by the Society's representative before a magistrate in the city where the magazine was to be published, which in this case was Ranchi. Then work proceeded no further for some weeks, but finally authority to print was given in November 1965. The first issue of *The Watchtower* in Hindi rolled off the press in January 1966, with a printing of 1,500 copies.

One day early in 1966, special pioneer George Gregory was waiting for publishers to meet at a given road junction in Secunderabad. He noticed the local manager of the Bible Society of India leaving his shop. Brother Gregory quickly approached him and offered him the *New World Translation of the Holy Scriptures*. The manager readily accepted it, along with a few booklets. Some days later, Brother Gregory received a letter from this Bible Society manager asking for three more copies of the *New World Translation*. Upon delivering the Bibles, Gregory discovered that the Bible Society was preparing a revision of the Scriptures in the Telugu language. The Telugu translation group were so impressed with the *New World Translation* that they had decided to make use of it in their revision. The local bishop reportedly had said that the *New World Translation* was the finest English translation he had ever read.

Both the bishop and the manager came to the Kingdom Hall to hear the next public talk. They invited Brother Gregory to sit in while the Telugu translation committee did their work the next day.

Gregory did so and four more New World Translation Bibles were placed with them.

UNDAUNTED BY SETBACKS

It was gratifying to see the Indian brothers coming forward to volunteer for special pioneer service, because it was becoming more and more difficult to get missionaries into India. They could come in only as replacements of those missionaries who left India. In the period from 1965 to 1970, India lost a number of missionaries for various reasons.

Still later, the government removed the concession of allowing even missionary replacements into the country. Now no more foreign missionaries!

Notwithstanding these setbacks in the missionary field, the work in India progressed. Indian brothers attained greater spirituality and made themselves available for special pioneer work and positions of oversight. Thus from 1965 to 1970, for example, a number of Indian brothers were appointed as circuit overseers, two of them being ex-Hindus. The fact that India now was producing its own circuit overseers was another indication that a mature theocratic organization was emerging.

THE "TRUTH" BOOK A BLESSING

In 1968 the wonderful Bible study aid *The Truth That Leads to Eternal Life* was provided. Publishing this book in Hindi, Kanarese, Malayalam, Tamil, Telugu and Urdu entailed a vast amount of translating, checking, proofreading, typesetting and printing. The printing was accomplished by outside commercial firms, but supervision of this work by the branch office was possible through special pioneers working in the towns where the printing was done. All the translators were Jehovah's Witnesses who had a good grasp of English, as well as the Indian language, and of the truth.

For the branch office to direct this entire work at remote distances was something like an airport control tower directing a number of aircraft by radar in foggy conditions. Nevertheless, the work was accomplished by Jehovah's undeserved kindness. Ultimately, many home Bible studies were being conducted with interested persons in the vernacular editions of the *Truth* book.

To illustrate: A group of forty persons began studying the *Truth* book in the Malayalam language. When the local priest got to hear of it, from his pulpit he denounced Jehovah's Witnesses as drunkards and rowdies. A woman immediately stood up and shouted:

"That is false. My son was a drunkard when he attended your church, but now that he is studying with Jehovah's Witnesses, you see him carrying a Bible in his hand instead of a bottle."

In another case, a Roman Catholic read the *Truth* book within one week. When the publisher returned, the Catholic remarked: "That book is necessary for all Christians." A study was started immediately. They came to the subject of worshiping God with spirit and truth. (John 4:24) The following week the publisher found all the religious pictures removed from the walls and in their place a simple Scripture text: "As for me and my household, we shall serve Jehovah." —Josh. 24:15.

A BRIEF, BUT HELPFUL VISIT

Meanwhile, Brother Knorr was on an extensive service tour of the Far East, making his way back to Brooklyn by way of India and Europe. On this visit in May 1968, Brother Knorr's concern was primarily to inspect the branch office. He was glad to view the India branch building for the first time since it was constructed in 1960. But he also spoke to the brothers at an open-air theater in Bombay. More than 600 were present for his talk on the subject "You Must Not Forget."

Brother Knorr's visit also afforded opportunity to discuss current printing problems and cost of operation. *The Watchtower* was being published in seven languages—Bengali, Hindi, Kanarese, Malayalam, Marathi, Tamil and Urdu. *Awake!* was being published in two languages, Malayalam and Tamil. All the printing was done by outside commercial firms, as it was not economically possible for the Society to do the printing.

Brother Knorr granted permission to purchase a "Bradma" embossing machine, with its companion printing machine, made in India. This facilitated quick dispatch of magazines and provided a more efficient means of maintaining pioneer and congregation address files.

Since storage facilities at the branch then were proving inadequate, Brother Knorr approved the building of an outside garage for the branch office vehicles. The existing garage in the main building could then be employed for additional storage space for literature stocks.

ASSESSING THE IMPACT OF OUR WORK

Indicative of the fact that Jehovah's pure organization was emerging more prominently amid the tangled

growth of false religions in India was the quiet but effective impact it had on certain members of the country's giant religions. Just as ceaseless dripping of water can wear down a rock, so the ceaseless activities of Jehovah's organization wore down the hardhearted resistance to the Kingdom message. Most Hindus make no meaningful investigation of Jehovah's foretold purpose by a study of the Bible. Christendom's false religious dogmas and evil practices have done much to prejudice the minds of sincere Hindus. But some gradually responded to the truth. Six percent of India's total publishers in 1969 were former Hindus.

While working in the city of Hyderabad, Brother Boothapaty, a special pioneer, had this experience: "When calling on a Hindu home I observed that the father and four children were giving rapt attention, thrilled at the prospect of a righteous new system to come. A Telugu booklet was readily accepted and on the return call a Bible study was started.

"The father, who was a mechanic, soon had another family sitting in on the study, making a total of ten to twelve persons attending weekly. When the Telugu *Truth* book was received, we quickly got started on that. Because of its simplicity and straightforward statements, progress was rapid. Being Hindus, family opposition manifested itself and attempts to ruin the study were made. However, a strong foundation had been laid and the family withstood the pressure. Quickly they began attending meetings even though these were four miles [6 kilometers] away. They broke all their ties with Babylonish religion and became regular publishers of the good news."

To accomplish this with a family of Hindus within nine months is quite a feat in India. Of course, to Jehovah goes the credit for such an accomplishment.

On the other hand, in 1969, 93 percent of the Kingdom publishers in India were formerly associated with the various sects of Christendom. Actually, a good percentage of Jehovah's Witnesses in India in 1969 were formerly Roman Catholics. An example was a young student priest at Melukavumattom, Kerala. He had studied seven years in a seminary to become a Roman Catholic priest, but during those years he had observed much partiality and unrighteousness. This convinced him that Roman Catholicism was not the truth and so he quit the seminary. His aunt, one of Jehovah's Witnesses, visited him and interested him in her understanding of the Bible. She invited him to her home in Heaven Valley, a tea estate in the High Range.

While the former seminarian was there, V. P. Abraham, the circuit overseer at that time, visited

the congregation, met this young Catholic and got him to attend the local meetings. What a difference! The young man immediately noticed the real love and unity that prevailed among the Witnesses. Impressed, he returned to Melukavumattom and began an eager study of the Bible with the Society's publications. Special pioneer A. D. Samuel conducted the study and, although the meetings were held at a distance of twenty miles (32 kilometers), the young man attended them regularly. Soon he was sharing the good news with others and informed his friends, relatives and his former seminary authorities about his new way of worship.

HONESTY AND DETERMINATION

Slowly, but surely, an organization of upright worshippers was being built up in India and became known for its integrity to true Christian principles. Highlighting this was an instance at Gajalakonda, in Andhra Pradesh, where there was a small congregation of Jehovah's Witnesses. One of the sisters there was a teacher at a school where it was common practice to falsify attendance records. Why did the teachers do this? To create a good impression with the school authorities. Our sister refused to falsify her records and was called before the headmaster to explain why she gave accurate figures, since these were affecting the school's averages. She was threatened with a transfer to another school if she did not comply with the dishonest school custom. Our sister remained true to her Bible-trained conscience and sense of Christian honesty. She explained to her school superiors what her understanding of Christianity really was. Evidently they were impressed, for she was retained as a teacher at the same school.

Further evidence of the emergence of a strong organization of united Christians in India was the bold effort by the brothers in Madras City to build their own Kingdom Hall. Brother F. P. Anthony, a civil engineer in the Madras City Public Works Department, was given supervision of the purchasing of the plot of land and the erecting of the building. The Society arranged for the congregation to obtain a loan. A suitable piece of ground was purchased on Brick Kiln Road in the Vepery suburb of Madras. After satisfactory plans were drawn up, a fine new Kingdom Hall was constructed, large enough to seat about 150 people. The congregation thereafter made rapid progress and grew to be the largest in India.

Eventually, it was divided into two congregations, making a total of four in Madras City.

"PEACE ON EARTH" ASSEMBLIES

These were held at Bombay, Madras and Cochin. Five hundred brothers from fourteen different states came to Bombay, some all the way from Sikkim, the Himalayan kingdom to the north. Rooming accommodations presented a problem, as Bombay is notably overcrowded. Right across from the assembly hall was a Roman Catholic girls' school. The principal was most cooperative in permitting us to use it as a dormitory, and about eighty of the brothers were accommodated there. Another unexpected provision was made in a maharajah's bungalow, where the mother of one of the brothers worked. Accommodations for thirty brothers were secured there. Then Brother Jack D'Silva of Bombay persuaded his company to allow the brothers to use their luxurious flat reserved for company guests. There another thirty were accommodated. The Bombay assembly was conducted in five different languages. Surprisingly, during the Bible drama on Jonah, in walked ten Roman Catholic nuns from a nearby convent.

The Madras assembly in this series was held in the spacious Museum Theatre, with the Telugu sessions in a separate hall. Everything was translated for our Tamil-speaking brothers in the main hall. Out on the grounds of the assembly hall, a *pandal*, or thatched shed, was erected for the cafeteria. The public meeting attendance was 814, with forty-two new ones taking the step of water immersion.

The third and final assembly was at Cochin, the seaport and Indian naval station on the west coast of what is now the state of Kerala. This assembly was held at the Nehru Memorial Hall. Hundreds of brothers were glad to sleep at the hall itself; it was cheap and convenient. Even the mayor of Cochin assisted in the rooming work. He made available to the brothers a number of government bungalows, usually reserved for officers. All free accommodations were assigned to publishers who could be relied upon to leave a favorable impression with their hosts. Many householders attended the assembly, and when it was all over, they were in tears at having to say good-bye to their Christian guests.

Out of the 1,253 in attendance at the public talk, 153 were pioneers. Another forty-three candidates were baptized.

REACHING THE PEOPLE OF SIKKIM

The mountainous state of Sikkim comes under the Watch Tower Society's India branch. Here is how Brother Pope described one of his early journeys to reach the brothers in the rugged land of Sikkim:

"The main mode of transport is the train, which we usually prefer. Often one has to move around in a jeep or a bus in the steeper tracts. Here very road-worthy vehicles are called for, but often do not exist . . . The result is that the passengers' nerves and equanimity are severely tested. One such instance was during a trip through the Himalayan foothills to reach Darjeeling, when the jeep developed a most disturbing shudder in the front wheels after every mile or so. This necessitated violent braking to prevent loss of control of the vehicle. After negotiating a steep gradient on a narrow mountain roadside with precipitous drops on one side, we reached a compulsory stop at a police checkpoint. Here, upon closer investigation, it was discovered that the steering was defective, since the steering wheel could be moved 120 degrees right or left before the mechanism engaged in the front wheels. When this serious defect was pointed out to the driver, he insisted that it would be *thik hojāega*, meaning that it would be 'all right.' We did manage to negotiate a fifty-mile [80-kilometer] stretch of mountainous road without deviating from it completely; so maybe the driver was right in what he said. The severe headaches that we developed, though, showed that we were not in agreement with him.

"It was a joy to visit close to the Sikkim border. Even though we were unable to enter, the brothers would always take time off to visit us in nearby Darjeeling. Often, early in the morning, there would be a timid knock on the door, where they presented us with eggs, oranges and vegetables as a token of their appreciation. Depending upon the availability of funds and transport, it meant that they came fourteen miles [22.5 kilometers] from Sikkim, often by foot. During the week they would travel back to the village by the same means to check to see if things were all right with the aging family members, and then return.

"The thing that makes this more unusual is that the families concerned were previously Hindu, but due to the zealous lead of one member of the family, others were greatly encouraged. This zealous member of the family, who is now a brother, heard and liked the sound of the truth. He gives good help to the others in that isolated mountain territory of Sikkim who are seeking the road that leads back to peace in paradise."

Sikkim is mostly in the Himalayas, and Buddhism is the State religion. About one quarter of Sikkim's 2,818 square miles (7,299 square kilometers) of mountainous territory is forested. Areas of giant coniferous trees reach to the snow line in northern Sikkim. Orchids add color to this small Himalayan state. Forests of rhododendrons cover entire mountainsides. Alpine flowers carpet the higher valleys and passes. In this picturesque setting, there are twenty-two publishers of Jehovah's kingdom proclaiming the good news among the estimated 194,000 inhabitants, most of whom are Buddhists and Hindus.

THE "GOOD NEWS" REACHES NEPAL

The neighboring land of Nepal, the only Hindu independent state in the world, also comes within the picture of India's theocratic activity. The country lies on the southern slopes of the Himalayas. It is bounded on the north by Tibet, on the east by Sikkim, and on the south and west by India. Nepal has a population of around twelve million. It has the distinction of containing the world's highest peak, Mount Everest, and also of producing some of the toughest fighting men in the world—the Gurkhas.

Some time ago, the family of Brother A. B. Yonzan, a Nepali national, moved from Kalimpong, India, to Katmandu, the capital of Nepal. Even though proselytizing is forbidden, resulting in limited field service, this family did some excellent work in declaring the good news of God's kingdom to the people of that land. Brother Yonzan's secular work has put him in close contact with government officials, and even the royal court. Consequently, our Christian publications have reached the royal family.

ORGANIZATIONAL DEVELOPMENTS

The year 1971 brought to India the foundation for a new feature of theocratic organization. Through the "Divine Name" District Assemblies, held at seven widely scattered places, the apostolic arrangement for governing the early Christian congregations was outlined. The desirability of administering the present-day congregations by qualified bodies of spiritual elders was explained in the talk "Theocratic Organization Amidst Democracies and Communism." How fitting that this presentation was also made at an assembly in Kerala State, where democratic India has one of its strongest Communist elements!

This was the largest gathering of Jehovah's people ever in the very area where God's work first got

established in this land. Because there was no hall large enough in Kottayam City, the huge Police Parade ground was obtained. There a large, shady canopy was constructed from coconut-palm branches. In this warm, tropical setting, 2,259 persons heard how Christian congregations would be governed in the future.

Early in 1972, the circuit work in India was thoroughly reorganized. Visiting overseers gave less attention to records and figures. Emphasis was placed on encouraging brothers in field service and building up the spiritual condition of the congregations.

In September 1972 the Indian congregations implemented the administration by bodies of elders. This proved to be a great stride forward in stabilizing the congregations spiritually. Most of the congregations in India accepted the arrangement with enthusiasm.

The arrangement, however, revealed a relatively low level of spiritual maturity and lack of experience in dealing with local problems. Some initial difficulties indicated that certain appointed brothers had wrong motives or lacked spiritual qualifications. The elder arrangement also pinpointed congregations in need of spiritual help. For example, in a total of 247 congregations (including places where only one or two brothers live), up to mid-1976, only 121 had appointed elders. Hence, many of the 416 appointed ministerial servants needed to serve as substitute overseers.

Undoubtedly, the general effect in India has been to tone up the standard of oversight. This has also contributed to the 22-percent increase of Jehovah's people in India during the years since the inception of the elder arrangement. But, more importantly, the new organizational developments have shown that God's work is not dependent on any man. Rather, attention is focused on Christ as head of the congregation, with appointed elders as an interdependent, united body slaving for their brothers.

UNTOUCHED REGIONS EXPLORED

In the northeastern extremity of India, untouched territories were explored and the truth penetrated into almost inaccessible regions. This section of India lying within the Tropic of Cancer is comprised of seven separate territories. In the north, bordering Tibet and China, is Arunachal Pradesh. Southward, touching Burma's frontier, comes Nagaland first, then Manipur. Southeast of Manipur are Mizoram and Tripura. Meghalaya rests between Bangladesh and the Brahmaputra Valley. Finally, straddling the giant Brahma-

putra River is Assam, partly forming the "bottleneck" passage into Bengal and the rest of India.

These areas are mainly the foothills at the eastern end of the Himalayan mountain chain, ranging in altitude from 2,600 to 4,800 feet (792 to 1,463 meters) above sea level. What scenic beauty, with towering peaks, rushing rivers, waterfalls, mountain lakes, green valleys and meadows! The valleys are inhabited by scores of tribes. Each valley has a different tribe with its own dialect. Certain tribes adhere to matriarchal customs. Others until recent times were headhunters. Now, for the first time, these tribes began to hear the message of God's kingdom.

For some years, Kingdom-preaching work was done by special pioneers based at Shillong in Assam, and from there the truth spread out. Brother Basumatary learned the truth in Shillong and later set off for his jungle village, Dighaldong, to share his newly found 'treasure' with relatives and fellow villagers. (Prov. 2:1-5) This journey of about 124 miles (200 kilometers) requires a trip by rail, then by bus, next by oxcart, and finally by a walk through the forest.

Brother Basumatary soon got busy, built a simple Kingdom Hall and began to hold regular Christian meetings. Later, a visiting special pioneer was astonished to find eighteen persons assembled at Brother Basumatary's house. They had many Bible questions. The special pioneer reported: "Twelve had already left the Lutheran Church and were attending the Kingdom Hall meetings. I was greatly encouraged to meet a seventy-year-old man who had been a Lutheran preacher for sixteen years, but had now severed all connections with that religion. He was deprived of his livelihood as a result, but he exclaimed, 'I have got out of "Babylon the Great" and now I am in God's organization.'" The congregation at Dighaldong now spreads the good news to the neighboring villages in that far-off area in Assam.

The truth also is reaching out to the Khasi Hills in Meghalaya State. There the matriarchal system obtains among the tribes and headship devolves on the wife, with sons and daughters taking the name of the mother. Nevertheless, a Khasi woman accepted the truth and recognized the need to make changes in her life. Although belonging to the Presbyterian Church, she had lived with a man for twenty years and had borne seven children without the benefit of marriage, though with their pastor's approval. Now, knowing the truth, this Khasi woman discussed these matters with her partner. He found it odd that she should suggest that they legalize their marriage and

that he should be the head of the house. At first, he refused to shoulder these responsibilities, but eventually realized his position. They legalized their marriage, and the woman and her children came to carry the man's name. Soon, this Khasi woman was baptized, and it is encouraging to see her joy as she and her children attend the meetings and share in preaching the Kingdom message to others in the Khasi Hills.

ADDITIONAL RESPONSIBILITY IN BANGLADESH

Back in December 1971, India found herself at war with neighboring Pakistan. On December 3, the day that hostilities broke out, Indian troops entered East Pakistan. Three days later a new country was born—Bangladesh. The thirteen-day war ended on December 16, 1971, with Bangladesh severed from Pakistan and an ally of India. In 1973, the Watch Tower Society's Bombay branch office was asked to care for the work in Bangladesh. As far as was known, no active Kingdom publishers lived there, though there had been some subscribers to our magazines in that region. Letters were sent out to these subscribers, but only one person responded to the degree of taking active interest in studying the Bible. Although it was not possible for Indian pioneers to obtain residence permits, Brothers P. Singh and P. Mondol, Indian special pioneers, were sent to Bangladesh for a limited period of time.

"DIVINE VICTORY" ASSEMBLIES

India's "Divine Victory" national assembly at Madras in September 1973 was something of a mini-international assembly. Brothers from nine different nations were present and sessions were held in nine Indian languages plus English. It was the biggest convention India had ever had! The attendance for the public talk was 3,225. At this assembly, 175 persons were immersed—India's largest single baptism.

Our assembly site, known as Abbotsbury, had witnessed a 'prestige wedding' in the early part of the month. For it a temporary structure had been erected. But the grounds had been left in a near chaotic state. The work seemed too great for the few brothers available prior to the convention. However, assembly overseer Bernard Funk remarked: "Just one week before our assembly, India's prime minister, Mrs. Indira Gandhi, visited Madras City and it so happened that it was arranged for her to speak at the assembly grounds! So the whole place was tidied up and given

a 'face-lift' just in time for the 'Divine Victory' Assembly!"

"KINGDOM NEWS" TRACTS DO GOOD WORK

Shortly after the Madras national assembly the *Kingdom News* tracts were distributed with great zeal. This work provided tremendous stimulus in aiding newly qualified persons to get started in the preaching activity. No human really knows the extent to which this tract distribution is having effective results. But there is no doubt that much is being accomplished by this work.

For example, at Madurai, in south India, a man received a tract in the regular house-to-house distribution. When he visited his father in a remote village, he took the tract with him. He thought that his father, a local preacher, would be interested in it. So he was! Mr. Solomon wrote to the branch office for additional information, and instructions were sent to the Madurai Congregation in Tamil Nadu.

At once, Brother Alexander, an overseer and a special pioneer, went in search of Mr. Solomon. He traveled as far as the bus would take him and then walked another six miles (10 kilometers) under the burning sun and eventually found him. A Bible study was immediately begun. Some months later, at the "Divine Sovereignty" District Assembly at Madurai in 1975, Brother Solomon was baptized. Indeed, a fine result of tract distribution!

EXPANSION AT HEADQUARTERS

It was realized in 1973 that the Society's branch building in India needed to be expanded in keeping with the increasing nationwide activity and Bombay City assembly requirements. The new architectural plans were prepared by one of India's senior architects. Construction work began on December 8, 1973, under the supervision of Frank Schiller, a Canadian brother serving where the need is greater.

A roof was built onto what was the open terrace and the terrace itself then was converted into a beautiful Assembly Hall for Bombay. This was the first of its kind in India and accommodates about 600 brothers in comfort. The Assembly Hall also serves as a Kingdom Hall for two of Bombay's congregations.

This construction enabled the Society to convert the former Kingdom Hall into suitable office space, besides providing for an extra Bethel bedroom. The original ground-floor office was utilized for the maga-

zine and subscription departments and for additional storage purposes.

June 15, 1974, was set as the structure's "dedication day." This served as an incentive to keep the construction work moving ahead. As planned, the extended facilities were completed and the dedication took place right on schedule.

SIKKIM MERGED WITH INDIA

In September 1974 the Indian Parliament conferred upon Sikkim an "associate" status with the Indian Union. At the time, there were twenty-one witnesses of Jehovah in Sikkim. In view of that country's political connection with India, it was deemed suitable to incorporate Sikkim's field service reports with India's.

Gangtok is a scene of energetic Christian activity. There four special pioneers work with the congregation. Other congregations functioning in Sikkim are located at Chungbung and Samdong.

In 1976, Robert Rai, a Sikkimese brother and elder living in London, England, motored with his wife all the way to Sikkim with funds to build a Kingdom Hall at Chungbung. Within two months they had succeeded in constructing a substantial structure able to accommodate sixty persons. Having done this, Brother and Sister Rai returned to their home in London.

1975—A MEMORABLE YEAR

Truly, the year 1975 was an exciting time for the brothers in India. Early in the year we enjoyed the memorable visit of two members of the Governing Body, N. H. Knorr and F. W. Franz. Witnesses from distant parts of India journeyed to Bombay to hear the visiting brothers. For two spiritually upbuilding days, 948 packed out all corners of the newly extended branch building. Among other things, Brother Knorr urged that young men reach out for responsibilities in the congregation.

The next thrilling event was the Lord's Evening Meal, on March 27. For the first time in India, the attendance topped the 10,000 mark. This showed that the 4,531 Witnesses here really are busy, and it gave them incentive to keep working hard in Jehovah's service.

BLOOD ISSUE

In the meantime, brothers in the field were growing stronger in appreciation of the need for sticking to Bible principles. To illustrate: Sister Muniyamma, a

special pioneer of the Paradise Farm Congregation near Bangalore, developed a serious abdominal tumor, lost a lot of blood and became very weak physically. When she refused to accept a blood transfusion, a church-owned hospital rejected her case. Sister Muniyamma was taken to another hospital, which also refused to operate without blood. The case was critical by this time. Meanwhile, Brother Mall of Bangalore, a relative of the chief medical officer of the first hospital, had prevailed upon him to accept Sister Muniyamma's case. The doctor operated without blood and Sister Muniyamma survived. This was a tremendous witness to the church authorities governing the hospital, and the entire hospital staff developed a respect for Jehovah's Witnesses. Now Sister Muniyamma is back in her pioneer assignment, sharing the message of life with others.

SPREADING OUT THE WITNESS

Kingdom-preaching work is moving ahead in the far northeastern territories. For example, at Imphal in Manipur, special pioneer K. V. Joy found a teenager of the Tangkhul Naga tribe. Though the lad began to study the Bible immediately, doubts soon developed due to pressure from fellow Baptist religionists and he stopped his study. But this Naga, whose name is Grace, later found God's name, Jehovah, in a school book and also learned from that publication that some popular "Christian" customs are of pagan origin. He resumed his Bible studies with Brother Joy.

Now religious community pressure became severe. The youth reports: 'My tribal village leaders threatened me with the following alternatives: forsake my new religion and return to the Baptist Church; or pay a fine of 250 rupees; or be killed according to tribal custom. These threats were ignored and in time my elder brother, Angam, my cousin Narising and I resigned from the church. During 1975 I was baptized in symbol of my dedication to Jehovah. Soon afterward Angam and Narising also were baptized and they remained in my village to spread the truth to members of my tribe, who, until recent years, were headhunters. Even now at the front of some homes in my village human skulls are hanging on display as a reminder of the grim past.'

God's truth in printed form also radiates through the northeastern tribal areas. There were 4,769 books and about twice as many magazines distributed by some seventeen special pioneers there between 1973 and 1975. Most of those special pioneers were from

distant Kerala State, which has the largest concentration of Witnesses in India. Those pioneers from south India willingly left their native homelands to serve in strange territories nearly 1,200 miles (1,931 kilometers) away. It was like a foreign assignment for them, learning new languages and working among people of an entirely different nature. Within a few years the truth spread, and fifty local persons from those tribal territories were baptized. Some became available to translate literature into their own dialects.

As more workers became available, the Society opened up the work in large cities hitherto "undeveloped" as far as Kingdom preaching was concerned. For instance, a missionary home was set up at Patna, in Bihar State. There the Alford family served. Mrs. Barbara Alford and her four children were Indian citizens who had emigrated to Canada and had found the truth there. Eventually, Josephine Alford attended Gilead School and was assigned to India. So the mother, Barbara Alford, and her children all volunteered to return to India to serve in the Patna City missionary home.

DEVELOPMENT OF PUBLICATION WORK

In India, states are mostly determined according to local tongues, each having its own language. A book in a certain language had to be printed where that tongue was used. We had to find a location with a good press and where special pioneers were available to supervise the printing. In most cases, pioneers had to be trained to know how a good book could be produced, and this training was accomplished through correspondence from the branch office. Volumes of letters were exchanged in the process! Pioneers also had to improve in knowledge of their own language to qualify them to check accurately on the printing work. In this way, the Bombay branch office operates its printing organization at eleven different locations by a 'remote control' system.

However, in many cases this arrangement also has involved teaching commercial printing firms how to produce books of the high standard required by the Society. In various places, these printers felt that their higher standard of printing was due mainly to the training received through the careful supervision of the pioneers who cared for the printing of the Society's publications.

Jehovah's servants long have been interested in getting Scriptural truth into the many languages of India. As early as 1912, the Watch Tower Society's first presi-

dent, C. T. Russell, arranged for our booklets to be translated into Hindustani, Gujarati, Malayalam, Telugu, Marathi and Tamil, the six principal languages of India. By early 1976 India's branch office was providing literature for its own field in twenty different languages. During the past five years, 636,677 of our books were printed in this country—over 500 percent more than in the previous five years. *The Watchtower* is prepared in seven languages, with the prospect of two more in the near future. *Awake!* is published in two Indian languages. Magazines are mailed from this branch to seventy-three other countries. To get all this publication work done, more than fifty brothers work in translating, printing and mailing operations outside the branch office.

Due to the recent policy of the Indian government, literature imports have been limited severely. Application was made regularly to import publications to the value of 40,000 rupees (\$5,000). Yet, year after year this was cut to a value of 10,000 rupees. In 1975 we applied for an import license valued at 50,000 rupees worth of books. Imagine our glee when the license arrived authorizing importation from Brooklyn of books valued at 50,000 rupees! Jehovah's blessing had resulted in rich supplies of spiritual food for India.

DISTRICT ASSEMBLIES REVEAL STEADY GROWTH

As each year has passed, district assemblies have been held regularly, and an increasing number of cities throughout India have received a more intensified witness. The assemblies have revealed a steady growth in the number of people showing interest in Jehovah's purposes. For instance, at the fifteen "Divine Sovereignty" Assemblies held here during 1975, there were 243 persons baptized and the public meeting attendance was 6,061. At that time there were 4,300 Kingdom publishers in India.

Producing Bible dramas for these assemblies has increased the work at headquarters. Imagine the amount of work done to produce drama tapes in ten languages at or under the supervision of a small branch office! First, the material needs to be translated. Then individuals must be trained to portray Bible characters for tape recording. Next the big problem is recording on tape. Dramas in only four languages are prepared at the branch office. The remainder are done by brothers scattered in the field. In most cases, they have limited equipment and encounter difficulty in finding enough competent brothers and sisters to fill all the character parts.

Their recording 'studio' may be a very humble home. Often the brothers do not start their recording work until about one o'clock in the morning, for then the daily sounds of life are subdued. In one instance, two brothers were assigned to throw stones into nearby ponds to silence the noise of croaking frogs. To get a program ready for a district assembly involves six months of hard work. But the appreciation shown by persons attending an assembly in their mother tongue makes every minute worth while.

NEW BRANCH ADMINISTRATION

As in other lands, at the beginning of 1976, oversight of the Kingdom-preaching work in the Indian field was transferred to a branch committee with a rotating chairman and a permanent coordinator. This arrangement was seen as a forward step, particularly in caring for a weightier work load and any possible problems. It broadened the responsibility of oversight more to local brothers and also allowed for a wider grasp of field problems by providing for a committee member in closer contact with field operation.

BASIS FOR FUTURE WORK WITH GOD

With keen anticipation of wonderful events to take place within this generation, Jehovah's Witnesses in India, Nepal and Bangladesh prepare for the trials ahead by keeping close to Jehovah's visible organization. The latest peak of publishers in India was 4,687, and 11,204 people attended the Memorial of Christ's death on April 14, 1976. Only eleven true Christians in India professed to be Jesus' anointed followers.

India, though vast in area and population, is receiving a witness about Jehovah's established kingdom. Particularly since 1912 has Bible truth been declared among India's teeming millions. Strenuous efforts have been made to bring it to the people—by such means as distribution of thousands and thousands of Bibles and other Christian publications, sound-car public lecture campaigns, phonograph work, house-to-house presentations of Bible information, return visits and home Bible studies. Despite very difficult climatic conditions, health hazards and other hardships, millions have had the opportunity to hear the Bible's message of salvation. It is gratifying that some thousands have responded favorably.

India has experienced the gradual growth of a theocratic organization from scattered groups of isolated publishers in different language areas to a closely knit, united body of Christian evangelizers. This

has resulted in spite of false religious indifference and sporadic outbursts of fanaticism, bans during two world wars, political struggles and other problems. In all these circumstances, Jehovah has been with us, and as his witnesses we are deeply grateful to be 'working together with God.'—2 Cor. 6:1.

LIBERIA

"The love of liberty brought us here." Those words were uttered by settlers who had crossed the Atlantic and landed on April 25, 1822, at tiny Providence Island on Africa's western shore. Hardy freemen, pioneers under the auspices of the American Colonization Society, paved the way for the establishment in 1847 of Africa's first black Republic, Liberia. About the size of the state of Louisiana, it is bordered by Sierra Leone, the Republic of Guinea and the Ivory Coast.

Situated mainly along the coastal plain, ever-green Liberia has heavily forested areas in which elephants, leopards and the unique pygmy hippopotamuses roam. This is rubber country, and well-kept plantations extend from border to border. In low mountains extensive mining operations extract some of the earth's richest iron ore.

LIBERATING TRUTH COMES TO LIBERIA

By the year 1867, twenty years after the republic's formation, a total of 13,136 settlers had immigrated to Liberia, mainly from America. Coastal settlements sprang up outside Monrovia, the capital, from the Mano River to the Cavalla River—Robertsport, Marshall, Buchanan, Greenville, and Harper in the "Maryland of Liberia." It was in about the year 1895, in this latter settlement of Harper on Cape Palmas, where Africa's bulging "chin" begins to recede, that *Zion's Watch Tower and Herald of Christ's Presence* was studied by a class of Bible students, the first meetings of this kind in Liberia or, as far as is known, in all of West Africa. For the first time, Liberians were receiving Bible truth that really sets men free.—John 8:32.

Just how and when the two elderly brothers, Henry and Joseph Gibson, came into possession of *Zion's Watch Tower* is not known. But home Bible study classes were held regularly, as a number of old-timers, including the late president of the Republic, William V. S. Tubman, have testified. He remembered that the meetings were held when he was just a young boy. Those who would mockingly taunt, "Just how long have Jehovah's Witnesses been in Liberia?" usually

were silenced when hearing: "Our meetings were conducted here about seventy-five years ago, according to the President." The Memorial of our Lord's death was observed by the group yearly on the anniversary night corresponding to the Jewish calendar date of Nisan 14. The Gibson brothers died around the turn of the century and evidently the classes then ended.

About a quarter of a century passed, however, before the message of Jehovah's kingdom was publicly proclaimed in Liberia. In 1926, Claude Brown, a Bible Student from Freetown, Sierra Leone, visited Monrovia for a few weeks. He paved the way for the visit of W. R. ("Bible") Brown, of the Watch Tower Society's West African branch. For three weeks, W. R. Brown, a powerful exponent of Jehovah's kingdom, spoke nightly at the Hall of the House of Representatives in Monrovia and also distributed many books. Crowds, including the most prominent personages, flocked to hear the dramatic revelations of truth stirringly expounded.

Members of denominational churches were profoundly impressed by "Bible" Brown's lectures, which exposed and shook their systems of religion to the very roots. His discourses were the topic of the day, and old-timers still speak about them, fifty years later! Before Brother Brown's departure, he organized a Bible class that was supervised by Mr. Faulkner, a man who twice had been a presidential candidate. One of the staunch members of the class was J. G. Hansford, a Liberian who had accompanied "Bible" Brown from Freetown. Even clergymen attended the studies occasionally.

OPPOSITION IS ENCOUNTERED

By the time of "Bible" Brown's return to Monrovia in 1929, religious opposition had become intense. During the early 1920's prominent Liberian women had embraced the emotion-charged teachings of Mrs. January, a Pentecostal evangelist. From these women in particular pressure was brought upon individuals in the highest echelons of government. 'Brown's preaching would break down their churches,' was the cry. After giving just one lecture on this visit, "Bible" Brown was denied a residence permit and was forced to leave after only one week. But he went on to even more fruitful fields elsewhere in Africa.

The Bible class continued, however, and in time was supervised by a Witness from Sierra Leone. During the early 1930's economic conditions were critical, and some considered this brother's preaching to be in-

flammatory against the government. The result? He was forcibly marched to the border and expelled. Intimidation cooled the zeal of the others, and the Bible class disbanded.

A SPIRITUAL BOOM BEGINS

A much-needed economic boost for Liberia came from the Firestone Company, which had begun planting rubber trees at Harbel in 1926 and had 55,000 acres under cultivation seven years later. But it was the decade of the 1940's that was to prove really eventful for Liberia, materially and spiritually. Materially, World War II put Liberia "on the map," so to speak, for the Allies needed an air base in West Africa, and Roberts Field, near Firestone at Harbel, was the selected site. Liberia soon swarmed with American military personnel, bringing money and Western customs. Even America's President Roosevelt visited briefly. This led to Lend-Lease funds that provided Monrovia with a modern port, a paved road and bridges, as well as the country's first railroad.

International financiers now became better acquainted with Liberia's potential as a producer of high-grade iron ore. Other rubber companies saw the advantages of having plantations in a country friendly to the West and accessible from the Atlantic Ocean, rather than relying on plantations in the Far East. So began a postwar economic boom unprecedented in all of Liberia's history. Not only were living standards improved generally, but now the government had funds to promote urgently needed education and road construction.

Providentially, in 1946 a spiritual boom also began, with the arrival of Harry C. Behannan, a missionary graduate of the third class of the Watchtower Bible School of Gilead. Brother Behannan was a gifted black musical artist who had given piano recitals throughout Europe, even in the presence of royalty. He had a remarkable zeal for God's service, an ardor well suited to his anointing as one of the Lord's "little flock." (Luke 12:32) He arrived in Monrovia as a true pioneer, alone. Immediately, Brother Behannan set out in the house-to-house preaching work. Within the short space of six months he had established many friendships, placing over 500 books. To bring the truth to other parts of the country, he traveled by open surfboat to Greenville, Sinoe County, 150 miles (240 kilometers) from Monrovia 'as the crow flies.'

Alas, the abundant seed that this loving brother planted and nourished was not to mature under his

care! Upon his return from Greenville, Brother Behannan became ill and succumbed in the hospital, apparently a victim of tropical fever. Members of the American embassy, among many others, were in attendance at his funeral. Of Brother Behannan, a Liberian gentleman said: "He moved like a man with great purpose." That purpose was not to fail.

MISSIONARIES ESTABLISH THE WORK

In May 1947, a ship anchored offshore and two Gilead-trained missionaries, George and Willa Mae Watkins, were transported by surfboat to their assignment at Monrovia. For this married couple in their forties, a new life was beginning, one that would require adaptability and perseverance. It was fine that Brother Watkins, formerly an amateur boxer, possessed a strong physique. After a week in a hotel, the couple moved to an unfurnished room where the floor was their bed until the brother could make one, along with other furniture.

There were no water taps here. Rather, water was obtained in buckets from a well and had to be boiled for fifteen minutes to make it safe to drink. Food had to be kept well protected from dysentery-carrying "mission" ants. The stove? There it was, three rocks supporting an iron kettle. It was fueled by kindling wood.

Mosquito nets and bitter Atabrine tablets served to keep them free from the ravages of malaria. Also, the missionaries had to deal with another enemy when, after some time, a leather suitcase was reopened, only to find that its underside and contents had been devoured by "bug-a-bugs," white termites.

Brother and Sister Watkins found two Liberian cultures existing side by side. The majority of the country's population belonged to its more than twenty tribes, speaking that many different languages and dialects and governed by native customary law administered through commissioners and tribal chiefs. The descendants of the original immigrant settlers, on the other hand, carried on Western customs, as did more and more tribal peoples who were becoming educated in Western ways. Although English was the official language, many tribesmen in Monrovia then spoke it only "small-small," and the vast majority were illiterate.

In general the thirst for knowledge was great and over a thousand of our bound books were placed during the missionaries' first fifteen months. However, many educated ones did not want to embrace a "new religion," saying, "What was good enough for my father is good

enough for me." For the most part, the greatest interest was exhibited by those handicapped by a lack of vocabulary and reading ability. Very helpful in teaching such thirsting ones were the illustrations in the Watch Tower Society's book *"The Truth Shall Make You Free."*

The "homes" of so many persons consisted of single cubicles in a large house containing twenty or more of such residences, ranging in location from under the house to the attic. For numerous persons, these cubicles were merely sleeping places. This made it difficult for the Witnesses to find interested ones again on return visits. And oh, how the people kept moving from place to place! Why? Because of their having no jobs or because of their looking for better accommodations.

Despite such hindrances, Christian meetings were soon organized on J. G. Hansford's piazza. He had learned the truth over twenty years earlier from W. R. Brown. Many truly meek persons began to attend. One can only imagine the great amount of patient effort put forth that resulted in a peak of fifteen persons sharing in Kingdom service by September 1948, when Liberia's first congregation of Jehovah's Witnesses was organized. At this time Leticia Martin, the first Liberian woman to accept Bible truth, began to preach the good news. By 1949 she had become the first Liberian pioneer, or full-time Kingdom proclaimer.

EARNEST EFFORT BRINGS INCREASE

In May 1949 a second missionary couple arrived, Frank and Taretha Faust. By this time the missionary home was located on a busy thoroughfare, Camp Johnson Road. An electric sign was set up to display the book *"The Truth Shall Make You Free."* Among those whose interest the sign attracted was a young man named Frank Powell. He said to a missionary: "That's my father's church." His father, one of the anointed followers of Jesus Christ, had been a Witness in Jamaica for forty years, and Frank had attended some meetings during his youth. Now he resumed his association with God's people and began to share in the preaching work. In 1951 he was the lone Liberian delegate to the Christian assembly at Wembley Stadium, London, where he was baptized in symbol of his dedication to Jehovah God. His father's "church" was now his, too.

The title of the book displayed on the electric sign intrigued Frank Songor, a man of the Kisi tribe from Guinea. At length, he asked a missionary about 'this truth that would make a man free,' and a Bible study

was started with him. The truth delighted Songor tremendously. In time, one of his three wives died. But which of the two remaining should he choose to be his one wife? When he explained the situation to them, that Scripturally he could have but one wife, one of the girls promptly said that she did not want to become a Christian and preferred returning to the country. However, the other, Alberta, said that she would stick with him wherever he went.

This pleased Frank; so Alberta remained as his one wife, though she was of a different tribe—Mano. But the question remained: Would she become a real Christian? She seemed extremely timid. Whenever Brother Watkins visited their home, she literally fled from him. Why? Well, her husband owed this missionary a small sum of money, and Alberta feared that Brother Watkins was coming to claim her as a pawn until the debt was paid!

Alberta, in time, did become a fine witness of Jehovah and mastered English and Kisi. Indeed, a splendid example of what the truth can do for one who is loyal!

One day a young illiterate brother named Isaac came to the missionary home. He had been preaching to a military man who listened well but who asked for someone who could read to call on him. Finding Sister Faust at home, Isaac took her to Major A. G. L. Williams, Bandmaster of the Liberian Frontier Forces. In his mid-sixties and Catholic by religion, Williams hailed from the West Indies and had a long career as a professional soldier. His real faith, however, lay in the power of "medicines" for protection and success.

Sister Faust at once recognized that this man was searching for truth. Regular visits were made and then the bombshell exploded—Deuteronomy 18:10-12 exposed reliance on demon-inspired "medicines." Profoundly shaken by this divine pronouncement, Williams promptly discarded the entire lot of his assorted "medicines" and put faith in Jehovah.

Retired now from military service, he replaced the title of "Major" with "Brother" as he took up the Kingdom service with zeal, preaching to many in high station. After a time, infirmities kept him at home, but people visited him around the clock, and he spent many hours teaching and conducting Bible studies. If no one was visiting, he would go to his gate and call for passersby to pause so that he could tell them the good news. Continuing as a good soldier of Christ Jesus, this highly respected and kindly old gentleman did not slack his hand until his death in 1963.

The fifth missionary to join the group was Hoyle Ervin, arriving in January 1950. He studied with two

men together—Spencer Thomas and Lichfield Rennie, who later rendered valuable services to God's people. At first their wives remained aloof despite Ervin's efforts to involve them in the studies. Finally, endeavoring to fathom Mrs. Rennie's reason for not participating, Ervin quite innocently asked: "Are you illiterate?" What? That did it! She would show him that she was quite well educated! So she joined the study group—and learned the truth. Mrs. Thomas then also took part and both wives were baptized the following year. As zealous pioneers, Winifred Rennie and Olive Thomas have helped many others to learn the truth.

During 1950 two other missionaries, Brothers Cyr and Mroz, joined the group temporarily before being sent on to East Africa. In May a more spacious home was occupied at 17 Johnson Street, Monrovia, and the Fausts traveled by ship to a new assignment at Harper City on Cape Palmas. By then, about three years had passed since Brother and Sister Watkins had arrived in this 'land of liberty,' and a nucleus of 28 publishers and 8 pioneers then regularly declared the good news. But, what would service to Jehovah produce during the 1950's, then just beginning?

BACK TO HARPER AFTER FIFTY YEARS

Some fifty years had gone by since the *Zion's Watch Tower* study classes at Harper were disrupted by the death of the Gibson brothers. Now on that picturesque, palm-dotted cape jutting into the Atlantic, the Fausts found a ready response. After only four months, ten publishers were reporting field service.

Nevertheless, the missionaries encountered opposition from the "Prophets." Several times a week, these fanatical religionists would dress in white robes and march through the streets carrying lanterns, chanting, shouting, beating drums and stopping now and then to go into a sort of shuffling dance. They were great believers in "healing." When one of the missionaries became sick and had to go to the hospital, the "Prophets" surrounded the missionary home gibing: "Servant of God get sick and go to hospital? You not God servant; you false prophets!" During the next few weeks these false religionists would come to the missionary home in the dead of night and silently go through very strange antics and motions, undoubtedly intended to drive the missionaries away by weaving a spell.

But the Fausts remained, and one day the leader of this band of fanatics obtained some Watch Tower

literature. After a discussion with a missionary, this leader advised his followers that it would no longer be necessary for them to remove their shoes before entering the "holy ground" of the church. By means of a Bible study, this man became convinced that many of his ideas were "doctrines of demons" and that the true God is Jehovah, whose name should not be ignored. (1 Tim. 4:1, *American Standard Version*) This prompted the man to change the name of his church from "The Church of the Lord" to "Jehovah's Tabernacle." When the chief "apostle" of this group learned of this in Monrovia, he stormed into town and took his deflecting disciple to court for changing the name of the church. The ensuing argument split the congregation. Although the local leader won the case, further discussion and study led him to realize that his church was not "Jehovah's Tabernacle." Down came the sign.

Then one day he denounced his false religion to his startled congregation, declaring that he had found the true people of Jehovah. He then accompanied the Witnesses in house-to-house preaching, explaining to many how he had found the truth. Again he was haled into court by his former spiritual leader, this time charged with denouncing the faith of the "Prophets" and turning away the members of that church. The judge asked the defendant why he changed his religion, and he replied: "I was blind but now I see." After an effective witness was given to all, the case was dismissed. This brother, Wilnot Bright, thereafter served as a Kingdom publisher at Harper City.

In 1951 the Remies transferred from Monrovia to Harper City and were a great help to the new congregation. For a time Sister Faust was in a private hospital at Pleebo, eighteen miles (29 kilometers) away. While there, she studied the Bible with William David, and soon others of the family were learning the truth. Among them were three older illiterate women, who eventually became Sisters Blondie, Tardie, and Kardié, a familiar sight in Pleebo as they preached the truth enthusiastically in their native Grebo language.

Another relative who began studying at this time was Frank Williams and he became the first native Liberian to attend Gilead School, graduating at the Divine Will International Assembly, Yankee Stadium, New York city, in 1958. Yet another relative to begin studying was Jacob Wah, small in stature but keen in knowledge and speaking ability.

In 1952 a Liberian named Theodore Y. Morgan returned to his home from the Gold Coast (Ghana) and served as a pioneer with the congregation on Cape

Palmas. Brother Morgan was born of Grebo parents in 1895, just when the Grebo tribe decided on war with the settlers on the Cape. So the newborn boy was named Yedato, meaning "Let there be war!" But now it was spiritual warfare that consumed Yedato's energies.

By August 1952, twenty publishers were serving in the Cape Palmas area, along with four pioneers. In time a large Kingdom Hall came to be constructed at Harper City, and a congregation was organized at Pleebo. The old-timers on the Cape can truly reflect: "The Watch Tower was here when I came, and it looks like it will be here still when I go!"

November 1952 was a time of significant developments for the Kingdom work here. The two small congregations joined together for Liberia's first national assembly, delegates from Cape Palmas traveling hundreds of miles by sea. It was a time of unprecedented enthusiasm and joy, as all looked forward to the visit of two brothers from Brooklyn Bethel, N. H. Knorr and M. G. Henschel.

BRANCH OFFICE ESTABLISHED

To Monrovia's Centennial Memorial Pavilion, 400 came to hear Brother Knorr's public address "It Is Time to Consider God's Way." The general attitude was that the Kingdom-preaching work was just beginning, for the entire interior of Liberia lay virtually untouched. To supervise better the future expansion, a branch office was established, with one of the local missionaries appointed as branch overseer.

The missionary home at 17 Johnson Street, Monrovia, was a small house covered with corrugated zinc sheets. However, construction of a new building commenced in February 1953, and it was completed in October. The Kingdom Hall could accommodate 150 comfortably, and the missionary home had three bedrooms. The modern design of the structure elicited much favorable comment. With many more persons attending meetings, the general feeling was "Jehovah's Witnesses are here to stay!"

INTO THE INTERIOR

At the end of May 1953, John and Michael Charuk, natural brothers (from "one ma and one pa," as a Liberian would say), arrived from Sierra Leone. These two missionaries, in their early thirties and originally from western Canada, had already served in Africa for four years, three of these as district overseers and missionaries in Nigeria. They had a wealth of knowl-

edge and practical experience regarding problems peculiar to West Africa. With four missionaries now crowded into small quarters, John Charuk searched out a new location at Kakata.

After John Charuk got settled in Kakata, he visited elderly Thomas Holman in Salala and thereafter spent a few days with him every month. On the second visit, this sheeplike man expressed his determination to be a Witness and make necessary adjustments in his marital affairs. Thomas Holman, baptized the following April, was the first Witness in the Kakata-Salala area.

Early in 1954 a home was rented at Kakata. It served as a missionary home, and Michael Charuk joined his brother there. The brothers walked tremendous distances to reach sheeplike ones and build up a group. Michael Charuk found some really interested young men at Nyehn, four hours away, by walking a bush road. For a time they were visited twice a week. This meant leaving very early in the morning so as to return the same day, on foot, of course. These men really appreciated the efforts put forth to help them. As a result, William Bonney, William Morris and James Mally became Kingdom proclaimers.

By the end of September, seven Kingdom publishers were reporting in this scattered territory, and in February 1955 a congregation was organized. And how were people of the Kakata area responding to the good news? Well, please note the following: After completing a Bible study with an interested group, a missionary was asked when he was going farther down the road because the people there were looking for Jehovah's Witnesses. The next week he decided to find some of them. At one house he was asked inside, but was politely scolded: "We were wondering when you would come and study with us. How is it you do us this way and take so long?" Literature was obtained and the first Bible study was held right then and there. Farther on, a woman greeted the brother: "At last you've come our way!" In appreciation of the Kingdom message, lunch was set out. At the next home, it was a joy to hear the lady say: "You're not a stranger to me. I know the nature of your work, and we have been expecting you." All the family gathered to hear the Scriptural discussion. In fact, they requested a return visit regularly so that they too might be taught Jehovah's Word.

THE TRUTH STIRS HARBEL MIGHTILY

In May 1953, Kisi tribesman Frank Songor, now a pioneer, left Monrovia to pursue temporarily his trade

as a plumber at Roberts Field, near the huge Firestone Plantation, which employed about 30,000 workers. The following Sunday Jehovah's spirit moved him to witness in one of the workers' camps. En route he met a man of his own tribe going to church, and spoke to him about Jehovah's purpose and the new system of things. Right there under the rubber trees the Harbel Congregation had its inception. This person, Bayo Gbondo, accepted the truth and requested a study. After the first study, he stopped going to church. Following the second study, he sent away two of his three wives and legalized his marriage to the remaining one. Thereafter he began preaching God's Word with earnestness and zeal.

Frank Songor found that interest in the Kingdom message was phenomenal. Every day, after working hours, he went to the camps to witness and conduct Bible studies. Those who loved the message wanted to go along with Brother Songor as he declared the good news from place to place, and soon as many as ten were accompanying him. The sudden appearance of this small band stirred many to come and listen. How they loved the message! And how they talked about it! Into the dung piles and fires went jujus, amulets and "medicines" in which they once trusted.

Many submitted to the high standards of the Bible when they understood that polygamy, fornication and adultery were not approved by God and would be wiped out by Jehovah's war of Armageddon. (Rev. 16:14-16) Though tribal law permitted polygamy and closed its eyes to fornication, the truth, like pure water, had cleansed these sheeplike persons from such defilements and they were filled with courage and gratitude. They were not content to hear the truth once or twice a week. Daily they wanted to be taught and, in turn, talked to others about what they were learning.

When Frank Songor left that area, Bayo Gbondo cared for the interest. By themselves these students learned the ways of God's organization and put them into practice. Bamboo benches were built and meetings were held under the rubber trees. Not over six months from the day that Frank Songor began working there, eighteen persons had qualified to participate in the field service and sixty were attending meetings. These gatherings were orderly and marked with the spirit of peace and joy that attracted still others, who were impressed by this fine display of Christianity's power to unite men of different tribal backgrounds.

Illiteracy and immorality were the two great problems to be overcome at Harbel, as in most other interior towns. In time, coherent Scriptural presentations

were mastered by even the illiterate, who at first memorized texts and repeated them while pointing to the words in the English Bible. The sight of illiterate native women doing this astonished householders. Fetishism and Christendom's false religious doctrines were being hammered down. In their place rose the name and fame of the true God, Jehovah. Since the Firestone Plantation attracted workers from all over the country and these along with their relatives were constantly traveling back and forth to their native towns, Jehovah's Witnesses and their activities at Firestone were talked about all over the country.

In June 1954, thirty-one publishers were organized as the Harbel Congregation, and within six months they had grown to be the largest congregation in the country. As a result of the daily witnessing done by most of these individuals, during their first year as a congregation they individually averaged 39.9 hours a month in the field service!

NEW WORLD SOCIETY ASSEMBLY

Five delegates from Liberia were able to attend the New World Society Assembly at Yankee Stadium, New York city, in 1953. These included Bernice Clement, our very first delegate of African birth. The problem of her new baby was overcome by taking him along. This assembly helped to fire this sister with a determination to be a pioneer, and two years later that desire became a reality. But how would this sister manage with seven children and a husband upon whom she could not depend for support? She supported her family by baking bread and cakes for sale, kneading her dough at night and getting up at four o'clock in the morning to start her baking and cooking. By 1:00 p.m. she would be finished with everything and be ready to share in spreading the good news.

Monrovia newspapers carried long stories about the New York assembly. Interested persons were impressed to see the picture of the Liberian delegates that appeared in the Assembly Report. At our own assembly in November, held at the newly dedicated Kingdom Hall, some of the spirit of that great assembly was imbibed by hearing recordings of the talks. For the public talk, 115 were present. The assembly and the completed Kingdom Hall brought new prominence to Jehovah's organization in Liberia.

SINOE HEARS THE GOOD NEWS

Upon their return from the 1953 assembly in New York city, Frank and Taretha Faust were given a new

missionary assignment in Greenville, Sinoe County. The Fausts found Greenville to be a fruitful field. However, many of the interested persons worked long hours and did not like to travel about at night. Besides that, most of them could read only a little or not at all. What could be done to build them up more quickly?

Why not study with them early in the morning? The interested ones liked that idea. So, every morning at six o'clock sharp an average of fifteen persons came to the missionary home for Bible study before going on to their secular work. This served to strengthen the interested ones and also to improve reading ability.

By June 1954 the group of twelve publishers at Greenville was organized as a congregation, Liberia's fourth. The growth of interest in this land is revealed by the Memorial attendance for 1954. There were 240 present, whereas only 118 attended in 1953.

Incidentally, at Greenville the missionary home was a small house set on pillars of rock and sided with zinc sheets. At times the missionaries heard something passing through the walls of the house. Sometime later they discovered that it was a long snake that had been pursuing a policy of peaceful coexistence with them under one common roof!

"THE NEW WORLD SOCIETY IN ACTION"

An instrument that really helped people in Liberia to appreciate Jehovah's organization was the Watch Tower Society's motion picture entitled "The New World Society in Action." This film, depicting activities at the world headquarters of Jehovah's Witnesses and elsewhere, began to be shown in 1954.

In Greenville, 400 came to see it one Thursday evening. "This is too good to show just once," remarked many people. On Saturday evening, while the circuit overseer was studying privately, a knock sounded at his door. "You must come and show the film. The people are all there waiting. We've arranged everything. Please come!" Upon his arrival he found over 500 crowding out the hall. This time they appreciated the movie even more than at first. "These people [on the screen] don't play; they work," was repeated many times. One well-respected man and his family took the film seriously and started attending meetings. Soon afterward, the father began to publish the Kingdom message.

In another community, the leader of a religious group formerly had told his people to burn the books of Jehovah's Witnesses. After seeing this film, he remarked: "I never knew that the New World society was like this." Thereafter, he started to show interest

in Bible truth. Another interested person was so impressed that he declared: "Before the year is finished I must be baptized and become one of Jehovah's Witnesses."

In Harbel a crowd of over 2,000 saw it on a large two-way screen. Many expressed surprise at the work the New World society was doing. In the months that followed, the congregation there increased rapidly and this fine film must certainly have contributed toward that development.

In the capital, Monrovia, 500 came to the first showing, and publishers reported afterward that students at home Bible studies showed a marked improvement in interest. The film was shown in many communities, and within a year almost 6,000 had viewed it.

FIRST CIRCUIT ASSEMBLIES

With congregations functioning at Kakata and Harbel, it now was possible to arrange for a circuit assembly at Kakata in April 1954. Interestingly, 40 percent of the entire circuit's 67 publishers underwent baptism at this assembly—26 new ones in all! The public talk was attended by 170. It was the first time, too, that the majority of the publishers in the circuit had met one another. This was a truly significant and beneficial circuit assembly, the first of its kind in Liberia.

What about the Kingdom proclaimers at the other end of the country, in and around Cape Palmas? These 36 publishers were invited to attend their first circuit assembly the very next month at Webbo, about forty-five miles (72 kilometers) from Cape Palmas. Part of the journey to Webbo had to be made by canoe up the Cavalla River, and this proved to be more hazardous than anticipated. But the brothers that could attend were joyful that 65 came to hear the public talk. This was noteworthy, since no Witnesses or even interested persons lived at Webbo.

"TRIUMPHANT KINGDOM" ASSEMBLY

The outstanding event of 1955 was our "Triumphant Kingdom" Assembly in Monrovia, served by M. G. Henschel of the Society's Brooklyn office and Harry Arnott from the Northern Rhodesia (now Zambia) branch. Again the Centennial Memorial Pavilion was engaged. It was indeed satisfying when 551 attended the exciting public talk "World Conquest Soon—by God's Kingdom." Nineteen were baptized.

It had been just three years since Brother Henschel had visited us, along with Brother Knorr—in 1952, when the branch office was established here. At that

time, there were 53 publishers, including 11 pioneers. What had resulted from their service during those three years? It was a joy to behold that 162 now were publishing, including 18 pioneers. Instead of just two congregations, there now were five. Truly, Jehovah's blessing had been upon our work.

Plans then were made to get the truth into unassigned areas through new missionary assignments, and by using local brothers as special pioneers as soon as they qualified. Work also began on the translating of our publications into the Bassa language.

ON TO GBARNGA

Brother and Sister Watkins took up a new assignment early in 1956. They went to Gbarnga, a provincial center about 125 miles (201 kilometers) from Monrovia. The native population of Gbarnga spoke Kpelle, but a good many persons also knew English. By April of 1956 two new publishers already were reporting field service in Gbarnga.

In 1955 the government had started improving the poor interior road, making it into a good highway. This road passed through Gbarnga and eventually was to link up with Cape Palmas, clear at the other end of Liberia. When the work began, William David from Pleebo was employed by the construction company. After working hours, this brother made good use of his time preaching to all his fellow employees and to the inhabitants of towns and villages along the route of the highway.

In time, two of his fellow workmen joined him, even though one had been a staunch opposer. As the road moved inland many persons received the message of the Kingdom for the first time. Indeed, the brothers who were among the road builders aided many interested persons to get on the road that leads to life eternal.—Matt. 7:13, 14.

When the highway was completed to Gbarnga, Brother Watkins would come down to Monrovia every month or so, visiting interested persons on the way. Thus it was that along the country's main highway the name and purpose of Jehovah God became well known to many, clear to Putu almost 400 miles (644 kilometers) from Monrovia, where the road-building stopped for a time.

Brother and Sister Watkins found many hearing ears in Gbarnga. But to reach outlying areas better, Brother Watkins obtained a motorcycle. He soon became a familiar figure in all the surrounding towns and villages. One of the places where fine interest was found

was Sayngbey Town. A "bishop" had been the spiritual adviser of these humble people, but he had recently left with all the money, never to be seen again. "Come and teach us, for we love God too much." (That is the Liberian way of saying "very much.") With such expressions the missionaries were warmly welcomed. Since none of the populace could read, talks were given every week on various subjects and then reviews were held. In time, a good many of these folks accepted the truth and began to preach the good news.

One day Brother Watkins presented a young man with a booklet explaining the hope for the dead. Accepting the booklet eagerly, he begged the missionary to sit down and read at least half of it with him. A Bible study was started with this young man and his joy knew no bounds as his great thirst for truth began to be satisfied. He was so thrilled with the information about Christ's invisible presence that he actually memorized the entire textbook chapter dealing with that subject!

The logic of the truth was so overpowering that he decided to study hard and devote himself to the Kingdom-preaching work. This, however, did not please his father who was financing the son's way through school so that he would become someone prominent and prosperous to the benefit of the family. So the father sought to dampen his zeal for preaching by cutting off all financial support. The father's action only made the son more determined than ever to serve Jehovah.

After this the son became very ill and weak from fever. But he rejected his father's intention to send him to a native fortune-teller to learn the cause of the sickness. The son knew that his sickness was not caused by some ancestor or by witchcraft. The father abandoned the son, but somehow the young man managed to get to a hospital in a distant town. After some days the father sent instructions to bring back the corpse, thinking that by now his son must be dead. When the father learned, however, that the son was recovering without resorting to demonism, the old man acknowledged that the God his son served had power. From that time on the oldster began keeping God's law on blood. This young man was Joseph Lablah, who was baptized in April 1957. The following year he entered the pioneer service.

One day in a small town out of Gbarnga, Brother Watkins returned to visit a young man with whom he had placed a booklet. Upon hearing the sound of the brother's motorcycle, the young man's wife fled into the cassava bush, thinking "Why should a strange man

come and visit people like us, except to catch us for sacrifice?" On another occasion the missionary arrived on foot and came upon the wife unawares. His friendly greeting prevented her from fleeing.

Through an interpreter Brother Watkins told about a 'Great Chief' who had handed over much good farmland to people he loved. They could keep the land as long as they respected the 'Chief' and his laws. Failing miserably, they had defied the 'Chief' and filled the place with trouble. Now the kindly 'Chief' was soon to throw out the troublemakers and give his possession to appreciative ones.

With that illustration this country girl came to understand the Creator's purpose for the first time. She also learned that his name is Jehovah. The hope of a grand future for those who pleased this great heavenly 'Chief' began to warm her heart.

Soon this married couple were studying the Bible and attending Christian meetings, and the woman became happier and happier with the truth. But this did not last, for the husband decided to move elsewhere in pursuit of "mammon." He became interested in another woman, mistreated the wife, and forbade her to have anything to do with Jehovah's Witnesses. But she refused, declaring before her parents and the village elders: "The thing that Jehovah has taught me, none of you have taught me in my life. So I cannot quit. I have a new hope now!"

The girl's parents returned the dowry money to the young man and he wrote out a free paper: "This woman is free to marry anybody. My name is not on her again."

This rejected wife now made haste to resume association with Jehovah's people and on one unforgettable day she accompanied the aging missionary himself in the preaching work—the one from whom she used to run away. Soon she was baptized and afterward married a brother with whom, in time, she served as a special pioneer. She had not been able to bear children. Now, however, this Christian woman, Gbangu Woah, was reaping great satisfaction in bringing forth "children" in a spiritual sense.

Brother and Sister Watkins had great joy in their assignment at Gbarnga. By April 1957, seventeen Kingdom publishers shared in the field service there. Early in the following year a congregation was organized, Liberia's eighth.

MISSIONARIES TO BOMI HILLS

At the end of December 1955, two missionaries arrived unexpectedly from Gambia. They were Rene leRoux and Matthew Pienaar, both originally from

South Africa. We were pleased to have them open up the work in the well-populated Bomi Hills iron-mining area.

Rene leRoux quickly established himself on a friendly basis with the Liberian people. He learned to eat and cook Liberian "chop," often sitting with the interested persons in their kitchens, learning firsthand how and why they did things. He adjusted to their traits and gained the confidence of many tribal peoples. When Liberian natives would ask him where he came from, he would tell them that he was born in Africa. This would usually send them leaping with delight. He was an African, just as they were!

Several years later, Brother leRoux was appointed as circuit overseer in the interior. When assembly time arrived, he and other brothers would go into the forest and hunt game for the cafeteria. Whatever they happened to kill—monkey, porcupine, deer, or raccoon—that is what would end up in the tasty stew.

In October 1956 the first Kingdom publishers at Bomi Hills began reporting field service. By the following March a congregation had been formed there. In time, two zealous sisters—Esther Bruel and Jamima Flowers—began to pioneer with this small congregation. Sister Bruel died in 1970, but Sister Flowers continued to serve as a special pioneer at Bomi Hills.

DISTRICT ASSEMBLY AT GREENVILLE

Up to December 1956 all the national assemblies had been held at Monrovia, the capital. Arrangements were now made for the first national assembly outside the capital city. It was to be held at Greenville in Sinoe County, down the coast from Monrovia and right on the Atlantic. Since no road connected Greenville with the capital, the choice was to make the journey either by air, which was expensive, or by small craft with somewhat irregular schedules.

The vessel that took the several dozen delegates from Monrovia was a flat-bottomed landing craft from World War II. It was named "Junior." The journey itself was a never-to-be-forgotten experience lasting almost three days. Many of the publishers had never been on a boat before and were entirely unprepared for what was to follow. The ship lay very low in the water and seemed to rock about very much. Many smelly drums of oil were on board, and then the rain forced all to find shelter in cramped quarters. Just about everyone was seasick. (Happily, after the assembly a large ship took the delegates back to Monrovia in comparative comfort.)

We arrived at the site just about two hours before the assembly was to begin, all of us sleepless, dirty, sick and hungry. But by the end of the first day's sessions, all were feeling 'pretty chipper' again. Due to these transportation difficulties, only about 80 of the country's 246 Kingdom proclaimers were able to attend this fine assembly. However, the citizens of Greenville responded well and 190 persons were present for the public talk.

In attendance at the public talk was the clergyman in charge of the Episcopal school. When he saw one of his teachers, Thomas J. Williams, also in attendance at the talk, the clergyman promptly fired him the next day. This interested teacher came into the truth anyway and was baptized two years later.

KOLAHUN, HO!

In June 1956, Bayo Gbondo was appointed as the first Liberian special pioneer. At first he continued to build up the work at Harbel. But in February 1957, he and his wife, Teetee, left for their new assignment at Kolahun, almost 300 miles (483 kilometers) from Monrovia in the corner of the country where the borders of Sierra Leone and Guinea converge. They were joined by Borbor Tamba Seysey, another brother from the Harbel Congregation who had just been appointed as a special pioneer.

Kolahun was the big town among the Gbandi peoples. But here also were many Kisi tribesmen, among whom most of the interest in Bible truth was found. Before the end of the year, another newly appointed special pioneer, Fallah Neal, also of the Kisi people, joined the other brothers who were now directing attention more and more to the Kisi villages. In December 1957 a small congregation was organized at Kolahun. But the interest at the Kisi village of Tarma was so great that a pioneer took up an assignment there.

Many of the villages in this area held to superstitious laws and taboos, such as not mentioning the word "leopard" in the village and not carrying water except on one's head. As more and more villagers began learning the truth, though, they no longer wanted to subject themselves to the laws of the credulous.

To illustrate: At Tarma no one bringing a mortar from the farm could carry it on his head; it had to be set down and rolled along the ground. If this law was violated, the villagers believed that no woman in the town would be able to bear children. If rice was cooked with wood obtained from the vicinity of the women's secret society bush, a person's belly would swell and he would die.

However, a Christian brings a mortar into the village on his head. Yet, the very next day a woman gives birth, and the law is shattered. The brothers cut firewood near the forbidden zone and cook rice over it, but no one dies. Another law crumbles!

After that, neighbors would come to the special pioneer's hearth to obtain coals for lighting their fires. He asked one old woman: "Are you not afraid to use these coals that came from the wood of the women's society bush?" She replied: "You must not mind that. . . All the old things we have left behind!"

Though some chiefs used every opportunity to bring trouble upon God's servants, people flocked into Jehovah's organization. Consequently, in August 1958 a congregation was organized at Tarma.

The love of these new brothers for the truth often was tested when loyalty to principle involved a loss of material advantages. When the circuit overseer visited the village of Lillonee, the people were talking in low tones. Had someone died? No. To the villagers something worse had happened. A man who had been a polygamist with three wives had just dismissed two, giving them full freedom. Furthermore, he would not claim the \$300 spent as dowry in procuring them as his wives. Unheard of! The villager who had done this was David Saa, who had become one of Jehovah's Witnesses.

David Saa regularly attended Christian meetings and did not neglect his family, for they also went along with him, down to the smallest baby on mother's back. Previously he had resigned from the position of village chief. As he said: "I want to serve God's kingdom by Christ Jesus. I know a person cannot serve two things. As chief I may have to do something that will not be in harmony with God's kingdom. It may result in losing God's favor. Better for me to have God's approval, even though it means being just a common laborer."

This lone brother refused to join the rest of the villagers in making their sacrifice before the mountain, beseeching and honoring their dead ancestors. Then came the farming season. All the people began putting the usual medicine pot in their rice farms, thinking this would ensure protection of the field and result in a bountiful crop. Again our brother refused. Everyone said that he was crazy. Who would protect him? He wouldn't have any rice. But his reply was: "If Jehovah wants to bless me with plenty of rice, then he will do so, but, if not, be sure I cannot offer a sacrifice to a strange god or depend on such."

Months passed and the rice farms were now ready to harvest. And just whose farm produced the best crop in the district? Why, the farm of our brother, David Saa! Praise Jehovah! The villagers were astounded. People came from other communities to see for themselves. "For true, Jehovah can bless you," they said. "You mean you never made a sacrifice, never put a medicine pot in the farm, and no harm came to you? And just look at your rice! We did all those things and yet where is the better for us?"

The attitude of the people changed. No longer were they hostile. Why, even Brother Saa's once opposed younger brother searched for a Witness in the next village and begged to be taught about Jehovah. The villagers themselves all had deep respect for the teaching of God's Word.

PROGRESS IN KISI COUNTRY

July 1958 was a happy time for Bayo Gbondo and Fallah Neal. They left their special pioneer assignments temporarily in order to attend the Divine Will International Assembly in New York city. Thereafter, they attended the thirty-second class of Gilead School.

Upon their return from Gilead in 1959, Gbondo and Neal were assigned to Kisi country, where they were needed. Brother Neal was sent to a new region, Limbaba. By mid-1960 a congregation was organized there too.

In October 1960 a circuit assembly was held for the three congregations in the Kisi-Gbandi area. After just over three years of preaching activity, there were 55 publishers and 10 pioneers. But the great number of interested persons was indicated by the 291 individuals attending the public talk. Twenty-two persons were baptized at that assembly.

During this period the brothers at Tarma were arranging to build their own Kingdom Hall. The tribal authorities sought to stop or hinder construction, but to no avail. For one year a brother cut trees and sawed planks, while the rest of the group planted, cared for and harvested his rice. The planks then were carried long distances to the motor road to be sold. With the money, cement and corrugated zinc sheets were purchased and carried on heads for hours to the building site. Volunteers laid the foundation, and then the whole group of about fifty began building with real zeal. In only about four days the structure was completed. Amazed onlookers exclaimed: "The word of Jehovah's Witnesses is strong!"

FIGHTING ILLITERACY

Illiteracy was a tremendous problem among the Kisi and Gbandi peoples. In entire villages no readers could be found. Yet there was fine interest in the good news everywhere. In one instance, a village of 50 persons begged for someone to come and teach them, but there just was no one to send who was qualified. The few brothers who could read already had their hands full. It was most advisable that the Kisi brothers and the Gbandis learn to read their own language. The Gbandi Gospel of John was available. But in Liberia, at least, there seemed to be no portions of Scripture available in Kisi. Later, it was learned that much of the Bible had been published in the Kisi used in Guinea, which differed somewhat from that employed in Liberia.

With the assistance of Rene leRoux, who served then as circuit overseer, the brothers invented their own Kisi and Gbandi primers. The Kisi primer was a fine illustrated one, printed for us by the Department of Information and Cultural Affairs, in Monrovia. The Gbandi primer was mimeographed at the Watch Tower Society's branch office. After receiving these aids, the brothers set out with zeal to learn to read. By August 1962, 47 Kisi and Gbandi brothers had become literate in their languages! The Kisis were looking forward to receiving a tract and the booklet *"This Good News of the Kingdom"* in Kisi for use in the field service. Manuscripts for these publications had been sent to the Society's Brooklyn headquarters for printing.

FLAG ISSUE AT KAKATA

In 1957, after the congregation at Kakata had been functioning for about two years, a real test of integrity arose. One morning at a public school, the principal asked: "How many students are here who are Jehovah's Witnesses and will not salute the flag?" Eight students stepped forward. The principal and teachers were furious. They tried to persuade the magistrate to have the boys turned over to the military to be stripped and given twenty-five lashes, and then be made to salute. The magistrate refused, remarking: "There is no law in the country authorizing me to do this, unless you can prove that their motive is evil and against the government. But if it is purely religious, then the Constitution allows everyone freedom of worship."

The school authorities then promptly expelled the brothers. Relatives and friends, and practically the whole community, were against them, saying: "You are foolish, denying yourselves an education. What's going to happen to you? You won't be able to get a

job. You'll be nobody in this country." Most of those expelled took advantage of the situation to pioneer. Later, three of them—John Roberts, Samuel Brown and Charles David—became special pioneers.

"LIFE-GIVING WISDOM" ASSEMBLY

This national assembly for 1957 convened at Harper, Cape Palmas, from December 18 to 22. It was the first assembly of its kind at the Cape, and about 90 brothers of the 291 in the country were able to attend. Similar to the assembly of the previous year at Greenville, ship transportation was required for the delegates from Monrovia. However, this time a large German cargo ship carried them on deck in a fast overnight trip. The delegates sang songs, had their *Watchtower* study on deck and arrived at the assembly city in good time.

The brand-new Administration building, with its fine view of the palm-lined shores of the Cape, provided a wonderful setting in which to hear the "life-giving wisdom" of Jehovah God. Eight persons were immersed. There were 166 present for the public talk and after that more came to see the Society's latest film, raising the attendance to 228.

But how were the delegates to get back to Monrovia? Everything depended on whether there happened to be a ship coming up the coast at just the right time, and whether it would actually take deck passengers. The brothers did not worry about this during the assembly, being content to leave it in Jehovah's hands. This *did* require faith, as it was not unusual for persons to be stranded at Cape Palmas for weeks awaiting a ship.

Shortly before the public talk was to begin, the faint outline of a ship was observed coming up the coast. By the time the sessions had ended, arrangements had been made with the shipping agents. On Monday the delegates boarded the ocean-going vessel by a boatswain's chair and a rope ladder. By late Tuesday afternoon all were back in Monrovia. This was considered to be little short of a miracle! Particularly were citizens of the Cape impressed that Jehovah had certainly worked in behalf of his people.

"WHO WILL BURY YOU?"

Many persons belonged to denominational churches for no other reason, it seemed, but to be guaranteed a fine church burial. Of course, if their dues were not paid, the church bell would not toll for them and they would have no church burial. Families often were hard pressed to pay church arrears for a deceased

relative. The churches used this custom to discourage members from associating with us, saying: "If you become one of Jehovah's Witnesses no one will bury you!"

For a number of years there were no deaths among our brothers or associates. This circumstance, plus our preaching about never dying in the new system of things, caused people to ask: "Is it true that Jehovah's Witnesses don't die?" People were reluctant to associate with us, feeling that the organization had no provisions for handling the dead. When some brothers did die, many outsiders expressed amazement to see a coffin carried into the Kingdom Hall for a regular funeral service. Instead of following the general custom of hiring a band to play mournful music at the head of a funeral procession, all the brothers would follow the coffin in an orderly fashion, singing Kingdom songs as they wended their way down a main avenue to the graveyard. This assured many that we did bury our people, and that without requiring church dues.

Many have been disturbed that Jehovah's Witnesses do not keep a wake over a dead body, singing religious hymns and drinking until the dawn of the new day. Clergymen usually open such occasions, and families are expected to provide drinks and refreshments, no matter how poor they may be. If there is plenty of liquor, many people will be on hand, but if drinks are in short supply complaints are loud: "What a poor wake that was!" Drunkenness is very common at such affairs, leading to immorality, bitter arguments, fights and even murder.

When a Witness dies, usually there is strong controversy over the point of keeping a wake if the rest of the family is not in the truth, despite the deceased one's own wishes that no wake be kept. When the young wife of a zealous brother died some years ago, he strenuously opposed the determined efforts of the family to keep a wake. His stand so impressed them that when he himself died, they voluntarily agreed not to keep a wake over his body. This in itself was a fine tribute of genuine respect for him.

UPHOLDING GODLY MARRIAGE

As the work began to expand, it was found necessary to demand documentation covering marriage relationships. Especially was there a laxness in the case of unions entered into under native customary law. Because parents often demanded exorbitant dowries for their daughters, the government had established that the amount of dowry should not in any case exceed

\$40. Also, the law provided for the issuing of a certificate by the proper native authority at the time of registration.

In practice, however, most native authorities did not register marriages or issue certificates. Matters were left up to the husband and the family of the girl to satisfy the question of dowry and agreeability to the union. Many actually lived under a "trial marriage" arrangement, where a man gave a small amount—perhaps \$5—to the parents for the privilege of living with a daughter until the time that a full dowry was paid and she formally was turned over to the man. In some instances, families did not want the full amount of the dowry to be paid, feeling that if an emergency should ever arise requiring immediate funds, they would suddenly be able to demand the dowry. In other cases, poor men were paying the dowry little by little over a period of many years.

Brothers were advised to complete their dowry payments at once and obtain marriage certificates. Where a native authority did not issue such, a Declaration of Marriage form was filled out by the brother and his wife and accepted until the certificate could be obtained. In later years, the Department of Internal Affairs found it advantageous for them to expedite the issuance of certificates for all dowry marriages. These were called "head wife" certificates. If a man claimed that another man had violated his head wife, or taken her away from him, the penalty for guilt was \$100. However, the accuser would have to produce a "head wife" certificate proving that she actually was his head wife and not just a secondary wife.

Jehovah's people made such a name for themselves as champions of marriage documentation that at the Department of Internal Affairs, in Monrovia, a special registration book is kept just for Jehovah's Witnesses. If a brother anywhere in the country cannot get a certificate, he need only submit evidence of the acceptance of the dowry payment and a certificate will be issued.

Interested persons who wanted to preach the good news often were found to be living without benefit of marriage. So, many marriages began to be performed. In 1957 our views on marriage were the talk of Harbel, for on one afternoon the district overseer heard the marriage pledges of seven couples, and a Monrovia newspaper published a story about it. Many persons came to see for themselves. In fact, 242 witnessed the ceremonies!

MOVING AHEAD, GROWING STRONG!

In January 1958 for the first time there were 300 publishers reporting throughout Liberia. In Kolahun, after Bayo Gbondo had made visits to a distant town, the interested ones there decided that, to become truly Jehovah's Witnesses, they would also have to declare the good news. So they set out by themselves and witnessed to people in the whole area. Afterward a committee traveled to the Kingdom Hall some miles away and handed the astonished brothers a list naming twenty persons who had spent 186 hours telling people about God's new order!

DIVINE WILL ASSEMBLIES

A highlight of the year 1958 was the opportunity for brothers from Liberia to attend the Divine Will International Assembly at New York city. Back in 1953 a total of five delegates had gone to the New World Society Assembly there. How many would be able to go this time? Twenty-two! A large picture of the delegation appeared in Monrovia's leading newspaper. Later, nine separate articles about this great convention were published in newspapers here, and people would stop delegates on the streets after their return, wanting to know about this wonderful event.

Great enthusiasm was also generated for Liberia's own Divine Will Assembly, held from February 28 through March 3, 1959. During the last week of February, group after group began arriving in Monrovia. Some of the delegates from the interior were awed at seeing a modern city for the first time, not to mention meeting so many friendly brothers and sisters. One band of thirteen publishers walked up from Cape Palmas, almost 200 miles (322 kilometers) in a nine-day journey, during which they placed all their Bible literature and delivered fifteen public lectures to a total audience of 450.

No sooner had the assembly started on Saturday afternoon than an official of the State Department approached, stating that an agency of the United Nations had permission from the president to use the building until Tuesday, our assembly's last day. The next morning President Tubman confirmed this decision. So our assembly would have to move to a football stadium.

Our Sunday morning session was held at the much-too-small Kingdom Hall until we could get all the arrangements completed for occupying the Antoinette Tubman Stadium. Finally, by mid-afternoon the place was opened and with great joy the assembly

'swooped down' on the new location, close on the heels of the assembly's cleaning department which, through diligent use of brushes and brooms, quickly had cleaned up the seating area. The shortage of chairs did not bother the brothers, who spread handkerchiefs, mats and cloth "lappers" over the cement steps. Gratitude for having a place to assemble seemed to manifest itself in the unusual attentiveness of the audience during the entire five-hour program.

As evening fell that Monday, all the fuses in the stadium blew except the one controlling the loudspeaker and amplifier. The branch overseer was giving a talk at the time and suddenly found himself besieged by seemingly all the foul-smelling bugs in the stadium. They were attracted by the only light in the place, the one over the speaker's stand. His talk became filled with spontaneous gestures, serving both for emphasis and self-defense against the distressing insects. Brother Knorr, visiting from Brooklyn Bethel, was the next speaker and, observing what was happening, he doused himself liberally with insect repellent and then wisely moved the speaker's stand and microphone into the dark, where just enough light would shine on his papers. In this way he avoided much of the bug barrage. By the time his talk ended the lights were fixed and the audience could see to get out of the stands.

By Tuesday evening we were back at our original location, the Centennial Memorial Pavilion. There Brother Knorr delivered the talk "A Paradise Earth Through God's Kingdom" to an audience of 518. He stressed the need for more of the brothers to become literate. The new book *From Paradise Lost to Paradise Regained* was a fine incentive to many to read all the words, not just learn the meaning of all the illustrations.

A record number of 69 persons underwent baptism at this assembly. Moreover, this gathering so stimulated the Liberian Witnesses that, by the end of the 1959 service year, 415 publishers were reporting—the sixth consecutive peak and a 42-percent increase over the previous year's average!

LEARNING TO READ

After the assembly, more stress than ever was put on the matter of literacy. Classes were organized in the congregations, and textbooks were obtained through the government's adult literacy office. Though it was hard for certain older ones to learn, fairly complete figures indicate that for the five-year period ending in 1962, a total of 109 persons had been taught to read and write in congregation literacy classes. It goes

without saying that this contributed noticeably to effectiveness in the Kingdom-preaching work.

The greater interest in reading is indicated by a circuit overseer's report in 1959. "When I was here four months ago I met little Mary, about seven years old," he wrote. "I couldn't talk to her then because she understood no English. But now she is a publisher, gives good Scriptural presentations and places literature too. But best of all, she reads. It was a pleasurable surprise when she picked up the handbill and read, not only the title on the front, but also the discussion on the back!"

PUBLISHER RANKS DOUBLE IN THREE YEARS

By August 1961 the publisher figure in Liberia had reached an amazing 620! Exactly three years earlier, in 1958, 301 had reported field service. Whereas the Memorial attendance for 1958 was 510, it jumped to 1,396 two years later, and in 1961 an astonishing 1,710 attended.

By 1960 the country had been divided into three circuits, and assemblies were held in many locations so that publishers could attend without having to travel great distances. People noted that these assemblies were not only intertribal but interracial. One white circuit overseer wrote: "One night a Pentecostal man came to me and said, 'The thing I see here I've never seen before—a white man staying in a black man's home, associating and eating with him. We have our missionaries. They come to preach to us, but they never come to our homes to eat, associate and sleep. We often try to criticize you, but there is one thing we can't deny—you love one another, and that really is the way of the truth!'"

During the three-year period of 1958 through 1961, the number of publishers had doubled. So had the number of congregations, increasing from nine to eighteen. Furthermore, isolated groups numbered a score or more. By late 1962 there were twelve graduates of Gilead School serving in Liberia, four of them native to this country.

OPPOSITION MOUNTS

Particularly in the Kisi-speaking areas around Kola-hun did tribal chiefs view the zealous activity of Jehovah's Witnesses as a threat to their power and authority. No longer would the brothers and interested persons observe the tribal "medicine" laws or pay money toward community sacrifices to ancestors. Non-compliance for conscientious reasons led to arrests and

unjust punishments, as well as appeals to paramount chiefs and to top administrators in the district who referred some of these matters to the Secretary of the Interior in Monrovia.

Frankly, to some extent the brothers themselves escalated the tension by making more of an issue of local customs than at times was necessary. Some new ones wrongly refused to perform communal labor. Also, answers to authorities by some were not always given with due respect and mildness.—Titus 3:1, 2.

In the Limbaba area, the brothers began building their houses near one another, as if to have their own separate community. This might free them from troublesome village laws, but could also be viewed as a move toward autonomy. Consequently, it was necessary for circuit overseer Rene leRoux to have long talks with officials of the area in order to reduce tensions and set matters straight as to our intentions.

"SEDITIONOUS TEACHINGS"?

About the middle of January 1963 a bill was passed by the Liberian Senate amending the law with respect to patriotic observances within the Republic. The law provided that the flag was to be honored daily and specified the singing of the national anthem and similar songs. Violations were to bring stiff penalties.

Almost simultaneously the government newspaper, *The Liberian Age*, in its issue of January 18, 1963, came out with bold front-page headlines: "Govt. Moves to Curb Seditious Teachings." The article improperly charged Jehovah's Witnesses with teaching disloyalty to the State by non-allegiance to the flag and by enjoining members from singing the national anthem. Among other points the article stated:

"Recently, according to the Attorney General, a situation was developing in a section of the interior growing out of the teachings and influence of these strange doctrines [but] the government checked it before it got to a head.

"To insure that this does not occur again steps have been taken towards that end. The President has approved an Act making it a seditious offense for any person or organization, 'under the disguise of religious or other beliefs,' to promulgate, teach or influence citizens or foreigners to disrespect the National Flag or National Anthem, or further, who attempts to instill in any person or group of persons disregard for the authority of the Government and laws of the country."

A Justice Department official then was quoted as

stating that if the organization teaching these things did not desist, it would be banned.

On that same day, a representative of this newspaper requested a reply from us regarding these charges. Accordingly, a letter was submitted by Brother G. Henry Ricketts, a well-known and highly respected Liberian citizen who originally came from Jamaica. This reply clearly set forth our views that the flag ceremony is a religious act (as the flag itself is regarded as sacred), thus constituting a form of worship. In defending our position of giving to "Caesar" what belonged to him, but to God all our worship, many quotations were made from various sources, including opinions of the United States Supreme Court.—Luke 20:25.

On the morning that this reply was published in *The Liberian Age*, the branch overseer was leaving for New York city to attend the thirty-eighth class of Gilead School, and his assistant, John Charuk, was left in charge of the branch office. In the meantime, an appointment was made to see the president after the attorney general refused to receive a delegation of our brothers.

Four days after Brother Ricketts' letter was published, the Justice Department announced that he would be arrested on charges involving "seditious teachings and influence" under the guise of religious beliefs. They further claimed that Ricketts had offered defiance to the authority of the State by stating that "Jehovah's Witnesses merely claim for themselves the right to refuse to salute the flag of any nation." An editorial about the matter in *The Liberian Age* was entitled "Dangerous Doctrine."

Attempts to see President Tubman and the attorney general were fruitless. It might be mentioned that during this time the atmosphere within the country was tense. There was a rumor of a plot to assassinate the president. In early January the country was shocked at the shooting of Togo President Sylvanus Olympio just before he was to make an official visit to Liberia. Pictures of him were up all over Monrovia, and many preparations had been made for the visit that never materialized.

Additionally, a high army officer was jailed and Liberia's secretary of defense was dismissed. It was reported that Communist seeds were being sown in the nation's most prominent institutions of learning, the University of Liberia and Cuttington College. In a radio broadcast to the nation, President Tubman announced that if such teachings were not eradicated immediately, he would have these institutions closed

down. These suspicions of a general scheme to overthrow the government did not encourage the spirit of toleration toward Jehovah's Witnesses and their alleged "seditious teachings."

BLOWS STRUCK AT KOLAHUN

At Kolahun in mid-February 1963, President Tubman convened an Executive Council at which the chiefs bared their complaints about Jehovah's Witnesses, even going so far as to charge that special pioneer Bayo Gbondo was trying to set up his own government and rule. Late on the second day, the president called for all the Witnesses to come. About forty brothers appeared, thinking that President Tubman was going to discuss the matter of compensation to Gbondo for two houses that had been taken away from him.

At the meeting Bayo Gbondo was asked: "Is it true that you Jehovah's Witnesses have your own government and laws?" To this he replied: "No, it is not true. Jehovah's Witnesses advocate God's kingdom, for which Christ taught his followers to pray, at the same time recognizing the existing government of the land. As Christians, we obey and live by the laws and principles of the Bible. However, we also obey and respect the laws of the government."

Nonetheless, the Witnesses were now ordered to go out and salute the flag. It was a tense moment. Present were many government officials, members of the judiciary, tribal chiefs from all over the country, the clergy, the army and a number of foreign diplomats. Before this distinguished audience the great majority of the brothers refused to salute. As a result, soldiers, armed with rubber truncheons, attacked them. After that, the brothers were taken back again to salute, with the soldiers standing by to raise their arms. Certainly this could not be considered a voluntary salute.

Then some chiefs asserted: "Bayo is the one causing all the trouble." Thereupon it was ordered that Bayo Gbondo be given five years in Belle Yelle, a notorious prison camp, the "Siberia" of Liberia. But Gbondo was beaten so badly that he could not walk.

Later, Bayo Gbondo and others were released. However, before that happened there was another flag ceremony. What occurred did not become known until later, but at that time it was assumed that the brothers had not saluted although they had been beaten severely. What actually happened we shall see later.

Brother Charuk sent the president a radiogram thanking him for releasing the brothers. In a reply it was stated that they were released only because

they did salute and promised to obey the laws of the country in the future. Was the president referring to a forced salute, or did the brothers actually salute? More would be learned about that when we held a district assembly at Gbarnga.

ARREST AND DEPORTATION

The incident at Kolahun gave rise to others. At Lower Buchanan, Brother Lichfield Rennie was called to a conference by the superintendent of the county. Here he was given notice to close down all operations. Both he and the acting branch overseer went to the attorney general on the matter, but he refused to see them without even hearing what they had to say. So Brother Rennie returned to Lower Buchanan where President Tubman would be attending a Methodist conference. There Brother Rennie was able to speak at length with the president about our views on the flag. However, the result was that his arrest and deportation were ordered, Brother Rennie being a Sierra Leonean.

Brother Rennie was beaten by soldiers and kept for over three days without food. When brought to Monrovia, he was thrown into a dungeon, the floor of which was covered with human excrement. An appeal to the Sierra Leone ambassador brought intervention, especially after it was learned that Brother Rennie was a cousin of the prime minister of that country. Following a week of inhuman treatment the brother was brought to a hospital and his deportation was delayed.

GBARNGA ASSEMBLY

After the arrest of Brother Ricketts near the end of January, the Justice Department was asked whether there was any objection to the proposed religious conference of Jehovah's Witnesses scheduled to convene at Gbarnga from March 8-10, 1963. The Justice Department said that there was no objection. So, plans for the gathering went ahead. Gbarnga was centrally located in the interior of the country.

Early during the assembly week, M. G. Henschel arrived. He and Brother Charuk spent much time at the American embassy trying to arrange an interview with President Tubman to explain our position. Finally, word was received that the interview was set for Monday morning, March 11, at ten o'clock. So the two brothers went on to Gbarnga and graciously were given lodging in the home of District Commissioner Samuel B. Cooper. This official had been friendly and

helpful, seemingly not influenced by the events at Kolahun.

In preparation for the assembly, the brothers worked hard, clearing a large area at the end of Progressive Street. They erected booths, for sessions were to be held in English, Kpelle, Kisi and Bassa. On Saturday evening Brother Henschel gave a timely talk on subjection to the "superior authorities." (Rom. 13:1) Brother Ricketts arrived on Sunday morning, having been released the day before. The brothers rejoiced. Little did they realize that this was part of a plan to get all the Witnesses together and involve them in a flag test.

By Sunday there were about 400 present, including many interested persons from Gbarnga. The day's text discussed that morning was James 5:10, which reads: "Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah." How appropriate that text proved to be!

About 10:30 a.m., while the assembled Christians were listening to the talk "Holding Faith and a Good Conscience," Lieutenant Warner of the local military post came to the assembly ground with a letter from District Commissioner Cooper. It read in part: "In order to eradicate the impression on the minds of the general public with regards to the loyalty of your membership, it is my directive that upon the receipt of this letter you will march the entire membership of your Conference to the District Compound where they shall pay allegiance to the Flag of the Republic of Liberia."

M. G. Henschel and two other brothers left the assembly to see the district commissioner. Brother Henschel asked that any action be suspended until he saw the president, keeping the appointment for Monday morning made through the American embassy. The commissioner refused to do this and ordered soldiers to bring everyone at the assembly to the compound. The brothers returned to the assembly and quickly dispatched Spencer Thomas and Frank Williams to Monrovia to inform the British and American embassies of events involving their nationals. Despite the fact that the soldiers had put up a roadblock to ferret out all of Jehovah's Witnesses, the two brothers got through to Monrovia.

TAKEN CAPTIVE!

The soldiers arrived in a truck. They broke up the peaceful assembly, rounding up everyone—men, women

and children. So it was that about 400 persons were marched to the compound, right through the center of town. While walking, the group sang Kingdom songs of praise. People came from far and near. Foreigners took pictures. Africans looked on in amazement. Soldiers shouted: "Keep quiet! Stop singing!"

Upon arrival at the military compound, all were lined up in a circle around the flagpole, with the foreign Witnesses in front. Twice the lieutenant demonstrated what he wanted. No one saluted. Thereupon the commissioner ordered: "Lock them up, all of them." The soldiers now took away the personal belongings of the brothers, including pens, eyeglasses, briefcases—all of this officially. But later, money, watches and jewelry were plundered by the soldiers. As many Witnesses as possible were jammed into four windowless rooms. Some of these really were latrines. The remaining individuals were crowded into the small fenced-in area alongside the guardhouse. There they remained, singing Kingdom songs that Sunday afternoon until about 6:00 p.m.

By that time, three truckloads of soldiers had arrived from a nearby military camp. The brothers then were taken back to the compound flanked by soldiers in a ready-to-charge position. Before the flag again, only a few compromised. The rest were driven across the highway to an open field, running the gauntlet of kicks, blows and strikes with rifles. This included women with children whose screams must have been heard for a considerable distance.

Shoes, jackets, shirts, head coverings—all of these now had to be removed while the group was forced to sit upright throughout the entire night. They were not permitted to sleep or rest their heads a bit. Water was allowed only for small children and babies, and some of the latter were taken to a nearby clinic. Sitting on the bare ground and loose pebbles was hard to endure. Yet, if anyone's head nodded, a soldier was quick to knock him into wakefulness. During that long night the soldiers never let up with verbal abuses: "Where is your Jehovah now?" "'G' is all the same. 'G' for God, 'G' for government. Our god gave us a gun. What has your God given you?"

MONDAY MORNING COMPROMISERS

At daybreak the air was tense. The soldiers insisted that everyone would be happy to salute with *both* hands before the day was over. Except for a few children, no one among the Witnesses had been given anything to eat since Sunday morning—and they had

received nothing to drink. A colonel informed them that it was going to be awfully hard that morning. Flexing his lash, he said: "We're going to see that you salute this morning."

On the way to the flagpole, shoes, socks and coats were ordered removed, while some soldiers snatched watches off wrists. When the ceremony began, those who had decided to salute were told to separate themselves and come closer to the flagpole. Amazingly, sixty or more from the Kolahun area saluted, including Gilead graduate Bayo Gbondo! No doubt his action influenced many of the others.

Why did those from Kolahun salute? The district commissioner had singled out the brothers from Kolahun and reminded them that they had saluted at Kolahun. If they failed to salute now, he would send them all to Belle Yelle. Later, Sister Watkins asked Gbondo if he had saluted at Kolahun. "Yes," he replied. "They would have killed me." Evidently soldiers had continued beating him until he compromised, but he had not revealed it. So now the facts of what had happened finally became known.

The Witnesses who did not salute at Gbarnga were then driven like animals back to the open field. Many were struck with rifles, particularly on the head. Sister Rhoda Brown of Lower Buchanan, about eight months pregnant at the time, was knocked down twice and rolled over on the ground. Another sister, Ida Zizi of Monrovia, whose baby was on her back was knocked down, causing her to fall on the infant. Though the baby appeared to be dead, it later was revived at the clinic. Even children as young as seven years of age were struck by the armed soldiers.

After sitting down, the Witnesses were told to look at the sun, and soldiers watched their eyes to make sure they were staring at the blazing sun. After enduring this inhumanity for about half an hour, they were allowed to seek shelter under shady trees inside the compound. Then the soldiers forced some Witnesses, including Brother Henschel, to draw water from a parasite-ridden stream about a quarter of a mile down the highway. Sister Muriel Klinck, a missionary, was compelled to go into the stream and carry water on her head. A soldier then viciously kicked her in the abdomen. Some of the soldiers threatened rape. When the water reached the Witnesses, soldiers upset the buckets and smashed drinking cups under their boots, declaring: "No salute, no water." Finally, however, the soldiers allowed them to drink some of the river water—their first drink in more than twenty-four hours!

At no time was food provided by the authorities.

After more than twenty-four hours without eating, a few Witnesses were permitted to go to the assembly site and prepare some rice from supplies on hand there. When the rice was brought to the group, it amounted to about four spoonfuls per person.

During the first twenty-four hours, only some of the women were allowed to go to the toilet. Only on Monday did men begin to have a little chance to do so, later that day.

At the 6 p.m. flag ceremony, Lieutenant Warner called on Witnesses to translate speeches that officers were to make to induce saluting, and a few Witnesses seemed eager to do the interpreting. However, instead of using the opportunity to encourage their brothers to faithfulness in a language the soldiers could not understand, the interpreters simply told them what the soldiers said: 'It is not against God's law to salute, and everyone is going to salute, and you should salute also.' Hearing that, about a hundred more, besides the interpreters, compromised their integrity. This group included some overseers and special pioneers. While standing before the flag, a few fell unconscious, apparently out of fear. They later compromised.

The compromisers then were placed on a grassy spot in the compound, while the noncompromisers were put on a gravel road covered with many stones. Thus, for the second night they were to sit up straight. For a time a new brutality was added: Everyone was forced to hold his hands high over his head, or risk being hit with a rifle. Officers encouraged worldly relatives to speak to faithful ones. They pleaded, "Think of your children," or "How can you do this to us?" Some yielded to such pressure. Their integrity then collapsed.

The camp of the faithful now was smaller than that of the compromisers. That night those who held firm got some relief in a rather strange way, because the attention of the soldiers was often diverted to the camp of the compromisers, which was in a state of confusion. It was evident that Jehovah's spirit had indeed left the compromisers.

Soldiers could be heard abusing those who had caved in under pressure: "Why did you keep us here all this time? Why didn't you salute the first day?" "Now my god is your god." A soldier who was ridiculing the compromisers said: "Why did you let your brothers down?" Another soldier told them: "Now we can see that there are two kinds of Christians, as well as two kinds of soldiers—the brave ones and the cowards. You only came to the conference for the rice. If it was not for you who saluted, all of you would have gone

free by now." The group of compromisers was also kept awake all night long.

TUESDAY, MARCH 12

In the morning, a new group of soldiers took over, and these appeared to be more sadistic. A few more Witnesses compromised and the rest were brought back to the field where they were struck again, both with rifle butts and with short whips. M. G. Henschel was almost knocked unconscious with the butt of a rifle.

The sun now was blazing down on their bare heads. One missionary suffered a sunstroke. Another, Rene leRoux, later said: "It felt like having your head in a 500-degree oven."

On Tuesday morning, March 12, the foreigners spoke up strongly for release. The lieutenant left to inquire. Shortly thereafter, he returned, and about 11:00 a.m. the nearly thirty foreigners were released. All of them had held fast their integrity despite all the brutal treatment. Before leaving, Brother Henschel spoke for a few minutes to the remaining Liberian Witnesses; they prayed together and felt strengthened.

The convention grounds were a shambles, with all the suitcases having been bayoneted open and the valuables stolen. Equipment, electrical and other items, had been smashed. The released Witnesses returned to the grounds where the Liberian Christians were still being held, bringing them soft drinks, food, money and other things. But the district commissioner soon put a stop to that. Later, he told the Liberian brothers that it was going to be very hard for them. On the heads of the men, the soldiers shaved two paths in the shape of a cross to indicate that they were prisoners. These "haircuts" were given with broken glass bottles. At the flag ceremony that evening, about a dozen more compromised.

Brother Joseph Lablah later mentioned that, while shaving the heads, the soldiers said: "These are the real Jehovah's Witnesses." Unwittingly, the soldiers thus encouraged them very much.

Tuesday night was the most difficult of all. The shaved heads were intended to remind the Witnesses that they were prisoners and could expect to go to Belle Yelle. Men were compelled to remove shirts and women were not permitted to have anything wrapped around them or to have anything on their heads to protect them from the cold. Full-time pioneer Witness Moses Anderson, clad only in his shorts, was made to

stand on one foot until he fell unconscious. Several others went into a state of unconsciousness.

The Witnesses showed loving concern for one another. When possible, they talked to one another encouragingly, quoting scriptures and praying for strength to keep integrity. When Brother Anderson fell unconscious, the other Witnesses in that group jumped to his assistance, unmindful of personal danger. They could feel no pulse and feared he was dead. His body was very cold. They put clothes on him and just made the soldiers carry him to the first-aid station.

The group as a whole displayed remarkable faith and courage. They had not eaten anything substantial since Sunday morning, had not been able to get much water, had not slept since Saturday night and were exposed to both blazing sun and damp cold. Nevertheless, prayer, mutual encouragement and thinking upon the Scriptures helped them to remain steadfast.

WEDNESDAY MORNING—THE ORDEAL ENDS

Before the flag again, the brothers were determined to stand fast. Sister Rhoda Brown, although eight months pregnant, brutally beaten around the legs and knocked down with rifles, said: "We have come this far. Let them do what they want to; I'll never salute." Only one person saluted, Apollos Ene from Nigeria, whose ambition had been to get to the United States through Liberia.

Shortly after the ceremony, Commissioner Cooper informed the Witnesses that they were to be released. Compromiser Ene thereupon fell to the ground, weeping bitterly. Returning to Monrovia, he became ill and died on April 24, 1963.

The faithful were told that they would be prosecuted, their property confiscated and that they would be imprisoned for ten years. All the men had to have their heads shaved clean before leaving Gbarnga. In addition to the foreign brothers, approximately 100 Liberian Witnesses went through the Gbarnga persecution maintaining integrity. They were from all classes, illiterate and well educated. Those who were in the group of the loyal ones had been faithful meeting attenders.

The children did very well under persecution. They sat still for hours on the ground, having learned to sit quietly during meetings at the Kingdom Halls.

The loss suffered by the brothers in a material way on that occasion was estimated to exceed \$6,000. But a greater loss to the Liberian congregations was felt because seven congregation servants (presiding overseers) and nine special pioneers compromised. This

would mean that some congregations as well as about a dozen isolated groups would be dissolved. Many others who compromised were quite new in the truth and did not have a deep appreciation of the issues involved.

After his release, one faithful brother felt an overwhelming happiness, not because of escaping further persecution, but for having remained faithful. He thought: "This is the way one would feel after passing through Armageddon." And so his heart was filled with hope.

Old Brother Holman was among the faithful ones. During the ordeal, he had fainted and was taken to a nearby clinic. When he returned to the group, the brothers were indeed happy to see him, for they had imagined that he was dead. His hair, too, had been cut in rows like that of prisoners. "I was so very happy I lived through it all," he later wrote. "I was not ashamed of my head marked as a prisoner, either. I showed it to people I talked with . . . In all my life of seventy years, never have I been a prisoner, and if now I am a prisoner for Jehovah's name's sake, I am happy."—Matt. 5:10-12.

MISSIONARIES EXPELLED

Following the Gbarnga affair, the brothers were in a state of uncertainty. What further moves the government would make against them could only be imagined. For refusing to salute the flag, Sister Edna Geary was dismissed from employment at the Treasury Department, Sister Dorothy Seaman lost her job as a teacher, and Brother Jacob Wah was dismissed from the University of Liberia. Because of being Witnesses, children were prevented from attending school in various places.

Finally, on April 18, 1963, the government ordered the 27 foreign Witnesses to leave the country, including all the missionaries who received the following communication from the Department of Justice: "Because of your flagrant and defiant refusal to salute and pay due respect to the Liberian Flag, in deliberate violations of the Laws of this Country, you are hereby ordered to leave the Country within a fortnight as from the date of this letter. Your failure to do so, deportation proceedings will be instituted against you."

It goes without saying that for these foreign Witnesses to have saluted the Liberian flag would have been viewed by the countries from which they came as a rejection of their citizenship there.

At this turn of events, many Liberian brothers left

Monrovia and other communities where they were well known and went elsewhere, some traveling to Sierra Leone. Meetings were discontinued at the Kingdom Hall and smaller gatherings were held in various places. Brother Frank Williams, a Liberian graduate of Gilead, received some training before the missionaries left so that he could carry on the work at the Society's branch office. Brother Joseph Lablah of Gbarnga continued serving in the circuit work, visiting and encouraging the brothers throughout the country.

In March only 258 reported field service, and 314 did so in April. The ranks of the Witnesses had been slashed in half. Approximately 200 had compromised their faith. Since quite a number of special pioneers (many of whom had compromised) did not return to their assignments, numerous isolated publishers stopped witnessing. This also happened to some small congregations. Due to fear, certain publishers who were not at Gbarnga ceased their witnessing activities.

Fear and uncertainty were more evident during May when the foreign brothers no longer were present. In the Kolahun area, where upward of 150 had been active in the work, at least half had compromised. But after April, the Sierra Leone branch office was given jurisdiction over that part of the country and reports from those active in that area no longer were sent to Monrovia. (Just recently, this area returned to the supervision of the branch office in Liberia.)

These factors explain why only 164 Kingdom publishers reported service in May. During that month, a letter was received from a new brother who complained that the faithful and the compromisers were all one, eating together and doing everything together. Furthermore, he said that there seemed to be no one to follow. There must have been some truth in these observations, for in June only 100 reported field service.

TUBMAN REPLIES

When the missionaries were ordered to leave Liberia, Brother Knorr wrote a letter to President Tubman, deploring this action and urging reconsideration of such a move. This letter of April 17, 1963, was published in *Awake!* of July 22, 1963, and attracted much attention.

On August 14, 1963, Tubman made a speech on the occasion of his formal acceptance of another term as president. He felt obliged to speak at length about Jehovah's Witnesses, and he referred to letters already received from various people in the United States, Britain and Canada protesting Liberia's views.

In his speech, President Tubman also said: "The Jehovah's Witnesses, as a sect, are welcome in this country, but they will be required to conform to the law requiring all persons to salute the flag when it is being hoisted or lowered at ceremonies in their sight, or keep away from such ceremonies." The expression that Jehovah's Witnesses were welcome did much to encourage the brothers. Soon the Kingdom Hall was reopened for meetings.

But even before this, the brothers began moving about more openly. Publisher activity started increasing, with 116 reporting in August and 153 in September. The complete account of the atrocities at Gbarnga appeared in *Awake!* of August 8, 1963, and the flood of letters that began pouring into Monrovia and Liberian embassies in various countries was causing more and more concern. Liberia could not deny the acts of inhumanity committed against Jehovah's Witnesses.

Rumors that one of our brothers died at Gbarnga made the president state that he would personally conduct an investigation into this report. This was five months after the Gbarnga trouble.

Adding to the expressions from other lands, many influential Liberians were sympathetic toward granting the Witnesses freedom of worship and were disgusted with the acts of violence committed by some. Finally, at the end of November President Tubman wired M. G. Henschel at the Watch Tower Society's headquarters, agreeing to receive a delegation of Jehovah's Witnesses in Monrovia on December 4 to discuss the flag-salute question and our missionary activities in Liberia.

PRESIDENTIAL INTERVIEW

In addition to M. G. Henschel, the delegation included Brothers Klinck, Charuk and Woodworth Mills, the latter from the Society's Nigeria branch. Brother Henschel described our interest in teaching the Liberians the Bible so that they might actually be able to do God's will and not just say "Lord, Lord." (Matt. 7:21) Also, Bible education was pointed to as the best defense against atheistic Communism. He then presented publications showing our views on the paying of taxes and on subjection to the "superior authorities," mentioned in Romans, chapter 13.

Brother Klinck spoke about the practical benefits Liberians had derived from our evangelism, the moral and spiritual improvement experienced by many, and the valuable training they had received in the preaching work. Brother Charuk described the results of the

literacy program in cooperation with the government's literacy drive, and Brother Mills spoke of the fine Christian reputation the Witnesses enjoyed in Nigeria, where there then were 37,000 of them and no difficulties.

Mr. Tubman listened intently for about half an hour. He asked if our work is the same as "Zion's Watch Tower." Learning that this was a name we formerly used, he explained that a Bible study class using *Zion's Watch Tower* operated in his hometown, Cape Palmas, during the 1890's, when he was just a boy. He mentioned the Gibson brothers and a Mr. Seton who then were associated with the group.

Mr. Tubman next related how the flag-salute law was first proposed by an Episcopalian clergyman named J. W. Pearson, and he amusingly told how the first offender arrested was the clergyman's own eighty-year-old father. The president referred again to his August 14 speech and reaffirmed his strong belief in freedom of worship and of conscience. He jovially related how, some time ago, one of Jehovah's Witnesses spoke with him during a visit to the provinces. "He preached to me, and I listened to him. Jehovah's Witnesses—they know their Bible very well. He tried to convert me, but I told him, 'I am too old to change now.'"

The president then related this version of what happened at Kolahun: The district commissioner reported to him that some of Jehovah's Witnesses in the area had refused to submit to or recognize the authority of the chief. These individuals separated themselves from the village community and had wrongly built houses on land they had seized and occupied without legal authority. When the local chief summoned them to answer charges for this misconduct, they refused to appear, saying that as Jehovah's Witnesses they are not subject to his authority. So the commissioner was writing to ask the president's permission to go in with soldiers and demolish the illegally built houses. When Mr. Tubman arrived at Kolahun to investigate the matter personally, he found the men involved defiant of authority. He said that they were punished, not for refusing to salute the flag, but for illegally seizing land and for defying the chief and refusing to recognize the authority of the government's representative.

Regarding Gbarnga, Mr. Tubman said that the events were "an outrage," and that the guilty ones were properly punished. "I am sorry this thing happened," Mr. Tubman declared. He was surprised to learn that Brother Henschel had been there and had gone through the ordeal. Again the president said: "I am sorry."

Continuing, Mr. Tubman said that the missionaries who were asked to leave Liberia would be welcomed back. On the flag-salute issue, he stated: "The law stipulates that every person shall show respect to the flag when it is being raised or lowered with ceremony. The term 'respect' is subject to interpretation. If I am present when the flag is being hoisted or lowered with ceremony, I don't salute. I stand at attention and take off my hat. I am not the interpreter of the law, but I think that civilians are not required to give the military salute."

The president then assured the delegation that an Executive Order would be published to the effect that the work of Jehovah's Witnesses should be allowed to go on unmolested throughout the Republic. This was done a few days later. In part, the order notified "all people throughout the country, that Jehovah's Witnesses shall have the right and privilege of free access to any part of the country to carry on their missionary work and religious worship without molestation from anyone. They shall have the protection of the law both of their person and their property and the right to freely worship God according to the dictates of their consciences, observing in the meantime the laws of the Republic by showing respect to the national flag when it is being hoisted or lowered at ceremonies by standing at attention."

Newspapers commented favorably on this peaceful solution of matters. Many of the public congratulated the first two returning missionaries, saying that they were glad that Jehovah's Witnesses were back.

BUILDING UP AGAIN

School authorities knew about the Executive Order granting Jehovah's Witnesses the right to show respect by standing at attention before the flag, and, generally, this was extended to the children of Jehovah's Witnesses. Some students were required to change schools. Leaving well enough alone, attention was given, rather, to the urgent work of building up the shattered congregations. It was evident that Jehovah had maneuvered matters so that an extensive witness could be given throughout Liberia.

Needless to say, the brothers rejoiced that the missionaries were returning. Within the next several months all the missionaries were back, except for Rene leRoux who had been reassigned to Kenya. In December 1963, when the first missionaries returned, 216 Kingdom proclaimers reported field service, but by

August 1964 the figure was 307, including 6 local special pioneers and 14 regular pioneers.

The brothers who went through the Gbarnga episode undoubtedly were sobered into a greater realization of what was involved in the issue of integrity. Previously, there was a tendency to say: "Brother, it won't happen here. Liberia is different." Many were not prepared for what occurred at Gbarnga because they had not conditioned their minds to the reality of real persecution. Consequently, fear seized them and they gave in.

A good many of those who had compromised were saddened in a godly way. They gave satisfactory evidence of genuine repentance and proper appreciation of the issue involved. By the end of the 1964 service year, 69 of the 115 compromisers under the jurisdiction of the Society's Liberia branch had been reinstated. The rest of the compromisers lived in the Kolahun area, then under the jurisdiction of the Sierra Leone branch.

"EVERLASTING GOOD NEWS" ASSEMBLY

In April 1964, a four-day assembly was held at the new and modern City Hall Auditorium in Monrovia, following the program of the "Everlasting Good News" Assembly of 1963. In a beautiful locale, Jehovah's people met to celebrate their victory given by Jehovah. True worship certainly had triumphed over Satan's attempt to destroy the Christian flock in Liberia. Many were the joyful reunions of brothers who now met for the first time since the severe test at Gbarnga. The spirit of happy confidence in Jehovah prevailed.

But would the public respond to the invitation to hear the public address "Who Will Win the Struggle for World Supremacy?" All were delighted to know that 520 were there, twice the number of those reporting as Kingdom publishers throughout the country.

Undoubtedly the clergy 'gnashed their teeth' to see such evidences of favor on Jehovah's organization. From a reliable source it was learned later that in the sedition file of the Bureau of Investigation was a resolution signed by three prominent clergymen. Rife with false accusations, it called upon the government to ban Jehovah's Witnesses because they undermined the authority of the State by teaching people not to salute the flag or sing the national anthem. Moreover, the resolution said that our organization was actually political and not religious. Those three clergymen now are dead, but Jehovah's Witnesses continue to live on!

STEPS TOWARD GREATER SPIRITUALITY

The Gbarnga incident revealed that many who were declaring the good news did not have a good understanding of what was involved in maintaining integrity and giving Jehovah exclusive devotion. (Ex. 20:4-6; Ps. 3:8; 1 John 5:21) For that reason it was determined to discuss this matter, as well as others, with prospective publishers before permitting them to engage in field service. Hence, much study was required before one could be baptized. Of course, this reduced the number of those dedicating their lives to Jehovah God, but it led to greater spirituality.

During the five-year period of 1964-1969, only 93 were immersed. Brothers, particularly pioneers, were encouraged to study with literate persons as much as possible, as such could better teach others and generally they displayed more "staying" power than the unlettered.

EXPANSION IN MONROVIA

The way now was open to receive qualified special pioneers from Nigeria. The first of these, Isonode Akhibi, served here for some time as a circuit overseer. Another, Enoch Esionye, arrived in 1965, serving first at Cape Palmas and thereafter for a time in the circuit work. The Norman family from Canada came, and, during the next three years, six more missionaries arrived.

With the arrival of more missionaries in 1968, it became necessary to rent another missionary home in the fast-growing Sinkor area of Monrovia. In early 1969 a fine new location was rented on Old Road, Sinkor. This building was able to accommodate the branch office, as well as housing facilities for missionaries. In 1970 a third missionary home was acquired in the Logan Town area. So, by the early 1970's, each of the three main population centers of Monrovia (with its population of about 100,000) was being served by a missionary home.

PERENNIAL FLAG ISSUE

Over the years the flag salute in schools periodically became an issue. In 1965 three students were expelled from a Methodist-operated school in Monrovia. They were Beverly and Kenneth Norman, along with Leona Williams. When thirteen-year-old Leona told her unbelieving father the news, he beat her and threatened to force her to salute before the student body the next morning. Persuasion, threats and even another

severe beating were to no avail. Later, she was able to continue her schooling elsewhere.

On one occasion, four Witness students were each given twenty-five strokes with a strong rattan stick and another was expelled for not repeating the pledge. However, it was found that when the flag salute was not made a big issue, schools became more tolerant.

On June 25, 1968, *The Liberian Age* carried a front-page article headlined "Eight Students Refuse to Salute Flag." The students were associated with Jehovah's Witnesses. Under-Secretary of Education Samuel F. Dennis, who also is an Episcopal priest, condemned the refusal as "unpatriotic."

The branch overseer had several discussions with the under-secretary, hoping that the government would thereafter adopt a more reasonable attitude toward Witness students. It was pointed out that denying freedom of worship to students would have an effect opposite to instilling respect for the flag, even among those who chose to salute. Many other arguments were advanced to show that Liberia's position ran counter to the principles of enlightened government.

The under-secretary had to discuss all of this with President Tubman, and then the representatives of the Society's branch office were informed of the results. It might be mentioned that the flag question had arisen once again just after a long treason trial involving prominent men who had sought to take the government from the hands of the descendants of the foreign settlers. In the past, tribal rebellions against the government in Monrovia included desecration of the Liberian flag. At the University of Liberia some students were openly critical of the government and the president. One way that contempt was displayed was by saluting the flag in a very disrespectful manner.

The under-secretary revealed that the government could grant Jehovah's Witnesses the right to stand at attention during school flag ceremonies, were it not for the fear that political groups would seize upon this toleration for selfish ends. Thus those in schools favoring rule by tribalists might refuse to salute the flag established by the settlers, claiming the right not to salute because Jehovah's Witnesses do not salute.

This explanation helped one to appreciate the government's position. The brothers were assured that the government was satisfied that Jehovah's Witnesses had no political designs. But it obviously felt that, under the circumstances, the right to refrain from saluting could not be extended to Jehovah's Witnesses in schools.

Subsequently, the Education Department issued a notice that students refusing to salute the flag of the Republic were to be dismissed from school and principals and teachers permitting "such acts of disloyalty" would also be dismissed. The circular further noted: "Salute to the Flag should not be interpreted as an act of worship or adoration, but a token of loyalty and respect for the nation and constituted authority. Refusal to do so will be regarded as criminal and seditious."

During the period that these discussions were in progress it was thought judicious to request permission to show the Society's latest film, "God Cannot Lie," to President Tubman and invited guests at the private theater in the executive mansion. This would help to impress the viewers with the fact that our message is based solely on the Bible and our hopes for the future are centered in Jehovah's established kingdom.

President Tubman, although not feeling well, attended the film showing and apparently enjoyed it. Afterward he stated that everything was just as the Bible tells it. He was impressed that the earth would become a paradise and that people would live here forever. The brothers were able to explain a bit about the "new heavens and a new earth," as well as to present Mr. Tubman with the latest publications of the Society. (2 Pet. 3:13) While this film showing did not alter the decision on the flag question, the screening did help the president to get a clearer picture of God's people earth wide and their position.

GBARNGA AGAIN?

On Flag Day, August 24, 1968, two children of Jehovah's Witnesses at Mano River did not attend the flag-honoring ceremonies at their school and were suspended for one week. When they returned to school, the principal ordered them to salute the flag, which they refused to do. Instead of merely dismissing the students, the county superintendent ordered police to go to the homes and working places of the Witnesses and bring them all to the police compound. "They must either salute or go to prison and lose their jobs!"

Thus eight active Witnesses were gathered together and ordered to salute. All but one refused; the one who saluted was very new in the truth and not baptized. The rest were made to run barefooted over stones and debris in the prison compound for more than two hours—until they were exhausted. During this

ordeal, a sixteen-year-old student gave in and compromised. Finally, five brothers and a fifty-six-year-old sister were confined in cells.

When word reached Monrovia, the secretary of internal affairs was contacted. He ordered the county superintendent and those concerned to come to Monrovia for a hearing. However, the brothers had to wait until President Tubman's return from Algiers before they were released, nineteen days later. During that period they suffered various indignities and had to stand up to great pressure from relatives, as well as the worst kind of threats from authorities. C. W. Hugh, from Nigeria, set a fine example in encouraging steadfastness. Sister Mary Williams, an elderly woman almost never feeling well, amazingly was not sick a single day during all her period of confinement!

A TELEVISED BIBLE DRAMA

Particularly have district assemblies with their Bible dramas broken down much prejudice against God's organization in this country. Why, in 1967 an entire assembly drama was televised in Liberia! It dealt with Joshua and the Israelites.

The hour-long performance was masterfully presented. Not a single line was missed, not an action forgotten. The British program director was highly pleased and commended the brothers for their poise and discipline. Judging from the reaction of the people, thousands must have seen the drama. Many asked when we were going to put on more dramas, and comments were very favorable. One man who seldom had a kind word for us remarked: "I don't know why people hate you folks!"

"PEACE ON EARTH" ASSEMBLY

The "Peace on Earth" International Assembly in New York city, in 1969, provided an opportunity for a number of Liberian brothers to see a really large convention for the first time. In all, forty-one delegates from Liberia attended international assemblies in 1969. A number were present in New York, London and Nuremberg. Seven special pioneers were assisted to attend. For instance, by means of such aid, special pioneer Daniel Tah was able to see with his own beaming eyes the Society's headquarters and the grand assemblies in both New York and London. Joyfully, he could declare: "Jehovah never lets down those who put their trust in him!"

At Liberia's own "Peace on Earth" Assembly, convened at the City Hall, Monrovia, in December, 1,252 attended the public meeting. Truly excellent, since only 582 shared in declaring the good news during that month! Forty-five persons were baptized. The program was so practical and moving that several delegates exclaimed, "This assembly really touched our hearts!"

"MEN OF GOODWILL" ASSEMBLY

Indeed, the most extraordinary assembly ever held by Jehovah's people in Liberia took place late in 1970. The main English assembly convened from December 3 to 6 at Monrovia's redecorated and air-conditioned Centennial Memorial Pavilion. At the Kingdom Hall, sessions were held in various local languages.

Several days before the convention began, expectancy had been stirred up by the news headline "U.S. Jehovah's Witnesses Expected for Assembly." This was to be Liberia's first truly international assembly. Two days after the newspaper article appeared, the first two delegates from abroad were interviewed over television.

Expectancy became joyful reality on Wednesday morning, December 2, when fifty-five travelers on Watch Tower Tour 4 were warmly greeted by many brothers at the airport. The best bus in the country was waiting to take our guests to Monrovia. But first a visit to the Firestone Plantation. Many of the visitors were surprised to behold the rather modern aspect of much of Monrovia, with late-model autos, expensive homes and multistoried buildings.

For the benefit of the visitors, a special program was presented that afternoon at the Pavilion. This included talks giving a history of our work in Liberia, interviews of missionaries, and a description of the four basic ethnic groups of Liberia's tribal peoples, with representative brothers displaying characteristic native garb and explaining tribal peculiarities. Then came a colorful presentation, "The Way of Life on the Farm," by Bassa and Kpelle publishers, acting out with plenty of rhythm and singing how a rice farm is prepared, the seed sown, the ground scratched, the birds scattered, the crops harvested, and finally the rice beaten in a mortar and made ready for cooking. Each visiting sister was presented with a real Liberian fan artistically woven from dyed palm-leaf strands and edged with chicken feathers. The brothers received rings made from the hard kernels of palm fruit.

At the Kingdom Hall there followed a sumptuous banquet of African and Lebanese "chop." Travelers dined on such delicacies as *jallaf* rice, potato greens, fried plantain and ginger beer. Real *fufu* made from fermented cassava was sampled. Commented one traveler as the first day in Africa ended: "If we don't go any farther, we have been well rewarded!"

The Liberian brothers enjoyed witnessing with the visitors the following morning in field service. They were from different worlds, so to speak, but felt truly united in the spirit of loving brotherhood.

During this assembly, 62 persons were baptized in the Atlantic Ocean. What a variety of backgrounds was represented in the baptismal candidates! One was a well-known lawyer, another an American woman who came to Liberia with the Peace Corps. There was pretty seventeen-year-old Neini, from Ganta, who had recently been expelled from school because of her faith, as well as Angeline, a young wife who lived through severe beatings and was finally put out of her home by an enraged husband, all because of the truth. Then there was seventy-seven-year-old "Pa" Beckles, formerly a Protestant preacher.

As Watch Tower Tour 4 departed that Friday morning, a second tour arrived. It consisted of forty Witnesses, including M. G. Henschel, who had faithfully endured persecution along with his Liberian brothers on the field at Gbarnga seven years earlier. He had recovered from the hard blows to his head and neck from rifle butts, and that Friday afternoon he spoke on the appropriate subject "We Worship What We Know." At the conclusion of the afternoon session, scores of those who had been on the field at Gbarnga came forward to shake hands and "snap fingers" with their faithful brother. There was some recounting of the sufferings, and laughter at some of the names the soldiers had given to various brothers. Present also were some of the well-behaved children who had endured that persecution and had become good Kingdom publishers. It was a unique and joyful occasion, filled with words of encouragement and determination to continue steadfast.

The next morning, as the plane carrying Brother Henschel and this second group became airborne, another plane landed. A man and a woman had emerged with other passengers, but now were seen hurrying across the field. Familiar figures they were—Brother and Sister Knorr! Their plane was enroute from Free-town to Accra, and this brief stopover in Liberia provided a little time for delightful fellowship.

AGAIN, THE FLAG ISSUE

Since 1963 much had been done to explain the stand of Jehovah's Witnesses on the matter of saluting the flag. Repeatedly, this was the subject of radio and television broadcasts and interviews. While the government eventually ruled that it was permissible for adults to stand respectfully during the flag ceremonies, no consideration was given to the schoolchildren. Consequently, numerous Witness youngsters were expelled from school. Many fair-minded citizens did not feel it right to deny these children their education. But the expulsion of Witness children from the schools, combined with the industriousness of a certain Liberian Christian, resulted in a discussion of this matter with the president himself.

For years, Spencer Thomas had worked for the Liberian government as a construction engineer. Because of the good quality of his work, he became personally known to President Tubman. In time, the most important construction jobs were routinely put under his supervision. After the death of President Tubman, his successor, William R. Tolbert, drew up plans for building and repairing many places throughout Liberia. And who did he want to direct this construction work? Why, Brother Thomas! When summoned before the president and offered this assignment, Brother Thomas respectfully declined. Why? He explained that he was in the process of leaving Liberia and that his family already had gone. When asked why he was leaving, Brother Thomas cited the problems his children had encountered in getting a good education because of the flag issue.

Subsequently, in April 1972, President Tolbert welcomed a delegation of six Jehovah's Witnesses. They appealed for a reconsideration of the government's position. During the discussion, the president directed a number of questions to a Liberian-born Witness. His replies, marked with poise and calm exposition, moved the president to inquire: "Where did you get your training?" Happily, the brother credited the Theocratic School. Two sisters presented the plight of parents desirous of educating their children well, but also charged by God to instruct them in the principles of pure worship. A detailed ten-page document regarding the flag-salute question later was presented to the chief executive, who promised to study it without prejudice.

This document maintained that the exempting of persons from saluting the flag was not the granting

of "exclusive privileges or preferences." Rather, it held that such exemption upheld their "natural and inalienable right to worship God according to the dictates of their conscience, without obstruction or molestation from others," as guaranteed by the Constitution.

When the president requested a legal opinion on this point, the Ministry of Justice commissioned a group of lawyers to study the question. Their findings supported the right of Jehovah's Witnesses in this matter and the Justice Ministry upheld this opinion. However, no ruling was ever published and the issue has not really been raised again.

CONTINUED GROWTH

By 1973, the fine growth of Kingdom-preaching work in isolated areas made it necessary for new congregations to be formed. By that year's end there were 22 congregations in this country. Many more workers were needed to care for this abundant growth.

Our "Divine Victory" District Assembly held December 5-9, 1973, was special in many ways. To our delight, 88 brothers and sisters from abroad attended the assembly as part of their West African tour. The local brothers put on colorful skits depicting work on a rice farm. Sisters demonstrated the steps taken in preparing the rice for cooking—drying it, beating it in a mortar, fanning the chaff away and then separating the rice. All the while, they sang native songs that are sung by the Liberian farmer while doing his work. At the end, there was an appetizing display of fruits and vegetables that are grown here.

Even though we had booked the Tubman stadium long in advance, we were informed on Friday that a soccer match had been scheduled for Sunday at 4:00 p.m., the same time as our public meeting. The talk was rescheduled for 11 o'clock Sunday morning. How many would be able to come at that hour? By the time Brother William Jackson from Brooklyn Bethel had finished his discourse, 2,225 were in attendance—the largest audience ever at a public talk. The fine witness given by this assembly and the joy of having Christian visitors from other countries to share this event with us did much to stimulate everyone here to have an even greater share in Jehovah's service.

Sunday, April 7, 1974, was most gratifying for Jehovah's Witnesses in Liberia. The 939 publishers made a concentrated effort to invite as many persons

as possible to attend the Lord's Evening Meal on that date. Would there be good response? Many expressions of thanks ascended to Jehovah as 3,310 gathered with us in our Kingdom Halls throughout the country. By the end of that service year, 160 new ones had been baptized. What a fine year of concerted effort with Jehovah's backing!

LOOKING AHEAD WITH OPTIMISM

It was May 1947 when Brother and Sister Watkins arrived here as missionaries. Long had Brother Watkins looked forward to our reaching 1,000 Kingdom publishers in Liberia. Finally, it happened—twenty-eight years later. In May 1975, 1,027 publishers reported field service. We had come to know something of the joy connected with the words, "The little one himself will become a thousand," and we were most grateful to Jehovah!—Isa. 60:22.

January 1976 saw us reach 1,060 publishers. Now we are looking for ways to open up the work in isolated areas that have not yet received a witness. We hope that more Kingdom proclaimers will find it possible to share in the special pioneer work. This would provide workers that could be sent to these places of need.

We continue working toward overcoming two obstacles to progress—illiteracy and the tendency toward immorality. Approximately 24 percent of the publishers are still unable to read and another 15 percent read with difficulty. During the last five years, 130 persons have been disfellowshipped for immorality. But the faithful are carrying on with the work, and they have plenty to do.

Making up Liberia's population of 1,670,000 are nominal Christians, Moslems and a considerable number of animists. During the past twenty-nine years the so-called "Christian" field has been well covered. However, there has not been too much done in solid Moslem areas. Also, a large portion of the animist population has not yet been reached, scattered as most of them are in small villages and half-towns throughout the "bush."

Our preaching and teaching work continues, for the most part, in the areas of population concentration. Yet, as special pioneers become available, we hope that gradually other population centers will hear the good news. It is our continuing prayer to Jehovah God that many residents of this popularly termed "land of liberty" will yet accept the truth that brings real liberty and life eternal.

NORWAY

The Danes may have given the country of Norway its name about a thousand years ago. One of the oldest forms of the name is *Norðveg*, probably meaning "the northern way," or "the land towards the north," and Norway does lie due north of Denmark. Today the Norwegians call their country Norge.

"The land towards the north" is not as cold and inhospitable as many seem to believe. The Gulf Stream heats the coastal waters and this results in a mild climate along the coast. Inland, however, the summers are warm and the winters cold.

In the north the terrain is quite wild and barren. Majestic peaks ascend from the sea. Several are more than 3,000 feet (914 meters) high. In the summer the sun never sets in the 'wonderland' of the midnight sun! But often in the dark winter months there are severe storms with snow and sleet, forcing people to stay indoors for days.

The rugged coast is the most characteristic feature of the land toward the north. Beyond the coast are the skerries (rocky islands), with 150,000 major and minor islands. Bays and fjords included, the coastline itself is approximately 20,000 kilometers (12,428 miles) long. That is equal to about half the earth's circumference at the equator!

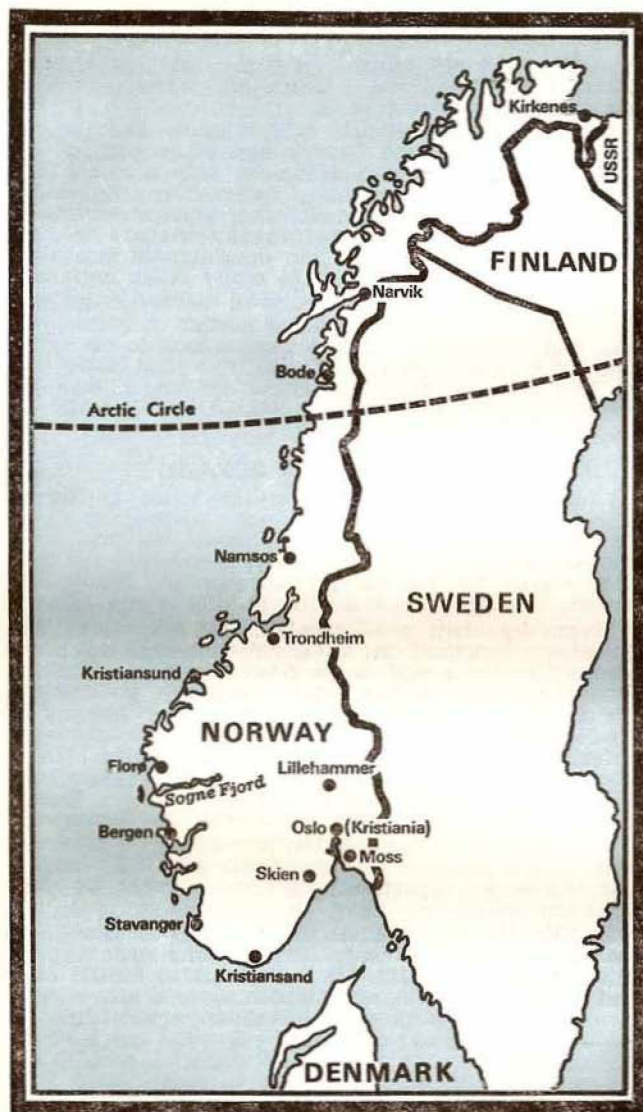
POPULATION AND INDUSTRIES

Norway is not a populous country. Though about the same size as Italy, it has only around 4,000,000 inhabitants, compared to Italy's approximately 55,000,000. Most of Norway's inhabitants live either in the lowland in the southeastern part of the country or along the coast. A majority of the coastal residents carry on fishing for a living. Otherwise, agriculture, forestry, manufacturing, shipping and mining are the main industries.

Up north live approximately 25,000 Lapps, a distinct people. They are distinguished by their small stature and black hair. They have their own culture and language. Most of the Lapps have accepted a modern way of life and their old culture is vanishing.

LANGUAGE AND RELIGION

The Norwegian language is closely related to the Danish and Swedish languages. When the northern nation-states were established in the Viking period about one thousand years ago, the basis for each of the Scandinavian languages was laid. Even after ten



centuries, the difference between the languages is not so great that Swedes, Danes and Norwegians cannot understand one another.

Norway's main religion is Lutheran. The country has a Lutheran State Church and 96 percent of the population are members. However, only a small fraction attends church regularly. Interest in religion has been on the decline here, as in other Western countries. Materialism and the moral breakdown are making steady inroads, although this development has been somewhat slower here than in many other nations.

About eighty-four years ago a different religion came to "the land towards the north." A Norwegian who had emigrated to America came back to his native country to share with his family the good news that he had learned. This, as far as we know, was the beginning of the history of Jehovah's Witnesses in Norway.

A FOUNDATION IS LAID

Norway was one of the first countries in Europe where the seed of truth was sown in modern times. As early as 1885, Charles Taze Russell, the first president of the Watch Tower Society, urged that the 'harvest work' be started in Norway. A Norwegian-American brother wrote a letter to him, saying, in part:

"I am by birth a Norwegian. My prayers of late have been that the Lord would raise up some one in my Norway home to explain the *Glad tidings* . . . You will probably question: 'Do not the Swedish publications [of the Watch Tower Society] meet the demand of the Norwegians also?' I answer, 'No; the two languages differ so much that the Swedish number of the [Watch Tower] is almost of no use to the Norwegians, and will hardly be read by any of them.' . . . I pray God to open a way to have it published in Norwegian."

In his comment on the letter, Russell said it reminded him of the Macedonian cry. (Acts 16:9) He added: "As rapidly as opportunity and means offer, we shall heed the call."

In 1891 Brother Russell made a trip to Europe to see if the time had come for Christian expansion in this part of the world. He found this to be the case, and said: "In Norway and Sweden there is also a great awakening and a growing revulsion against the established (Lutheran) church. The Swedes and the Norwegians are serious, reverent, thoughtful people, and many among them are coming to realize that it is one thing to be born into the nominal church and quite another to be a true Christian."

In 1895 the first and second volumes of the Society's *Millennial Dawn* series were translated into Dano-Norwegian. Written Danish and Norwegian were very much alike at that time. So, with a few adjustments in spelling, the books could be read without difficulty by persons of both nationalities. Some Bible tracts were printed for free distribution. These publications also benefited people of Danish and Norwegian descent in the United States, already comprising many hundreds of thousands.

EARLY PROCLAIMERS OF THE GOOD NEWS IN NORWAY

In 1892 a Norwegian-American brother, Knud Pederson Hammer, traveled to his hometown of Skien in south Norway, hoping to share the good news with his family. Before he got the truth, Brother Hammer had been a minister in a Baptist church in North Dakota. Due to his visit to Norway, his mother and sister showed interest in the good news.

At that time, Rasmus Blindheim was living in west Norway. In 1895 his brother in Minneapolis, Minnesota, U.S.A., sent him two books published by the Watch Tower Society, and he understood that this was the truth. He obtained the Society's literature as it was published and maintained regular contact by mail with his brother in America. Blindheim seems to have been the first actual Norwegian witness of Jehovah, and worked to spread the truth all through his life, dying in 1935 at eighty years of age.

In 1899 Knud Hammer came back to Norway. Brother Russell had asked him to make the trip in an effort to establish a congregation in Norway. Hammer carried along some Dano-Norwegian copies of the Society's books and met certain interested persons, but no congregation was established. He could not stay long, as he had to return to America.

Soon, however, the seed sown started to grow and it produced fruit. One day at the turn of the century, Ingabret Andersen, who lived outside the town of Skien, received a book from a man who said that it had been given to him by a sailor. The book was *The Plan of the Ages*, the first volume of Russell's *Millennial Dawn* series. Brother Hammer had probably brought this book to Skien the previous year.

Ingabret Andersen and his wife Berthe were very excited about what they read in the book. Andersen had often attended religious meetings and had given testimonies at those gatherings. Now he started witnessing about the new things he had learned, speaking

of the Millennium, Christ's thousand-year reign. This he did several times. But then it was rumored that there was a false teaching at that place. During one meeting, the whole audience stood up and started to sing when Andersen wanted to give a testimony. He tried again later on, but they led him out of the room by the arm.

Nevertheless, some people had listened to the good news that Andersen proclaimed. He went to their homes and read the book and the Bible with them. In this way, others joined him. After a while, there was a small group of Bible students in Gråten, outside Skien. These brothers attended certain religious meetings and gave testimonies when they had a chance to do so. Several new ones joined them. At first they did not have any literature. So Brother Andersen composed a song about the Kingdom with Scripture references after each verse. This song was used in the work. Actually, a very active small Christian congregation had sprung up, the first one in Norway. The brothers were zealous, and before long there were ten or twelve in the group.

In 1904 something happened that was very encouraging to these Christians in Skien. Brother Hammer returned to see the fruits of his work. He did not know the brothers, but had heard about them through one of his relatives. Now he sought them out, telling them about the organization and the preaching work in America. He also gave them quite a few *Dawn* volumes. It was, of course, a great joy to these Christians in Skien to be reminded that they had spiritual brothers in other countries. Brother Hammer soon had to go back to his family in America. But he returned to Norway again in 1912, speaking to the brothers and strengthening their faith.

About 1905 a very extraordinary preacher came to Skien to speak in connection with one of the mission societies in town. The brothers had heard that he spiced his speeches with thoughts from the *Dawn* books, so they came to listen. They sat down at the front, listening with interest. The last time the preacher spoke, the brothers were back again. A brother who had previously been a member of the Salvation Army could not restrain himself and shouted, "Hallelujah!" Following this meeting, everyone knew where the speaker got his thoughts, and the church members told him that he was not wanted there anymore. However, a year later he was back in Skien, this time speaking at meetings arranged by true Christians. We will see shortly who he was.

From the start, the brothers arranged for meetings, especially so-called "conversation meetings," where Bible subjects were discussed. Soon they started advertising the meetings in the local newspaper. In the advertisements, they used the name "Millennial Dawn." This became a common designation for them as a body, not only in and outside Skien, but also in the rest of the country.

OTHER TOWNS

During the early years of this century, Bible truth also found its way to other towns in Norway, through traveling colporteurs, predecessors of today's pioneers. They went from house to house distributing books and booklets. In the spring of 1903 two colporteurs, Viktor Feldt and Fritiof Lindkvist, came from Sweden. At the beginning, Brother Feldt worked towns in the southern part of Norway. Lindkvist, who eventually became the local manager of the work in Norway, settled down in the capital, Kristiania (now Oslo). As early as 1904, an office representing the Watch Tower Society was established in Lindkvist's home in Pilestrædet 49 A. Interested persons could write this office and order literature or subscribe for *The Watch Tower*, which was sent from Denmark. The magazine had eight pages at that time and appeared monthly from January 1905.

The greatest interest was shown in west Norway. Fine results were realized in Stavanger and Bergen. Lindkvist reported that some interested persons in Bergen arranged "reading meetings," reading aloud from the *Dawn* books. When something was not understood, it was discussed until the point was clear to everyone. At one such meeting in a private home, twenty-three were present.

One of those who accepted the truth in Bergen at this time was the prominent preacher of the Free Mission, Theodor Simonsen. He was the man who came to Skien about 1905 and angered the religious people with his new teachings.

Simonsen became interested after having received a copy of one of the *Dawns* from colporteur E. R. Gundersen, who had come to Norway from the United States. Realizing that the hellfire doctrine was false, Simonsen started to refute it during his speeches in the Free Mission, and his audiences got on their feet in excitement over this wonderful news. But then it became known that he had been in touch with the "Millennial Dawn." Thus, one day when he had finished his discourse, he was handed a slip of paper that

said: "This was your last talk with us!" With that he was expelled from the Free Mission. From then on he was talking to the rapidly growing group of interested persons in Bergen.

Brother Simonsen was a very capable speaker, and it was primarily in this capacity that he served the brothers during the decades that followed. From 1919 to 1935 he was a traveling speaker representing the Society in Norway, Sweden and Denmark. He could also sing and play the zither. Before and after his talks he used to sing songs from the songbook *Hymns of the Millennial Dawn*, accompanying himself. Brother Simonsen died in 1955, ninety-one years old, having served Jehovah God for fifty years. There are few persons whose activity has been so encouraging to the brothers in Norway.

But back to the work in Bergen about 1905. The activity of the colporteurs in this town produced results. Some had reacted favorably to Brother Simonsen's talks in the Free Mission. Among these was young Sunday-school teacher Helga Hess. At the age of nineteen, she was the first woman in Norway to become a colporteur. That was probably in 1905. The light of the truth had started to dispel the religious darkness in west Norway, but what was the situation in long, narrow and sparsely populated north Norway?

THE LIGHT SHINES IN THE NORTH

The first one to get the truth in north Norway was Lotte Holm. She lived near the town of Narvik, about 200 kilometers (124 miles) north of the Arctic Circle. In the autumn of 1903 she went south to Trondheim, where she met colporteur E. R. Gundersen. He gave her a small tract, *Is Jesus Suffering Eternal Torment?* She also subscribed for the Swedish magazine *I Morgonvåkten*, the forerunner of the Swedish *Watch Tower*.

In this magazine Lotte Holm read that true Christians celebrate the memorial of Christ's death only once a year, and learned what the Memorial date was for 1904. "I told my mother that I would celebrate the Lord's Supper at the date of Jesus' death at the same time as other Christians all over the world," she wrote in a letter to the Society. "She gave me raisins. I made unfermented bread and 'the fruit of the vine'—and celebrated alone. There was nobody with 'listening ears' for miles around at that time. But I had an unforgettable celebration in March the first year. . . . My first contact with the office in Kristiania was when I wrote for some magazines to distribute."

Soon it appeared that there were others with "listening ears" in the town of Narvik, not far from Lotte Holm's residence. Some time between 1903 and 1905 Viktor Feldt came to Narvik as a colporteur. There he met a married couple who showed interest, and soon another couple joined them. This small group wrote the Society to inquire if there were others in the vicinity of Narvik who were interested in the good news. In this way they got in touch with Lotte Holm, who lived only a few hours by boat from Narvik. This group, the first in north Norway, now consisted of five persons. For many years these were the only true Christians in that part of the country. Lotte Holm remained faithful to Jehovah God until her death in 1966, when close to ninety-three years of age.

THE COLPORTEURS

Always on the move, the colporteurs would work through a town or a territory, place literature with those showing interest and then travel on. They had the literature sent from the office when they needed it.

One of the widely traveled colporteurs was Andreas Øiseth, who got the truth in 1908. One day when chopping wood at his father's farm in the eastern part of south Norway, he was visited by a colporteur. He acquired the first volume of *Millennial Dawn*, at once realizing that this was the truth. Within a year he had made his decision: He would turn the farm over to his brother and start out as a colporteur.

First, Andreas Øiseth got a bike and started to work north systematically, not bypassing any town or community. He also made a "kicksled," and this was his means of transportation during the winter. On this sled he carried all that he needed—food, clothing and literature. When it was getting late in the day, he would start asking for a place to sleep, and, in most cases, this was granted, as at that time people were quite hospitable toward travelers.

Brother Øiseth did not turn southward until he reached Tromsø, 1,100 kilometers (684 miles) north of his home. On his way south, he worked through all the fjords, valleys and islands until reaching the southernmost part of the country. Having finished this tour, he had covered nearly all the country and had been traveling continuously for eight years!

Later Brother Øiseth worked at the Society's office for many years, doing, among other things, translation work. Until his death in 1973, at the age of eighty-eight, he was faithfully busy in the service of God's kingdom, telling others the good news.

STRENGTHENING THE 'ASSOCIATION OF BROTHERS'

The first Christian assembly in Norway was held on October 22 and 23, 1905, at Kristiania. It is believed that fifteen were in attendance and three were baptized. The delegates came from Kristiania, Bergen, Stavanger, Skien and Moss. They also had the opportunity to meet Carl Lüttichau and August Lundborg, who were in charge of the work in Denmark and Sweden.

The visits of traveling representatives of the Society were very encouraging to the brothers as well. In June and July 1907, Dr. John Edgar of Glasgow, Scotland, visited the congregations in Kristiania, Skien and Bergen as the Society's representative. The same day that his public talk in Kristiania was advertised in a newspaper, an opposer inserted an "announcement" warning about his preaching.

The Society paid the travel expenses, but the brothers were expected to show hospitality. This activity was the beginning of the circuit work of our day. It drew the congregations closer together and called the brothers' attention to the fact that they had fellow believers elsewhere in the world. For the first few years, the brothers traveling in Norway were, for the most part, Swedish. But from 1914 onward a Norwegian brother traveled for some time. From 1919 the Norwegian brothers had their own permanent "pilgrim brother"—the former speaker from the Free Mission, Theodor Simonsen.

INCREASING ACTIVITY AMONG THE BROTHERS

Those few persons who at this time had their eyes opened to the light of truth started to tell others about their new convictions. The colporteurs worked systematically, but not so many were able to take up this work. Here is an example of how some took advantage of the opportunities they had and contributed to the spreading of the light:

About 1907 Anna Andersen became interested in the truth. She had been an officer in the Salvation Army for many years. In the small town of Kristiansund in west Norway, she met another Salvation Army officer, Hulda Andersen, who showed interest. (Hulda Andersen later married Andreas Øiseth, and was zealous for the truth until her death in 1971 at ninety-two years of age.) The following year Anna Andersen asked Hulda Andersen to come along on a tour. They went north together by boat, and at every port they went ashore, placing *Dawn* volumes.

They went all the way up to Kirkenes at the Finnish (now Russian) border, and by the time they returned to Kristiansund, they had covered approximately 2,000 kilometers (1,243 miles) and had placed 400 books and some other literature. Later, these two sisters made similar tours.

Anna Andersen became one of the most widely known colporteurs in Norway. There is hardly any town in the country that she did not visit with her bike and her book bags. In 1935, in her sixty-eighth year, she made a final trip with a young sister to the northernmost part of the country, visiting all towns and areas. That was more than thirty years after her first visit with Hulda Andersen and more than twenty years after becoming a colporteur. She continued on as a colporteur for several years and died faithful in 1948, eighty-one years old. The results these two sisters had on their tour to north Norway were out of the ordinary.

From 1906 onward *The Watch Tower* started to urge the Norwegian brothers to distribute copies of the magazine to their friends and acquaintances and also to take part in the distribution of tracts. These were published for free distribution. Small books and booklets dealing with spiritism, death and the false hellfire doctrine also were translated from English and published.

These new aids contributed to spiritual growth and produced a better understanding of the responsibility all Christians had to preach the good news of the Kingdom.

BROTHER RUSSELL'S VISIT IN 1909

The most important events during these early years were perhaps Brother Russell's visits to Bergen and Kristiania, May 17-20, 1909. He had not visited Norway on his two previous trips through Europe in 1891 and 1903. The subject of Brother Russell's main discourse at Kristiania was of current interest in a country where people were living in constant fear of the torment of hellfire. The subject was "How Are We to Understand the Bible's Words About the Malefactor in Paradise, the Rich Man in Hell and Lazarus in the Bosom of Abraham?"

RUSSELL'S SECOND VISIT

In March 1911 Brother Russell again visited Norway. During the two years that had passed since his last visit, his writings had become better known in the

country. His second visit, therefore, attracted much more attention.

The fact that Russell would be lecturing on the Bible was announced in the Kristiania newspaper *Morgenposten*. At the same time, an assembly was held in Kristiania. Support of the assembly by the Norwegian brothers was good, some traveling 300 miles (483 kilometers) and one even journeying 625 miles (1,006 kilometers) to attend! Almost the whole Skien Congregation, about thirty brothers and sisters, were present.

Despite protests from the clergy, the brothers had rented a municipal hall for the public talk. As a result of their energetic work in advertising the talk, the hall was crammed, and many had to leave without finding seats. A news reporter estimated the attendance at 1,200! The same day a Kristiania newspaper published an attack on Russell sent in by one of its readers. In his two-hour discourse, Russell commented that despite all efforts from different clergymen to discourage people from listening to him, he was speaking to more people every week than any other preacher in the world. This was also the case in Kristiania. Russell's visit was a great witness and was very encouraging to the brothers.

THE MEMORABLE YEAR 1914

Ever since 1876 the year 1914 had been Scripturally identified as a turning point in human history. Consequently, that year was emphasized by the brothers in their preaching work and they were anxious to see what would happen in 1914.

During 1913 there had been a decrease in Christian activity, but in 1914 the brothers again made great efforts to declare the good news. In the spring, they carried out a campaign against the hellfire doctrine, using a special issue of *Peoples Pulpit*. A total of 150,000 copies were shipped from the Society's office. In just about every town along the coastline, public talks were given in large halls. Brother Russell had sent a Norwegian-American brother named Henry Bjørnstad to help with the work here. He was traveling in Norway in the capacity of the first Norwegian pilgrim brother, encouraging fellow believers.

The outbreak of World War I in August 1914 made a deep impression. Many persons, having heard our preaching, now came to learn more about the future, asking for literature. This opened up many possibilities to witness, and in the annual report for 1914 it was stated: "Since the outbreak of the war we have had

many and rich opportunities to proclaim the good news. . . . The Lord has blessed our joint efforts to further his work."

Some whose expectations for 1914 were too great were disappointed and left the truth. But, for the most part, the brothers remained faithful. Today we know that they were right in believing that the Gentile Times of 2,520 years would run out about October 1, 1914. The Messianic kingdom then started to rule in heaven. One of the greatest events in human history had occurred, and the brothers had been privileged to share in announcing it!

PHOTO-DRAMA OF CREATION

Also, 1915 turned out to be an eventful year, primarily because of the showing of the Society's film production the "Photo-Drama of Creation." It covered the Bible account regarding God's purpose for the earth and man by means of moving pictures and slides, synchronized with recordings.

The Photo-Drama was first shown in Kristiania December 25-28, 1914, and was a great success. During the winter it was shown to large audiences in several Norwegian cities. At some places four-column advertisements were put in the newspapers. In one town, some religious leaders tried to prevent the showing. However, the chief of police became very enthusiastic when one part of the Drama was shown to him and some clergymen. So he gave his consent to its being shown to the public. In another town so many people came to see the Drama that the police suggested that the brothers demand an entrance fee to limit the crowd, but this they would not do.

DIFFICULTY ENCOUNTERED

Over the years there had been quite some dissent in connection with Lindkvist and his way of directing the work in Norway. This no doubt affected the efforts made by the brothers and sisters. Now it became apparent that Lindkvist had started to go his own way. The last Norwegian issue of *Peoples Pulpit* in 1915 announced that this publication would stop from the year 1916 and that Lindkvist would start publishing a magazine entitled "Ararat." This was to replace both *Peoples Pulpit* and *The Watch Tower* in Norway. Along with a Finnish man who had been Brother Russell's representative in Finland, Lindkvist started his own movement. But he did not succeed in getting the Norwegian brothers to join him. They understood that this was not the will of God. In an open letter to

the two men in the Danish *Watch Tower* of March 1916, Brother Russell stated the same thing. It was decided that from January 1916, Brother Lüttichau, manager of the work in Denmark, would also represent the Society in Norway. The Finnish individual came back to God's organization and later visited Norway several times as a pilgrim brother, but Lindkvist was gone, never to return.

REORGANIZING THE WORK

As mentioned, the witness work in Norway was placed under the supervision of the Society's office in Denmark beginning in January 1916. However, Brother Russell felt that the work in all Scandinavia should be directed from one office, a reason being that the world war made it difficult for the headquarters in America to keep in touch with the offices in other countries. The Danish *Watch Tower* of March 1916, therefore, announced that August Lundborg, who had supervised the work in Sweden since the turn of the century, would represent the Society in all Scandinavia. For practical reasons, though, a Norwegian depot for literature was established in Parkveien 60, Kristiania, where a sister put a small room in her apartment at the Society's disposal.

On October 31, 1916, Brother Russell, the Society's first president, died. Prior to his death he had suggested a new feature of the work to promote the Kingdom proclamation. It was the "pastoral work," which now was also started in Norway. The work consisted of visiting interested persons and loaning books to them. Additionally, in 1917 a "Colporteurs' Fund" was established in Norway. This fund would help colporteurs with travel expenses. Joseph Franklin Rutherford, who was elected as the new president of the Watch Tower Society on January 6, 1917, stressed the "pastoral work" and the activity of the colporteurs.

A CRITICAL TIME FOR GOD'S PEOPLE

The election of a new president of the Society in 1917 led to a difficult time for the organization, with some rebellious men at headquarters starting to work against Rutherford. They tried to get brothers in America and other countries to join them. Some individuals did so, but the majority remained faithful.

Norway was not spared from this dissension, the congregations in some places being separated into two groups. The consequences were especially serious in Bergen and Trondheim. In Bergen, only seven sisters

and one brother were left of the entire congregation. On the other hand, the capital city and the town of Skien had no major problems. At that time there were approximately 150 Bible Students in Norway and most of the brothers continued to work with the Society.

NEW ARRANGEMENTS TO PROMOTE THE WORK

From 1919 onward the organization again had peace, and an extensive reorganizing of the work started. The world war was over and the Society wanted to go back to the arrangement existing in Scandinavia prior to 1916, with one of its representatives in each country.

The new arrangement was introduced in 1921. Brother Lundborg would continue supervising the work in Sweden and Finland. Brother Lüttichau was again put in charge of the work in Denmark. In time it was decided to appoint as the Society's representative in Norway Enok Oman, a Swedish brother who was living in Kristiania. Oman had been a colporteur in Sweden since 1911 and had come to Norway at Rutherford's request in February 1917 to care for the work at the office in Parkveien 60 under Lundborg's direction. Brother Oman was in charge of the preaching work in Norway for twenty-four years, from 1921 to 1945.

MEETINGS AND ASSEMBLIES

During earlier times, in every congregation "elders" and "deacons" were elected by a show of hands. The "elders" took the lead at the congregational meetings, being assisted by the "deacons."

The first of our meetings to be held in Norway were reading and conversation meetings. Extracts from Brother Russell's books were read aloud, and when persons had comments or questions, they raised their hands. Some time later, "question meetings" were arranged. The brothers could write a question on a piece of paper and it would be answered during the meeting.

Prayer was a prominent feature of all meetings. At the "prayer and testimony meetings" all present would kneel and, taking their turn, everyone could say a prayer and give a testimony. Both brothers and sisters would then express their love for Jehovah and for the truth. Often they would tell how they first learned the truth, or say a few words about an interesting scripture. There was always singing at the meetings.

Public talks were a common feature only in congregations where there were able brothers, and few felt

capable of giving talks. At many places public talks were not given until the pilgrim service was organized. Public-talk activity was not systematically arranged until 1919, when we got the first permanent pilgrim brother, Theodor Simonsen.

In 1916 a booklet was published entitled "Berean Studies on The Divine Plan of the Ages." (Acts 17:10, 11) It had questions for every paragraph in the first volume of *Millennial Dawn* (later called *Studies in the Scriptures*) and was to be used at studies. Such studies had been conducted prior to 1916 also, as in the book *Tabernacle Shadows of the Better Sacrifices*. Now it was easier to conduct these studies. During the succeeding years the entire *Studies in the Scriptures* series was studied by means of questions and answers at "Berean studies."

A new and very important meeting was organized in 1922, when questions were printed for the main articles of *The Watch Tower*. Basically, this study was conducted the same way as it is today. In the course of time, the testimony meetings developed into what we now call the service meetings.

Every year brothers assembled for one or several "conventions," most being held in Kristiania. At the beginning, the conventions in Norway usually were arranged in connection with visits by traveling representatives of the Society. Prior to 1920 few Norwegian brothers were capable of speaking at the assemblies. Therefore, most of the talks were given by foreign brothers, especially Swedish and Danish. The last part of the program usually was a "symposium," several brothers giving short talks on different aspects of a certain subject. These talks often were given by less experienced brothers, who thus got some practice. From about 1920 onward, Norwegian brothers gave most of the talks at the assemblies.

"MILLIONS NOW LIVING WILL NEVER DIE"

In 1920 the Society started a worldwide public-speaking campaign with the slogan "Millions Now Living Will Never Die." The campaign lasted several years and attracted great attention.

On December 4, 1920, A. H. Macmillan, from the Society's Brooklyn headquarters, came to Kristiania to speak. Advertisements were placed in the newspapers and the brothers rented the auditorium of the university in the center of the capital city. The auditorium had seven hundred seats, but when filled for Macmillan's discourse, there were just as many people

left outside. Then Brother Øman, who was standing at the entrance, climbed onto a box and cried out: "If you come back in one hour and a half, Macmillan will give the talk once more!" So, when the talk was over, people crowded in and Macmillan again spoke to a packed auditorium. Afterward, on the streets, the brothers distributed the *Millions* book in Dano-Norwegian. Great interest was shown, and many books were placed.

Brother Macmillan traveled to other towns and talked to large audiences. The brothers announced the talks by distributing invitations. For several years the "Millions" lectures and others were given at many places in Norway by Norwegian brothers on so-called "Campaign Days." A witness was given by means of these talks, and Kingdom proclaimers were encouraged to support the lectures and share in advertising them.

Nevertheless, the witness work in Norway and in the rest of Scandinavia did not progress as rapidly as in other parts of the world. Some brothers needed more time to see the benefits of proclaiming the good news from house to house. Mainly the colporteurs had done this work.

Yet, quite a few young people were becoming part of the congregation. At an assembly in Kristiania in 1924 about twenty-five new brothers and sisters were baptized, a large number at that time. In the years thereafter, this joyous occasion was spoken of as "the grand baptism."

A WORKING ORGANIZATION

The year 1925 was a very eventful one. From May 23 to 26 an assembly was held in Örebro, Sweden, where the Society's Swedish branch office was located. Brothers from all over Scandinavia were invited to the assembly, and Brother Rutherford was present. Over 500 attended, and around thirty Norwegians came by train from Oslo in a reserved railroad car. Incidentally, in 1925 Oslo became the new name of the capital of Norway.

This assembly made history, being the introduction to a new epoch for God's people in all Scandinavia. On Monday, May 25, Brother Rutherford made the announcement that a Northern European office would be established in Copenhagen. This office would care for the preaching work in Denmark, Norway, Sweden, Finland, Latvia, Lithuania and Estonia. It was announced that Brother William Dey from London would supervise the work, and the brothers expressed their

delight with this arrangement. There would still be one local manager in each country, and Brother Enok Øman continued to shoulder that responsibility in the Norwegian office. This new arrangement had Jehovah's blessing, for an unparalleled time of Christian activity ensued.

"THE GOLDEN AGE"

Since 1916, when the preaching work in Norway started to be taken care of by the office in Sweden, very little of the Society's literature had been printed in Norwegian or Dano-Norwegian. The Bible literature being used in Norway was mainly in Danish, but the brothers also obtained publications in Swedish for their own use. They were reading the Danish edition of *The Watch Tower* and continued doing so for many years. Since 1916 only three bound books of the Society had been published in Danish, namely, the sixth and seventh volumes of *Studies in the Scriptures* (1917 and 1919) and *The Harp of God* (1922).

A very important forward step therefore was taken in March 1925, when the Society began publishing *The Golden Age* in Norwegian. The journal had sixteen pages. From 1936 the Norwegian edition was called *Ny Verden* ("The New World") and had twenty pages.

The Golden Age had a wide distribution in Norway, and also in Denmark, where the Norwegian edition was used until 1930. The brothers obtained many new subscriptions to this magazine. For example, in 1936 *The Watchtower* had 485 subscribers in Norway, whereas *The Golden Age* (*Ny Verden*) had 6,190. By 1938, *Consolation* (*Ny Verden*) had 10,000 subscribers, as many as the Norwegian edition of its successor *Awake!* has today.

EXPANSION AT THE NORWEGIAN OFFICE

The year 1925 also became a memorable one for the work at the Norwegian branch office. At that time the Society bought a three-story building a few blocks from the office in Parkveien 60. The address was Incognitogaten 28 B. A brother who had inherited some money purchased the house and then sold it to the Society for 10-15,000 Norwegian kroner less than he had paid for it. In this way the Society obtained its own house and no longer was limited to the small room in Parkveien, where the office had been since 1916.

It was fitting that the office got more rooms. Brother Øman had been doing most of the branch work himself, but the expansion of the preaching activity after

1925 called for more help at the office. *The Golden Age* had to be translated and mailed to subscribers. More people were needed at the office, and so additional members were added to the Bethel family.

The cellar in the new place was used for literature storage. In the years that followed, large shipments of books came in from the Society's printery at Magdeburg, Germany. However, the Society did not have the use of the whole house. Some of the tenants had difficulty in finding other places to live, and certain rooms were still occupied by these people. To begin with, only a few members of the Bethel family lived at Incognitogaten, and the address of the office was still Parkveien 60. But in 1930 the office and the other members of the Bethel family moved into the Society's own house. At that time, eight brothers and sisters were working at the branch office. Since that year the Society's office in Norway has been located in this house.

UNITED EFFORTS

William Dey, the general manager of the Watch Tower Society's Northern European office, spurred on the witness work. In September and October 1925, he traveled in Norway, organizing the work in the congregations in harmony with instructions from the Society's headquarters. That year the brothers in Norway first received the *Bulletin* (now *Our Kingdom Service*). It gave helpful advice on declaring the good news and provided encouragement to participate in the field service.

From 1927 onward the "campaign days" with lectures were changed to "campaign weeks" of nine days with field service. Moreover, that year house-to-house witnessing on Sundays began. The pilgrims now got an important new work to do. Besides giving lectures, they would help the congregations to organize the field service and would themselves take the lead in this work. There was only one permanent Norwegian pilgrim, but he was assisted very well by many capable brothers from Sweden and Denmark.

The annual report for 1926 showed that 120 persons regularly had taken part in the service, and that 14 classes or congregations were "organized for service." They had distributed 8,830 bound books and 43,650 booklets, in addition to 269,500 resolutions and tracts. These results were far better than any previous year. It was evident that the brothers were beginning to appreciate their privilege of service.

SIGNIFICANT BOOKLET CAMPAIGNS

Many of the brothers showed great enthusiasm in the field service campaigns, distributing many booklets, such as *Freedom for the Peoples*. In Oslo, the capital, the brothers rented a bus on Sundays and went out in the rural districts, engaging in field service all day. During the week they went from door to door in the city. Some also witnessed in restaurants and cafés. The price of the booklets was only 10 øre each, but if individuals did not contribute, they got them free.

A brother recalls: "I went into the dining room in Kristiania Steam Kitchen [a café]. The room was full of people, who were sitting at long tables. I called out: '*Freedom for the Peoples!* Ten øre! . . . ' Everybody took booklets. On Sundays I walked in Studenterlunden [main part of Oslo] where people were sitting on benches. Every one of them took booklets. In apartment houses I rang the bell on all the doors at one floor at the same time, and everybody came out with 10-øre coins. I had my bag full of booklets and was able to distribute 30 to 40 'small books,' as we called them, within an hour."

This is just one example of how the brothers went about the work. A capable "class worker" could distribute 1,000 booklets in one week. These campaigns held in 1928 and 1929 were very stimulating to the brothers in Norway. Booklet distribution helped many to get started in the witness work from house to house.

SERVING AS JEHOVAH'S WITNESSES

The brothers continued to work with great enthusiasm in the service during the years 1930 to 1935 despite the economic depression, unemployment, strikes and insecurity in the world. There were not many Kingdom proclaimers in Norway—only around 200. But Jehovah blessed their work.

How fitting it was that Jehovah should give his people a name clearly identifying them as his witnesses! During a convention at Columbus, Ohio, in July 1931, a resolution was adopted embracing the new name "Jehovah's Witnesses." (Isa. 43:10-12) At an assembly held in Oslo, August 29 through September 1, 1931, this name was also embraced by the Norwegian brothers.

In order to notify the whole world of the new name that God's people had adopted, this resolution was printed in the booklet *The Kingdom, the Hope of the World*. This booklet was published in Norwegian in 1932 and was used in a great campaign in March of that year. The brothers delivered the booklet in a closed

envelope to all prominent persons—politicians, clergymen, doctors and teachers. This booklet was also given to Haakon VII, then king of Norway.

ACTIVE CONGREGATIONS

Many of the largest congregations arranged tours for field service on the weekends. Zealous "workers" traveled in buses, trucks and private cars out to the nearest cities and rural districts. On the vehicles the name "Jehovah's Witnesses" often appeared in big, red letters. Public lectures also were given.

The Oslo Congregation rented buses and traveled to cities as far away from the capital as 75 miles (121 kilometers). Kingdom publishers boarded the buses early in the morning. At about nine or ten o'clock they were let out at different places and each was assigned a large territory. All day—for seven or eight hours—they went from house to house and later were picked up by the bus to go back home. There were many sore feet in the congregation after weekends like that, but this certainly did not dampen Christian zeal.

For many years, summer and winter, tours like these were arranged. Often they were the highlight of a campaign week. Following is an example of the results achieved in a campaign lasting nine days—October 6-14, 1935: In Oslo 76 publishers took part and reported 1,291 hours, 4,637 receivers, 52 books, 13,313 booklets, 13 subscriptions and 66 magazines. That was an average of about 17 hours and 177 pieces of literature per publisher in nine days!

After a campaign like that, the brothers in the larger congregations would gather together for a "reporting feast" at the congregations' meeting places. All put in their reports, and the results were read with great joy. Some told of their experiences during the campaign. Then coffee and cakes were served. These gatherings created good contact between the brothers, and helped to make the progress of the truth known to all.

Not many people owned a car at that time. So, in many places the brothers used bicycles in the service. Especially in the Bergen Congregation was the bicycle put to good use. Zealous publishers went out of town by bike on the weekends. Often they traveled in groups, with book bags and cartons, to work in the rural districts. At vacation time some traveled for weeks along the fjords on the west coast or to the rural districts inland. Great activity took place in and around Norway's second largest town, and the congregation

grew rapidly. In 1940 the congregation in Bergen had around 80 publishers.

Norway's long coastline also made the boat a very useful means of transportation for Jehovah's Witnesses. Several brothers bought motorboats in the 1930's and used them in the witness work. In Narvik (where there had been a group of Christians since around 1905) there were eight or ten publishers. During the summer-time the brothers went out in motorboats on Sundays. Once a year a small assembly was held for the Narvik Congregation and the brothers from the northern part of Sweden. They rented a fishing boat and used it when they engaged in the service, going to places as far away from Narvik as 125 miles (201 kilometers). Here in the northern part of the country there were very few roads at that time, and many places had no ferries. So a boat was the only means of getting around. In this way the northernmost congregation in the country at that time proclaimed the good news of the Kingdom north of the Arctic Circle.

THE ZEALOUS WORK OF THE PIONEERS

Even though the congregations in Norway did what they could to spread the truth, there were numerous places in the country that they could not reach. Many cities had no congregations. Furthermore, around 60 percent of the population—about two million people—then lived in the rural districts in the eastern part of Norway. In the western and northern portions of the country, many farms, groups of houses and rural settlements were practically isolated from the rest of the world. There were road connections to only 10 percent of the fjords, and to many islands there were no ferry connections. There the colporteurs, or pioneers, worked.

From the middle of the 1920's Norwegian colporteurs numbered around ten, including auxiliary colporteurs who did not use all their time in the service. As the number of Kingdom publishers grew to 430 in 1938, the pioneers and auxiliaries rose to fifty. Hence, the work of the pioneers really began to show up.

At that time the pioneers concentrated on placing literature. They did not put so much emphasis on return visits and did not conduct home Bible studies. Therefore, they did not stay very long at one place, but visited the district with literature and left.

Many of the pioneers worked very hard. For example, consider Brother Bernhard Risberg, who was a pioneer in the 1930's. After preaching all day, he asked people for accommodations, and they often showed him hos-

pitality, letting him sleep in a bed or in the barn. For two years his territory was the Sogne Fjord, one of the longest fjords in the world. In this fjord, with its many arms and steep mountainsides, he traveled on foot with the good news, carrying his two book bags.

After two years, Brother Risberg was able to buy an old bicycle. Now it became easier for him to get around. Soon he bought a delivery bicycle, tent and sleeping bag. He was able to carry three or four cartons of books on the bicycle. With this equipment he went around with the Kingdom message.

Brother Risberg would start witnessing at five or six o'clock in the morning in the barns and continue throughout the day and long into the night, with just short breaks for meals. For one month he reported 400 hours, an average of over 13 hours a day! In the wintertime he did not devote as much time to the field service, but he would often spend between 200 and 250 hours in telling the good news. In this way Brother Risberg and other zealous pioneers used the best years of their lives in the service of Jehovah God.

After 1930, there were also six or seven foreign pioneers in Norway for some time. These included a retired English couple who traveled around the country with a car and trailer. Some said that it was the first trailer seen in Norway. Brother and Sister Hollis were among the first pioneers forbidden by the police to place their literature with the people without a license. The background for this was a new commercial law. At that time (1932) the two pioneers worked with the booklet *The Kingdom, the Hope of the World*. When the police interfered, the pioneers ordered several thousand booklets from the Society and delivered them free. The police also forbade them to give the booklets away, but by then this work was nearly done.

Many of the pioneers experienced difficulties of that kind. One policeman was also sent to the Society's local representative in Oslo to make him stop the pioneers. However, after some time the issue was settled without legal action and the pioneers continued their work. At times they were questioned by the police when some religious fanatics, who wanted to stop the Kingdom-preaching work, reported them to the authorities.

ALONG THE COAST BY BOAT

Some pioneers traveled along the coast by boat, spreading the good news. In 1928 the Society bought a small pilot boat and remodeled it for two brothers who were doing colporteur work from Oslo and along the coast in the southern part of the country. The

brothers started in December and went along the west side of the Oslo Fjord in the small boat "Elihu," even though the fjord was full of ice. During the first month they visited many cities and densely populated areas and placed around 800 books and booklets. However, on a dark, stormy night in February, "Elihu" was smashed to pieces on the coast. The boat was ruined, but the brothers came ashore safely.

In 1931 the Society bought a new motorboat. It was named "Esther." It was around 40 feet (12 meters) in length and had room for three pioneers, although it was more practical to have only two. "Esther" was used on the west coast and in north Norway until 1938, when it was replaced by the 32-foot (10-meter) motorboat "Ruth." "Ruth" also had two brothers on board and was used mostly in north Norway.

The brothers on these boats did very good work along Norway's coast. In one year they could place as many as 10,000 to 15,000 books and booklets. They visited many small islands and lighthouses where people were living, as well as talking to the Lapps in the north. Carrying their book bags, phonographs and rucksacks, they proclaimed the good news at isolated places in the mountains. They did a lot of traveling, as houses were spread over a great area. On some days these brothers were able to visit only a few homes. They also had some accidents. The boats were wrecked several times. However, the brothers survived, and the boats were repaired.

Once the two brothers on "Esther" visited a place in north Norway where the people were said to 'live in harmony with Russell's and Rutherford's books.' Over half of the population was interested in the truth. The churches stood emp-



Pioneer with book bag and phonograph; in the background is the boat "Ruth" (Ruth), used in witnessing along the coast

ty and about 95 percent of the population had read some of the Society's publications.

GREATER CARE FOR THE INTERESTED

An important step was taken in January 1939, when the *zone work* was organized in Norway. The country was divided into four zones. In each a zone servant would travel. He would visit people who had shown interest in the truth and would endeavor to establish new groups and congregations. Of course, he also visited the established congregations in order to encourage fellow believers.

Zone number 4 was the largest. It took in the area from the small town of Florø on the west coast to the seaport of Kirkenes in the north at the border of Finland, a distance of 1,125 miles (1,810 kilometers) along the coast. In this zone there were only three small congregations and fifteen publishers reporting field service.

It was winter (January 1939) when Brother Andreas Kvinge, as zone servant for zone 4, started his first trip northward, he and his wife traveling on *bicycles*. Once they were to visit two places in the isolated woods near the border of Sweden. The roads were not yet cleared of snow. So people had to travel on horseback, and the horses had to wear snowshoes to make their way over the high mountain plateau. Brother and Sister Kvinge sent their literature ahead of them and later came on foot with their bicycles. To reach some places, Brother Kvinge borrowed skis, and he would spend all day just to get to two or three houses. One evening no one wanted to house the Kvinges for the night. So they crossed the border into Sweden, where someone offered them a place to sleep. But Sister Kvinge was so tired that her husband had to carry both her and their book bags during the last part of the trek. At another time they had to walk around all night in sub-freezing temperature because no one would offer them a place to sleep.

But the Kvinges also had many joyful experiences. At one place they met a small group of Kingdom publishers who had been preaching for several years without reporting their field service. Several new congregations and groups of publishers were established. Isolated brothers were encouraged. Surely, the zone work had Jehovah's blessing.

The time had come to show greater care for interested persons. This feature of our service was going to be of special importance in the years ahead, for

the Kingdom publishers in Norway were about to work under different circumstances. On April 9, 1940, the Germans invaded Norway and the country was to feel the effect of World War II.

THE FIRST SHOCK

Germany's invasion of Norway on April 9, 1940, was sudden. The first attack wave came in the form of battleships. Large contingents of soldiers disembarked at the most important seaports, and these were occupied in the course of the day. Since Norway was poorly prepared militarily, as a whole the Germans met little resistance. Soon British and French troops joined the Norwegians in the fighting, but after about three weeks the Allies had to give up the southern part of Norway. In the northern portion of the country, where the defense was strongest, the fighting continued until June 10, when the last Norwegian division capitulated. Several towns and places in western and northern Norway had then been subjected to intense bombardment, and a number of towns were in ruins. The military expedition lasted sixty-two days.

Most extensive was the destruction in the northern part of Norway. Though few in number, the brothers there endured the conditions quite well. At Narvik they left town when the shooting and bombardment started. Some stayed for a while on board the Society's motorboat "Ruth," which was forced to remain in a fjord outside town as long as the fighting lasted. When it was no longer safe to stay on the boat, the brothers found a place under some large blocks of stones on the mountainside. Narvik was utterly demolished, and two brothers were killed, one by a grenade. One family lost their house and all their belongings. In Bodø, Fauske, Namsos and Steinkjer most of the buildings also were destroyed, but all the brothers survived. However, quite a few had lost all their belongings. Roads and bridges were destroyed everywhere, whole country settlements were burned, and the roads looked like auto graveyards. When the fighting was over, Brother Kvinge, the zone servant, traveled around to encourage the brothers in the whole zone.

Meanwhile, Brother Øman, the local manager of our work in Norway, was arrested by the Gestapo (the state secret police of the Nazi regime). For one week he was held in prison at the headquarters of the police in Oslo, but was released after a short hearing. Some weeks later he was taken to a new hearing, under suspicion of doing secret intelligence service on behalf of England. The hearing lasted for six and a half

hours without interruption, after which Brother Øman again was set free. In both instances, he was politely treated and was not told that the work of Jehovah's Witnesses was banned or would be stopped.

The brothers had feared that the Germans would immediately stop the preaching activity and give the Norwegian Witnesses the same treatment that their German brothers were receiving. But this anxiety proved to be groundless. Therefore, when the first shock had passed, the proclamation of the good news was resumed with full vigor.

TOWARD NEW HEIGHTS

Under the direction of the Society, great activity now was started. No one knew how long our work would be permitted to go on. Hence, as much as possible of the Society's literature in stock had to be distributed to the brothers and people in general. Especially was the work intensively carried on with the book *Salvation*, which had just been released in Norwegian (1940). Soon, all the books of the first edition were sent out, and a new edition, in paper binding, was printed in Oslo. Because of the war it was impossible to get literature from abroad, but some single copies of new booklets published by the Society in the United States found their way to occupied Norway and were translated and printed here. Quite a few of such booklets were printed in Norwegian after April 1940.

After the dark shadow of war had fallen on the country, people listened to the good news more attentively, many feeling a need for a message of comfort and hope. The brothers did all they could to fill this need. In Oslo the congregation continued making long bus trips to neighboring towns and rural territories, where large amounts of literature were placed. Pioneers did not waste time either. One pioneer sister placed between 800 and 900 books in two months in one valley in the eastern part of the country.

Interest was growing all over the land. Many new ones were taking up the service and becoming Kingdom publishers. A main reason for this was the starting of many home Bible studies, then called model studies. The meeting activity continued, and in several places conventions were held. To the great delight of the brothers, the Danish *Watchtower* continued to come from Denmark, and *Consolation* was published in Norwegian, as before.

The reports from this time show how great the

activity was: From October 1940 to June 1941, 272,419 books and booklets were placed. During the service year of 1939-1940, on an average, 377 publishers took part in the field service. But in May 1941 the number was 477 publishers! Actually, the brothers were quite surprised that the German authorities did not try to stop the work.

A CAREFULLY PLANNED ACTION

However, the fact was that at an early stage the Nazis were making plans to act against the International Bible Students Association. Already in the summer of 1940 proposals were made to forbid the literature of the Society. This was not done, as they assumed that such action would stop our activity only to some extent and would act as a warning, giving the brothers an opportunity to get literature from abroad. Instead, the German safety police, Sipo, started gathering extensive information about the size and activities of the International Bible Students Association in Norway. Representatives of the German police came to the Society's office to get literature, and Brother Øman was called in for several hearings.

The first effect of this action was that the book *Enemies* (published in Norwegian in 1939) was confiscated due to certain statements regarding Fascism and Nazism. This took place toward the autumn of 1940. However, the Society's supply of books was not taken. Therefore, several hundred copies of *Enemies* were removed without the Germans knowing it and placed in the homes of various brothers.

The witness work continued without much interruption during the remainder of the year 1940. But the Nazis continued working on their plans. In October a proposal about the dissolving of the International Bible Students Association was sent to Berlin. The proposal was that the Northern European office of the Society in Copenhagen be closed. The decision, however, was postponed.

During the winter and spring of 1941 in several places throughout the country pioneers were arrested and examined by the police, charged with selling alleged "anti-German" literature. But the Kingdom activity was not forbidden and the pioneers were released.

In different congregations, German and Norwegian Nazis appeared at our meetings as spies. One woman was sent to the office of the Society in Oslo for the same reason and reported that she had seen "four obviously Jewish men" there. A German police report

of March 13, 1941, reads in part: "The propaganda activity of the Earnest Bible Students [Jehovah's Witnesses] has increased considerably during the last weeks. In different parts of Oslo, and also in many other towns, the 'colporteurs' appear, selling the publications of 'The Watchtower Bible and Tract Society.' These publications are outright agitation publications, directed against the authoritarian states under the cover of religion."

No doubt about it, our increasing activity was a growing irritation to the authorities. In the course of the winter and spring of 1941, officials made several applications to Berlin for the approval of the plans to dissolve the International Bible Students Association in Norway. On April 24, 1941, the signal came from Berlin. In the meantime, however, the matter had been submitted to Josef Terboven, the German Reichskommissar in Norway. He was of the opinion that the International Bible Students Association in Norway was so small in number that it was unnecessary to intervene. The decision was made to submit to him more extensive material about the organization, and the planned action again was postponed.

In the early summer the first sign of something being in progress was noticed. The Norwegian Nazi state police came and confiscated the Society's booklets *Fascism or Freedom and Government and Peace*. Then, on Tuesday, July 8, came what the brothers had hoped would not happen. The Gestapo struck hard all over the country to put an end to the organization. Through their detailed investigation, the Germans had obtained the names and addresses of all of Norway's presiding overseers, and they all received a visit on that day. All literature published by the Society found in their homes was confiscated, and the brothers were told that if they did not stop their preaching activity, they would be sent to concentration camps. In various places the leading brothers of the congregations were arrested and kept in custody for several days, though none were mistreated.

Five German police officers came to the Bethel home and confiscated all property of the Society, the literature in stock, cash on hand and the office machines. The value of the literature and money came to 40,000 Norwegian kroner (about 6,000 dollars). At the same time, the Bethel family was taken to the headquarters of the Sipo (safety police) organization and examined. No one was put in prison, but Brother Øman was ordered to report every day for twelve weeks to the Norwegian state police.

The literature stored at Bethel was not removed at once, but the door to the storage room was sealed. Later, the Germans arrived with three trucks and the literature was taken to a paper mill to be transformed into pulp. Shortly thereafter, the brothers learned that the workers had helped themselves to the books. The Society's motorboat "Rut," laying in west Norway, was towed away.

On July 21 the building of the Society was confiscated, together with all books and papers relating to the structure. The work was officially banned, and the congregations could no longer carry on their activities openly. From then on, no literature was sent from the office in Oslo. But, strangely enough, *The Watchtower* could be ordered directly from Denmark, at least until the turn of the year 1941-1942. As to *Consolation*, the issue of July was the last one that came out. The members of the Bethel family stayed in the building of the Society for some time, but eventually most of them moved, taking up secular work to earn their own living. Brother and Sister Øman, however, continued living in the building.

OUR WORK CARRIED ON "UNDERGROUND"

If the Nazi authorities thought that their actions and threats against the brothers would put an end to their Christian activity, they were mistaken. God's people in Norway were not inclined merely to sit back. Rather, they went ahead with a reorganizing of the work.

Our activity was resumed under a decentralized administration. One of the brothers who earlier had worked at Bethel was able to do some traveling in south Norway. Also, Andreas Kvinge was able to continue in the zone work for some time in north Norway. He was arrested on July 12 and questioned for many hours. The Germans insisted on knowing where all the brothers in north Norway were staying, and where he was going, but he would not tell them. He was threatened and told that he would be shadowed everywhere and sent to a concentration camp if he continued his activity. But Brother Kvinge was not frightened, and in December 1941 he continued traveling, using ferries, walking and skiing. To hide his purpose, he would do minor pieces of work when visiting fellow believers. In this way the brothers were helped to continue in their Christian service. Toward the spring of 1942, Brother Kvinge settled down in Bergen. But when summer came, he went northward by bicycle to see and encourage the brothers.

Others also went for such bicycle rides. The purpose was to contact the brothers that they knew to see how they were getting along. In the summer of 1943, one of the brothers who earlier had taken part in the tours on one of the motorboats of the Society to north Norway, traveled 750 miles (1,207 kilometers) by bicycle in order to visit and encourage fellow Christians.

Through correspondence many kept informed about our work at other places in the country. Due to an extensive censoring of the mail on the part of the German safety police, the brothers often wrote in code to make the letters appear innocent if opened and read. Instead of the word "congregation," for example, one would use the word "family" or "firm." We do not know how extensively the correspondence of the brothers was censored, but we do know that the Germans at least were planning to keep an eye on all foreign mail to and from those who had been working at Bethel.

MEETINGS AND PREACHING

Our meeting activity, of course, was forbidden. But the brothers, respecting God's commandments more than man's, soon started gathering in private homes in small groups of five or six persons. (Acts 5:29; Heb. 10:24, 25) When this proved successful, the groups were enlarged. All made a point of coming either alone or with just a few persons in order to avoid attracting attention. They never knew if an informer was nearby, watching their meeting place. The tables were often set with cups of coffee to make the gathering look like just an ordinary party.

Primarily, the brothers gathered to study *The Watchtower*. Copies of the Danish and Swedish issues were smuggled into the country, translated and then typed up for use. These typewritten manuscripts circulated in the congregations throughout Norway. Usually, the study conductor alone had a manuscript. So, he would first read the paragraph and then ask the questions. More than anything else, these gatherings helped the brothers to maintain their courage and to continue witnessing fearlessly during those difficult years.

As Jehovah's people found out how to gather in relative safety, they started to have larger meetings on special occasions. The Memorial was such an event. More than a hundred Christians would then gather in obedience to Christ's command to commemorate his death. (Luke 22:19, 20) On March 31, 1942, for example, 280 brothers assembled at two different places in Oslo. Ninety partook of the emblems.

Throughout the country "conventions" also were held, on isolated farms or in the forest. Once, during such a "convention" in the woods, the brothers pretended to be berrypicking in order to escape detection. They carried pails and other equipment needed for berrypicking.

Of course, the purpose of such gatherings was to build up the brothers spiritually. Talks were given, and interesting articles in *The Watchtower* were discussed. However, provisions were made also for material food. Many Witnesses—especially those living in the cities—had difficulty obtaining the food they needed. But those who had some food lovingly shared with the ones who did not.

During the summer of 1943 the largest of these "convention" gatherings was held in a wooded area on a farm outside Oslo. About 180 brothers and sisters were gathered from different towns around the Oslo Fjord. Suddenly, three German soldiers on horses approached the farm and caught sight of the brothers. A German-speaking brother spoke to the soldiers. The soldiers wanted to go swimming, but had taken the wrong road. A couple of brothers offered to show them the right way, and this they did. The brothers heaved a sigh of relief when the soldiers disappeared. On the way to the beach the German-speaking brother heard two of the riders discussing what kind of gathering this could have been. One suggested a kind of choral society, like one they had met at another place.

So, nothing happened this time either. We have no reports of the brothers getting into trouble because of assembling at such "conventions" in harmony with Jehovah's will.

Naturally, the Kingdom proclamation also was carried on with the greatest caution, especially at the start. The brothers knew how carefully the Nazi authorities would watch their activity. At first, God's people did not witness from house to house, but called on those who had shown some interest, as well as talking to relatives and fellow workers. In this way, the brothers also got in touch with some new ones. However, after a couple of years, some started to go from house to house using the Bible.

Not many months had passed before there was a shortage of literature. Some foresighted ones had buried or hidden books and booklets, and these were now taken out and used. In time, publishers usually were only lending literature to those showing some interest in the Kingdom message.

It was in this situation that the Bible study activity proved to be of such great importance. Throughout the country many studies were started by means of the *Model Study* booklets Nos. 1 and 2 (the second being published in Norwegian in 1941). Interested persons were first invited to these meetings, then later to the *Watchtower* study. Often, twenty-five to thirty persons were present. This was especially true in the larger cities. When the brothers had run out of the *Model Study* booklets, they worked out a similar, but more extensive book for study, which was printed and used to a large degree.

Of course, these new ones coming into the congregations had to be baptized. Often this was done in private homes. One brother stated that at least fifty individuals were baptized in his home during the war. Also, at the secret "conventions" arrangements for baptism were made, the candidates being immersed in a small lake, or a tarn.

The fact that the brothers had ample opportunity to witness was a cause of some difference of opinion among them. How so? Well, some felt that the preaching work should be carried on more openly, while others thought that this would be provoking the Nazi authorities. The result was that some started going from house to house with the Bible, while others worked more secretly, contacting people in other ways. Nonetheless, it was evident that the brothers in both groups acted out of a sincere desire to serve Jehovah, for he blessed their work.

Did the German safety police realize that the Norwegian Witnesses were resuming their activity? It is very unlikely that such a well-administered organization as Sipo would not be aware of this. Sipo *did* know that the brothers had not discontinued their work, but perhaps they did not know the full extent of their activity. From different quarters, including the Norwegian Nazi party, came reports about the activity of the brothers and letters urging Sipo to act against Jehovah's Witnesses. In one letter the congregation was referred to as "the Jewish influenced, Communist propaganda sect." Another one, sent anonymously from Oslo and dated June 22, 1942, said:

"Dear Mr. Reichskommissar,

"I know you are a devoted Catholic. Therefore, I trust you to use your enviable great authority to destroy this disgrace of the community, at least here in Norway, that is: The subsidiary organization of the Jewish[] Judge Rutherford . . .

"To me it is absolutely incomprehensible how this shady organization has been permitted to carry on its demonic activity.

"Why not expose this organization in the newspapers, letting the public see how ridiculous and dangerous the activity of this organization is?"

However, the German authorities did not take any further action against Jehovah's Witnesses. Perhaps the Nazis thought that our organization, due to its modest size, was not so dangerous. They may have felt that stopping the large distribution of "agitation publications" would be enough. Surely they had plenty to do in other fields, primarily fighting the Norwegian resistance movement. At any rate, it was particularly against the Norwegian patriots on the Home Front that the Nazis were using their advanced intelligence service methods and barbaric punitive measures. Generally speaking, Jehovah's Witnesses in Norway were left alone after the action in 1941. Without God's protection, however, one aspect of the activity easily could have put the brothers in a difficult position. This was the work of duplicating *Watchtower* articles and distributing these throughout the country. The brothers occupied with this were working at the risk of their lives.

THE SPIRITUAL FOOD DISTRIBUTED

The *Watchtower* was smuggled into the country from Sweden and Denmark. Some of our magazines were carried by interested persons and brothers crossing the border between Sweden and Norway, and at one place there was a rather steady "line of communication." From the Society's Swedish branch office, and occasionally from Denmark, food packets were sent to Brother Oman. The food items, such as eggs, were packed in pages of *The Watchtower*! These pages were ironed and the contents translated into Norwegian. At times, brothers from Denmark and Sweden traveling on business brought us literature.

Only the main study articles in *The Watchtower* were translated and distributed throughout the country. During the evenings and nights brothers were busy typing this material. To save time, they made from five to nine carbon copies.

Our brothers never felt safe when doing this work. The Nazis were having great difficulties in limiting the illegal press of the Norwegian Home Front. In order to find the secret newspaper's editorial offices, homes were raided. Persons having illegal material in the house were punished severely. Toward the end

of the war, the penalty was death for not handing over an illegal newspaper to the authorities. Yes, just having a typewriter in the home was considered suspicious.

In the autumn of 1943, in Oslo, a high-ranking German officer was found killed not far from the home of a brother who typed *Watchtower* articles. That same night the whole area was raided by the Gestapo. Suddenly, at about 3:00 a.m., the brother was awakened by the sound of soldiers marching and officers commanding: "Mount guard outside the entrances!"

The brother had just finished typing fifteen *Watchtower* manuscripts, each of seven pages, and thus had 105 typed pages in the house. He was well aware of the consequences if this material was found. Persons taken by the Gestapo were not handled delicately.

The Gestapo forced open the front door, and twenty-five to thirty men stormed up each entrance. It was a three-story building, and the raid started on the third floor. The brother lived on the first floor. This gave him a chance. He snatched the manuscripts and ran into the bathroom, where he tore them to pieces and dropped them into the toilet. He flushed once, dropped the rest of the papers in the toilet and waited with excitement for the hopper to be filled again. Would he make it? He was given a couple of minutes and this was enough, for when four armed men stormed the apartment, the manuscripts were gone. Things were turned upsidedown. Sugar bowls, the oven, drawers, pictures on the walls—everything was carefully investigated, but nothing illegal was found. The brother felt that Jehovah had protected him by letting the raid start on the third floor.

To provide all congregations and isolated publishers with the spiritual food regularly, good organizing and willing helpers were required. In Oslo a number of brothers regularly visited the nearby congregations in the eastern part of the country and conducted *Watchtower* studies on Sundays. They had a manuscript that they discussed with the congregation. Congregations and brothers unable to get *The Watchtower* in this way, received a copy through the mail or from a brother traveling by bicycle or train. The manuscripts were forwarded by those receiving them. In this manner, a regular service was maintained.

Brothers traveling around with *Watchtower* manuscripts in their pockets or bags were taking a risk. Raids in the streets were not unusual, and the control of trains, cars and boats was tightened. However, Jehovah was protecting the brothers who were willing to serve in this way.

Once a brother went by train from Oslo to a nearby town. Hardly were the wheels set in motion when two armed policemen from the Norwegian Nazi state police entered the railroad car where the brother was sitting. The doors were closed and the search started. All had to empty their pockets and bags, while others were frisked, with a rifle muzzle in their neck.

The brother was sitting there, not knowing what to do with his *Watchtower* manuscripts. He chose to put them in the pockets on each side of his jacket. The person next to him was ordered to rise and was frisked. The officer now turned to the brother, who sat there praying to his heavenly Father for help. Looking at the brother, the officer said: "Identification card!" The brother showed it. That was all! Everyone else in the railroad car had to show what he was carrying—except this brother!

Norway was divided into two parts to aid in the distribution of the *Watchtower* articles. From Oslo, manuscripts were sent to all parts of east Norway, and from Bergen, the distance from Stavanger to Kirkenes was covered. The congregation in Bergen usually received copies of *The Watchtower* in Swedish or Danish. Mostly these had to be picked up in Oslo, as they were seized by the German safety police if they were mailed. Different brothers traveled by train or bicycle over 300 miles (483 kilometers) to get this spiritual food, and to visit the "family," as they would say if questioned. Most of the time they used bicycles. In other instances, our magazines were sent with brothers plying the sea between Oslo and Bergen.

In Bergen *Watchtower* articles were duplicated in the same way as in Oslo and then sent northward with brothers working on boats sailing along the coastline. The articles were sent along regular routes from one place to another, with the northernmost address at the Russian border.

In this way Jehovah God saw to it that spiritual food reached the brothers all over Norway. Through *The Watchtower* they were strengthened and encouraged to continue their Christian preaching work in those difficult years. During the period from 1941 to 1944, about 9,000 of such manuscripts were typed and distributed throughout the country.

INCREASE DESPITE WAR

In spite of the difficulties created by the war, the Kingdom work in Norway continued growing. The growth was about the same in wartime as during the previous five years, with the average increase in the

number of publishers being about 8 percent each year. Thus, from 1940 to 1945, the number of publishers in Norway increased from 462 to 689.

The brothers in Norway were not so hard pressed by the German authorities as were their fellow believers in other occupied countries. True, the action of 1941 did put an end to the extensive spreading of literature, but little was done to prevent our work from continuing underground. We do not know of any Norwegian brothers being mistreated. Some were arrested and imprisoned after the action of July 1941, but all were released within a week.

Very few brothers lost their lives due to war conditions. As far as we know, only three brothers were killed, although quite a few lost their homes and belongings when different towns were bombed. This was especially true in north and west Norway.

When peace came in the spring of 1945, many things had happened within the organization. J. F. Rutherford had died and N. H. Knorr had succeeded him as the Watch Tower Society's president. The brothers and sisters in Norway were happy to be able to work openly again and they were eager to cooperate fully with the rest of Jehovah's organization earth wide.

REORGANIZING OUR WORK

Naturally, the reorganizing of the preaching activity after the four-year-long ban on our work took some time. Among the first things done was to arrange for several public meetings. These were attended by fairly large audiences. During the war many people had become conscious of their spiritual need. (Matt. 5:3) True, some who had become interested during the war later withdrew. But quite a few persons disappointed with Nazism lent an ear to the good news of God's kingdom. At three public talks held in Oslo during the summer of 1945, the attendance was from 400 to 600.

In July and August 1945, Brother William Dey (manager of the Society's Northern European office) visited Norway to assist the brothers in connection with the organizing of the preaching activity. The disagreement that had started during the war between two groups of publishers with differing ideas as to how to carry on the witness work was still alive. So, at meetings held in Oslo, Skien and Bergen, Brother Dey appealed to everybody to 'bury the fight' and asked all desiring to do so to arise. All those present got on their feet.

The brothers were confronted with a lack of Bible

literature for the public. Therefore, they started lending books and booklets, just as during the war. In September 1945 the first new literature arrived—four Swedish booklets and one in Norwegian. Of course, great was our joy when we got *The Watchtower* in Norwegian, beginning October 1, 1945. In previous years, we had used the Danish edition. Great efforts now were made to obtain subscriptions for *The Watchtower*, and in January 1946 a four-month *Watchtower* campaign was started.

In many congregations, however, the brothers still were split into two groups. Hence, in December 1945 Brothers N. H. Knorr and M. G. Henschel came to Norway from the Society's headquarters in Brooklyn to solve this problem and to assist the brothers to organize the work in harmony with procedures followed elsewhere. Two meetings, one in Oslo and the other in Bergen, were attended by 800 and 500 respectively. Brother Knorr's visit proved to be a great blessing, resulting in the settlement of the dispute between the brothers. At the meetings held during his visit, it also was made known that Enok Oman would no longer be the manager of the work in Norway. Rather, the activity would be taken care of by Brother Dey directly. Brother Oman continued working at the office in Oslo until 1953, and thereafter he was a pioneer. He served Jehovah faithfully until his death in 1975 at the age of 94.

William Dey soon was succeeded as manager of the work in Norway by Marvin Ferrol Anderson, an American brother sent here from Brooklyn Bethel in 1946. On January 17, he first set foot on Norwegian soil. Brother Anderson began reorganizing the preaching activity. And before long he started talking with the brothers in Norwegian.

NEED FOR FULL-TIME SERVANTS

Throughout the country interest in the Kingdom message was very great after the war. Many interested persons came to the public talks, and literature was easily placed. The question now was: Would there be any in Norway willing to enter the pioneer service, taking the truth to isolated areas? Through the *Informant* (now *Our Kingdom Service*) the brothers were encouraged to start out in the pioneer service. Many responded, including several who had been forced to leave the ranks of the full-time workers when our activity was banned in 1941. But the pioneers needed much literature, preferably in Norwegian. As

far as this was concerned, the situation was bad. Following Brother Knorr's visit to Norway in December 1945, however, the books *Salvation* and *Enemies*, as well as the booklets *Uncovered*, *Protection* and *Safety*, were printed in Norwegian. The pioneers then had enough literature. By the end of the 1946 service year, forty-seven brothers and sisters had taken up this service.

These were hard times, and this was also felt by the pioneers. Especially were those traveling to the northern parts of the country tested as to their endurance and trust in Jehovah. Large areas had been bombed and burned off by the Nazis during their withdrawal. So the housing shortage was great, and there was little food.

One of those traveling to north Norway in 1946 was Sister Svanhild Neraal. During 1941, she had worked as a pioneer in Finnmark, in the northernmost part of the country, and she had seen two towns being bombed. But she had enjoyed so many fine experiences there and was so enthusiastic about the hospitable people in that locality that throughout the war she had wished to go there again. So early in the summer of 1946 she went to Kirkenes, at the Russian border. People thought she was out of her mind, coming there without a place to stay. But she prayed to Jehovah for help.

Throughout the first winter Sister Neraal slept on a kitchen floor in a small house where five other people were staying. During the first year she was not able to eat her fill even once. In addition, she endured many hardships in the field service. For example, the Germans had sunk most of the local boats, and no one knew when the next vessel would come or leave. So, many a night she was sitting at the piers in rain or snow, waiting in vain for a ride.

But during the two and a half years Sister Neraal was in the north, she also had many interesting and pleasant experiences, as when preaching to the Lapps. She traveled by bicycle or riverboat or, if possible, by bus. She would sit in the Lapps' tent made of reindeer skin, eating reindeer meat directly from the pot. Through Lappish interpreters she witnessed to interested groups of listeners. While in the northern part of the country, Sister Neraal met interested persons who later accepted the truth. She obtained 2,000 subscriptions for *The Watchtower* and placed 2,500 books!

The pioneers also did good work at other places. In 1948 the Society bought a motorboat that was named "Jonadab" and was used by pioneers for three or four

years before it was sold. It was used in the western part of the country and was the fourth and last boat for the pioneers owned by the Society. Most of the pioneers, however, worked in an ordinary way, laying a foundation for new congregations throughout the country. The number of those pioneering varied somewhat during the first years after the war, but the average for the period 1946-1950 was forty-two.

HELP TO AND FROM NORWEGIAN BROTHERS

Right after the war, many Norwegian brothers had little clothing, and at first it was impossible to buy new clothes. This was brought to Brother Knorr's attention when he visited Norway at the end of 1945, and he then saw to it that secondhand clothes and shoes were sent to Norway from generous Witnesses in other countries. From Sweden two tons were sent and from America six tons. In Oslo the garments were sorted according to size and were sent to the brothers in accordance with submitted orders. All together, more than 3,000 brothers and interested ones were helped in this way. Letters coming in from all parts of the country reflected the great appreciation felt by the Norwegian brothers after having received these valuable gifts.

A Danish-born brother in Norway had an amusing experience in connection with these clothes from abroad. He met a lady in the field service who said that he was spreading an American religion, that he had an American accent and wore American clothes. The brother calmly told her that the overcoat was from Canada, the sweater from the United States, the pants from Norway, the shoes from Sweden and the tie from Denmark. 'But those books,' he said, 'contain truths from the Bible.' He was invited in, a conversation was started and he placed a bound book and some booklets.

The economic situation in Norway gradually improved, and soon the brothers themselves could extend help outside the country. In 1947 they learned through the Society that the German brothers especially were in need of both food and clothing. During 1948 and 1949 many Norwegian Witnesses sent food packages to Germany and received letters of appreciation from happy recipients. Food also was sent to Finnish brothers.

This assistance to and from Norwegian Christians harmonized with Jesus' words: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

THE ORGANIZATION AND THE SERVICE

When Brother Anderson arrived in Oslo in January 1946, quite a few changes were necessary at the Bethel home in Inkognitogaten, which had been given back to the Society after the war. First, for the office and the building as a whole, there was a need for new equipment—typewriters, chairs, desks, beds, and so forth. Furthermore, the building had not been kept up during the war. Therefore, extensive renovation was required. Secondly, quite a few tenants—mostly aged women—lived there, occupying space needed by the Society. Due to the great housing shortage in Oslo at the time, it was difficult to find other homes for them. Then the possibilities of selling the house and finding a better one or building a new Bethel home were investigated, but the upshot of this was that we continued using Inkognitogaten 28 B. Little by little, the Bethel home was equipped, one of the most useful items being a foot-powered printing press, which was used for several years. This was the first printing machine that the Society had in Norway.

In the summer of 1946 new instructions as to the organizing of the work were put into effect. Among other things, arrangements were made for the congregations to hold a new weekly meeting, the Theocratic School, based on the booklet *Course in Theocratic Ministry*.

The results of the Theocratic School soon were manifest. By November a public meeting campaign was started throughout Norway. The most capable brothers were assigned to prepare a talk based on one of eight outlines provided by the Society. Many now were giving public talks for the first time. In Oslo and other towns, these talks were given before large audiences in public parks. In a short time, due to the Theocratic School, we had many qualified public speakers in Norway.

In December 1946 circuit overseers started traveling about in Norway. To begin with there were four circuits, totaling 78 congregations, each visited twice a year. Circuit assemblies also were held regularly. To be able to help as many as possible, the traveling overseers worked in field service with fifty to seventy brothers and sisters during a week's visit. As publishers little by little were taught to present the Kingdom message themselves at the doors, they ceased using testimony cards and phonographs in their preaching work. Far greater attention now was given to return visits and the Bible study work.

Of great importance to the witness work here in

Norway has been the fact that we have been able to send many brothers to the Watchtower Bible School of Gilead. The first two were sent there for training in the fall of 1947. Like most of the students from Norway, they were assigned to serve here as full-time pioneers, traveling overseers or workers at Bethel.

As a result of these new features in connection with the organization and the service, the years from 1945 to 1950 proved to be a time of rapid spiritual development for God's people in Norway. More men became qualified for congregational responsibility. Also, individual publishers were given greater attention and received thorough training.

JEHOVAH'S WITNESSES BEFORE THE COURT

Except for the war years, Jehovah's Witnesses in Norway had as yet encountered few difficulties as far as their relationship to the authorities was concerned. Early in the 1930's some pioneers were accused of illegal itinerant selling, but the case was settled without being brought into court. There had been only sporadic incidents thereafter. In 1948 and 1949, however, similar difficulties arose. Two pioneers and two other brothers were not permitted by the police to offer the Society's literature to the public, the police referring to the Law of Commerce of March 8, 1935, Section 86. The Society took up the question with the Department of Justice, and the case was submitted to the Department of Commerce. In an official letter dated October 10, 1949, the Department of Commerce declared that the activity of Jehovah's Witnesses was to be regarded as being of "general interest" in the meaning of trade legislation, and that it, therefore, was unnecessary to get the permission of the police to share in such activity. The attorney general agreed with the point of view of the Department of Commerce. Consequently, the pioneers, who each had been sentenced to pay a fine of fifteen Norwegian kroner, were pardoned by Order in Council of March 10, 1950.

Creating a far greater stir, however, was the trial of several brothers in Oslo for distributing *The Watchtower* on the street. Street work with *The Watchtower* started in Norway on September 11, 1948. On November 28, 1949, the brothers doing street work on the main street of Oslo were asked to follow law officers to the police station. Quite a few Witnesses were taken. At the police station they were left standing in the hall for a couple of hours, after which they were dismissed.

This incident soon was known among all the brothers in Oslo, and a week later many more appeared in the central part of the city, distributing *The Watchtower*. Again the police came. All the Witnesses were arrested and taken to the police station. This time seven brothers and sisters were questioned and were said to have violated a passage in the Criminal Law and the police decision pertaining to Oslo to the effect that no one without the permission of the police was allowed to distribute advertisements, and so forth, or engage in advertising while walking or driving. The case was brought before the municipal court, where sentence was passed on January 21, 1950. The court found no sale or economic activity involved, but the seven accused ones were found guilty of violating the aforementioned passage. The case was now appealed and brought directly to the Supreme Court.

Never had so many Kingdom publishers engaged in street witnessing as after this case, and many regarded the situation as a test of their faith. The arrests continued. Gradually, the fines were raised to fifty Norwegian kroner. Some of the brothers were arrested up to ten times, and the police were not very enthusiastic about making these arrests that created quite a stir.

On June 17, 1950, the Supreme Court rendered its decision. The sentence of the municipal court was unanimously commuted, and the brothers were acquitted! Jehovah's Witnesses were permitted to distribute *The Watchtower* on the street without seeking the permission of the police.

Through these court trials, it was shown that our activity is not illegal and that we have the right to witness with our literature from house to house and on the street. Since then the authorities have not intervened to put an end to a particular feature of the witness work here in Norway.

CONVENTION ACTIVITY REORGANIZED

How happy we were to gather at normal conventions after not being able to do so for several years! The first conventions after the war were arranged in the largest cities of the country, Oslo, Bergen and Trondheim, and were held during September and October 1946. A total of 3,011 attended the public meeting and 52 were baptized.

The next large assembly was held in Oslo on June 20-22, 1947. Brothers Knorr and Henschel were visiting to see how the work was going and gave several talks at this assembly. It was the largest convention in

Norway up to that time. Forty were baptized and 1,446 attended Brother Knorr's public talk "The Joy of All the People."

For the "Clean Worship" Assembly held at Lillehammer on September 21-23, 1951, the attendance broke all previous records for a single assembly as 2,391 heard Brother Knorr give the public talk, "Will Religion Meet the World Crisis?" Eighty-nine persons were baptized at this assembly.

During the period between the 1947 and 1951 assemblies, Norway's Kingdom publishers increased from 972 to 2,066. This was a 113-percent increase in four years!

LATER ASSEMBLIES

Some Norwegians—all together 120—were able to attend the Divine Will International Assembly in New York city in 1958. Among those 120 were seventeen full-time servants who got free transportation as a result of contributions sent in by the Norwegian brothers for this purpose. Here in Norway the most important parts of the New York program were repeated at "echo" assemblies in Oslo and Bodø. In Oslo, 3,077 attended the public talk and 113 were baptized—two new peaks for Norway.

Through the years the Norwegian brothers were invited to large international assemblies abroad. But then, for the first time, it was our turn to invite foreign Witnesses to an assembly. We were happy to enjoy the fellowship of our Danish brothers at the "Word of Truth" Assembly in Oslo, June 17-20, 1965. The assembly was held at Ullevål Stadium, and a large area outside the city was used as a camp for trailers and tents. The evening before our assembly was to begin there was a football match between Norway and Yugoslavia, with 30,000 spectators. But industrious Witnesses labored throughout the night and by morning the stadium had changed immensely. The bleachers and the grounds were tidy, and on the grass two platforms had been raised—one for the Danish and the other for the Norwegian program. A music pavilion, a storehouse on pillars and two chalets in old Norwegian style had been set up. The newspapers were impressed, one referring to the stadium's transformation as a "miracle during the night."

Among the foreign brothers were 7,000 from Denmark and about a hundred from a number of other countries, including the United States, Canada, the Netherlands and Germany. For the foreign guests in

Oslo special sightseeing tours were arranged. On such a tour Brother F. W. Franz from Brooklyn Bethel had an interesting experience. Together with a group of other Witnesses he visited Akershus Fortress, overlooking the harbor of Oslo. When the group of brothers came to the chapel, a guide was telling about the church. She pointed to four Hebrew letters far above the altar, saying that nobody had been able to tell her what they meant. Brother Franz had the opportunity to explain that these four Hebrew letters stood for the Divine Name, Jehovah.

Among the highlights of the assembly was the baptism Friday morning, when 199 symbolized their dedication—the highest number so far being baptized at any assembly in Norway. Brother Knorr's public talk, "World Government on the Shoulder of the Prince of Peace," was attended by 12,332.

BIBLE AIDS IN NORWEGIAN

We have previously mentioned that there was a lack of literature in the Norwegian language right after the war. In 1948, however, we received the new book *"The Truth Shall Make You Free."* From December 1949 the Danish edition of *Awake!* magazine was used in the field service, but in January 1951 we received this valuable aid in our own language. Since that year we have not had to use foreign literature in the preaching work, but we have used a couple of Danish books in the Theocratic School.

One of the Bible aids very close to the heart of the brothers was the book *"Let God Be True,"* published in Norwegian in 1951. No other book up to then had been so greatly used here in the Bible study activity. But then a very valuable Bible study aid became available in 1969. It was the book *The Truth That Leads to Eternal Life*. Never have we had a better publication for the Bible study work.

In this connection it would be fitting to mention the book *Did Man Get Here by Evolution or by Creation?* (published in Norwegian in 1970). During our first campaign with it, in September 1970, we placed 31,727 books, more than during the entire service year of 1968. The publishers really did their very best and many tried new methods, several standing at busy street corners with a whole carton of books or with books piled on their arm. Many publishers went to the schools and offered books to the pupils during the breaks between classes. In one instance a student came to the office of the Society asking for twenty books for himself and other students.

"ALSO TO OTHER CITIES . . ."

Jesus Christ realized that there were "other cities" in which he had to declare the good news. (Luke 4:43) Similarly, in 1952 and 1953 special efforts were made here to have the good news preached in Norway's smaller towns and rural territories, where many of the people were living. The Society encouraged the brothers to cover such areas in the summer months, and quite a few did. As a consequence, during those two years 60 percent of all unassigned territory in the country was covered. Results? Many interested ones were found and a lot of literature was placed. The brothers called on many of these interested individuals again or wrote them letters, and the branch office received the names of 6,000 persons who were offered more spiritual help. As a result of these campaigns, a number of publishers moved to places where there were no congregations. In this way, more congregations were established.

Two missionaries from Gilead School worked in north Norway from 1951 to 1953 and enjoyed many rare experiences in field service. Especially did winter-time call for heavy sacrifices in the service. From the Society they had acquired rucksacks, sleeping bags and fur coats to use in the severe cold—far below freezing. Often they used skis in the service. On one such ski trip, they were caught in a snowstorm and it was so windy that they could hardly stay on their feet. The snow was whipping their faces so hard that they were almost blinded. When stopping, they constantly had to flap their arms to keep warm. However, they were rewarded when they finally reached the little harbor of Kiberg, at that time having a population of about 350 and often called "Little Moscow" because of its many Communists. The brothers invited the population to a talk and more than ninety came, filling the hall. On this trip several Bible studies also were started.

The work in unassigned territory continued also during the following years, but not to the same degree. In the middle of the 1960's, however, special efforts again were made to further the preaching in such territory. There were still places where the Kingdom message had hardly been proclaimed. Groups of two, four or more pioneers moved to densely populated areas, trying to establish congregations, and quite a few congregation publishers moved to places where the need was greater. Besides, the Society encouraged all brothers to go to unassigned territory in the summer months. The result was that large areas of the

country were covered each year and many Bible studies were started. To help the publishers to conduct these studies by correspondence, the branch office in Oslo worked out a small pamphlet with special questions on the book *"Things in Which It Is Impossible for God to Lie."* The best thing, however, is that the interest in caring for these territories is still alive. All the time, there are publishers who are moving to places where the need is greater, or they are witnessing there in the summer months. Thus, during the years, all unassigned territory in the rural areas has been covered in the summer months.

BETHEL HOME AND BRANCH OFFICE

There has not been any need for a large Bethel home and branch office in Norway, as the number of publishers is not so great. The Bethel family today has just fifteen members. Down to 1956 the Norwegian *Watchtower* and *Awake!* were printed at a printery in Oslo. Since then they have been printed by the Society's Swedish branch. However, we have a small printery here at Bethel, where *Our Kingdom Service*, forms and the like are printed.

We are still using the building at Inkognitogaten 28 B. This seems to be Jehovah's will, for several times through the years we have tried unsuccessfully to get another place. Due to the growth of the Kingdom work, more space was needed at Bethel. So, when Brother Knorr was here in 1965, it was decided that the Society should apply to the authorities for permission to build a new Bethel home and branch office on a beautifully situated piece of ground that was a gift from a brother. The plans for the building were prepared, but the authorities were not ready to lay out that area in the outskirts of Oslo. Since then we have tried to get other ground, but without results.

In 1970 there was a turning point. A boarding-house long had been in operation on the third floor of the building housing the branch office. But the owner found that there no longer was any economical basis for operating the business. The brothers in Oslo were encouraged to be on the lookout for a suitable apartment for the lady who had operated the boarding-house. But as this brought no results at first, she herself answered a newspaper advertisement. She later learned that she had been picked out at random from among seven hundred applicants! Certain brothers renovated the woman's new apartment and helped her with the moving.

We have finished the renovating and decorating of



Branch office and Bethel family in Oslo

the third floor in our enlarged Bethel home and have also made some other changes here. So we now have plenty of space. Moreover, this building has an ideal location for our use. It is situated just a few minutes' ride from the harbor of Oslo and two railway stations in the city. Yet, it is in a nice and comparatively quiet section.

TODAY'S STRONG ORGANIZATION

During the period of organizational advancement since World War II, certain brothers have shouldered considerable responsibility here in Norway. Marvin Anderson was the branch overseer from 1946 to 1963. Since 1964 he has been in charge of the printery here at Bethel. Brother Roar A. Hagen was the branch overseer from 1963 to 1969, when he relinquished this responsibility for family reasons. Thor R. Samuelsen replaced him and serves as the present branch coordinator.

At the district assemblies in 1971 we learned that in apostolic times the Christian congregations were cared for by a body of elders assisted by ministerial servants. This new arrangement was accepted with joy and has brought great benefits in the ensuing years. During 1974 and 1975 all the appointed elders in Norway had the opportunity to attend the Kingdom Ministry School, this making them even better qualified to care for the "flock."—1 Pet. 5:1-3.

During the 1970's we have enjoyed tremendous increase. No doubt a new feature of the work has contributed to this. In 1973 the Norwegian brothers were invited to an international assembly in Copenhagen, Denmark. There a new program for intensive international distribution of *Kingdom News* tracts was announced. The first of these campaigns took place in Norway during a ten-day period beginning September 21 of that year. Because of the nature of such work, many more persons have taken part in the field service. From September 1972 to September 1973 we had an increase of 1,119 publishers, or 19.4 percent.

Many persons have had their interest in the truth aroused because of the tract campaigns. One man read *Kingdom News* No. 16 and called the telephone number given on the last page. A Bible study was started with him. After three studies he quit smoking, and after six he resigned from his church. He also made changes as to hair, beard, and so forth. During this time he, with his wife, attended our meetings regularly. This man made rapid progress and was baptized about six months after his first contact with the truth.

Both he and his wife became zealous Kingdom publishers.

We have now distributed several issues of *Kingdom News*, and a great witness has been given. Many new ones have been activated in the field service. From May 1 to 10, 1976, we distributed 800,000 tracts, and 7,405 persons had a share in the field service that month. At the Memorial on April 14, 1976, 13,037 were present. So we hope that many more will yet have some share in the vindication of Jehovah's name.

During the thirty-year period from 1945 to 1975 the number of Kingdom publishers in Norway has increased from 689 to 7,543. This is an increase of almost 1,000 percent! During these years the number of congregations has increased from 40 to 197, and circuits from four to eleven. And the increase continues!

ONWARD WITH JEHOVAH'S WORK!

The good news of the Kingdom is now being proclaimed in all parts of Norway. It has reached to the farthest islands and reefs along the whole coastline, to the deep fjords, to the valleys and into the large forests. Endeavoring to proclaim the truth, we have experienced changing times, with progress and hardships. The progress has been strengthening, and the hardships have had a cleansing effect. Surely, we have been blessed richly by Jehovah during the eighty-four years since Knud P. Hammer came to Norway with the good news in 1892.

Our preaching work has not met with great opposition from political or religious quarters, apart from the war years 1941-1945. As a whole, the Norwegians seem to respect the viewpoint of other people and are not so easily incited by religious or political fanatics. Besides, it is becoming evident to everybody that the influence of the religious organizations is diminishing, especially among those of the younger generation, who are taking their stand against much of the wrongdoing that is going on in the name of religion.

Since World War II the standard of living in Norway has risen rapidly. Materialism has a strong grip on the people, and Christians must be on guard to avoid its snares. Crime and the misuse of drugs are increasing alarmingly, and the moral standard is declining.

But God's people are walking in "the paths of Jehovah" and they experience his loving-kindness. (Ps. 25:10) Jehovah's Witnesses in Norway are delighted to be an active, unified, rapidly growing group of true worshippers. It is our prayer that Jehovah God will

continue to find us worthy of doing his great work here in Norway, "the land towards the north."

PANAMA

Come along to the "land of many fishes." That title has been applied to Panama, a long, narrow isthmus forming the link between Central and South America. With a length of about 480 miles (772 kilometers), and running roughly east and west, this country has the shape of a reclining "S." Colombia borders it on the southeast and Costa Rica on the northwest. The width of the Isthmus of Panama ranges from 120 miles (193 kilometers) to about 37 miles (60 kilometers). The narrowest point is between Panama City and Colón, which made that region the logical choice for the site of an inter-oceanic canal. That world-renowned waterway—the Panama Canal—is an important tie between the Atlantic and the Pacific.

It is said that Panama was discovered by Rodrigo de Bastidas about 1500 of our Common Era. The isthmus was explored by Columbus in 1502 and crossed by Balboa in 1513, with his discovery of the Pacific Ocean taking place on September 26 of that year.

Panama has a total land area of about 29,000 square miles (74,108 square kilometers). It is inhabited by an estimated 1,700,000 individuals of many different extractions, including Indians and chiefly a mixture of Spanish and native Indians. Spanish is the official language, though English is used in the Canal Zone, and several Indian dialects also are spoken.

This tropical land is traversed by two principal mountain ranges and laced by hundreds of rivers. Rainfall varies between 90 and 130 inches (229 and 330 centimeters) annually in different areas of the country. Panama is reputed to have over 2,000 different plants peculiar to the tropics, as well as a wide variety of animals, including the puma, peccary, sloth, anteater and alligator. Add to these a generous number of snakes, some of them possessing venom that can kill a man in a matter of minutes.

During the sixteenth century, Spain conquered Panama and made it a colony. Roman Catholicism became the state religion. In the year 1718 Panama became a part of the viceroyalty of New Granada. Independence from Spain was declared in 1821 and union with Colombia effected. By means of the 1846 Bidlack Treaty, the United States won right of transport across the isthmus and it built a railroad from coast to coast. This facilitated travel from the east

coast of the United States to California and its fabulous goldfields.

In 1903, when Colombia refused to permit the United States to dig a canal, Panama declared her independence. Then Panama gave the United States the right to dig the canal and to use in perpetuity (a point that since then has been disputed) a five-mile-wide (8-kilometer-wide) strip of land on each side of the waterway in order to maintain and protect the canal. The Panama Canal was completed in 1914 and, in 1920, formally became the "Funnel of World Commerce." Achieved thereby, at a cost of some \$366,000,000, was a "Land Divided—a World United," at least in a commercial sense.

From an economic point of view, Panama is comparatively prosperous today. Bananas are the principal export, and cattle raising for export is increasing in importance. Fruits, vegetables and coffee also are exported. Millions of dollars in revenues, directly or indirectly related to the operation of the Canal, accrue to the Republic of Panama. Also, tourism is growing in importance.

Panama is a nation of religious freedom. The majority of the populace profess to be Catholic. However, most of the Protestant churches are represented, as well as Oriental religions.

THE GOOD NEWS IS HEARD

The Kingdom work in Panama started about the turn of the century. In the late 1890's an agent of the American Bible Society brought some of the Watch Tower Society's publications into the country and began to distribute them. Soon others became interested in the Kingdom message and began to talk about it. Isaiah Richards, a schoolteacher in the city of Colón, organized a class (or "ecclesia," as it was called) and presided at the weekly Bible studies. That was about the year 1900.

There was a close connection between the spread of God's truth on the island of Jamaica and in Panama, for many West Indians came here to work on the canal. First, interest was shown by a few persons in Colón, on the Atlantic side. One of those interested in the good news of God's kingdom was Hubert L. Walker, a Freemason from Panama City who had moved to Colón because of employment. In 1910 the Society's representative in Kingston, Jamaica, sent two colporteurs or full-time workers—Brothers Morgan and Laing—to publish the good news in Panama City

and vicinity. They were received into the home of Mr. Walker before he moved to Colón. The brothers also had a room for the meetings and another room for the storage of literature. Already thousands of Bibles and the Watch Tower Society's volumes *Studies in the Scriptures* had been distributed among the English-speaking people, largely canal construction workers. In that same year, a Christian congregation was established in Panama City and the number of persons associated with it came to be nearly fifty.

Shortly before that, W. R. Brown, who later became known as "Bible" Brown in Nigeria, West Africa, had become interested in the good news. That was in 1907, when he attended a street-corner lecture given by Isaiah Richards. The Bible discourse was based on the "Chart of the Ages," which was used as an aid in explaining God's purposes. Upon learning the truth, Brown returned to Jamaica. His purpose? To take the truth to his mother and sister. Both accepted it and expressed their faith by baptism. That was in 1909. Returning still later to Colón, Brother Brown became employed as a launch pilot. He proved to be very zealous for the truth. So when colporteurs Morgan and Laing got started in Panama City, Brown immediately left Colón and joined them in spreading the good news. The three of them then rented a three-room apartment; they lived in one room and used the other two for meetings and storage.

In 1911 Brother E. J. Coward, a representative of the Watch Tower Society, came to Panama for a Bible lecture tour among the canal construction workers. He met with Brothers Brown, Morgan and Laing, as well as all the interested persons in Panama City and Colón. Brother Coward perceived that Brother Brown was qualified for special service and, after finishing his isthmian lecture campaign, took him along to Trinidad. There Brother Brown continued to serve till 1922, when he and his family left for Africa, where he became so well known as "Bible" Brown. In the meantime, the colporteurs and interested persons pressed on with the Kingdom proclamation in Panama. As a result, strong classes were established on both sides of the isthmus and in the labor towns of the Canal Zone.

While in Kingston, Jamaica, Brother Coward had appointed and trained some young men to be colporteurs. In 1912 three of them came to the Canal Zone to take up secular work there. They also associated closely with the congregations and did much to build up the existing organization and spread the truth.

Charles Taze Russell, first president of the Watch Tower Society, visited Panama in 1913, lecturing at the National Theater in Panama City and at the Garden Theater in Colón. Naturally, interest in the Kingdom message was greatly stimulated as a result of his visit. But changes occurred in 1914, when the canal was opened to shipping. As the construction work tapered off, many of the brothers and interested ones had to return to their homes in the West Indies. Numerous towns built to house the laborers were abandoned. Even so, fairly strong groups of Bible Students (as Jehovah's Witnesses were then called) remained in Panama City and Colón. So, for a time, the Kingdom-preaching work continued to prosper.

FAITHFULNESS IN TRYING TIMES

But with the death of Pastor Russell in 1916 and the subsequent period of sifting, the zeal of many cooled off. Moreover, some began to think of themselves as leaders of the flock and started following other teachings, particularly those of some who formerly had been members of the Society's headquarters family in New York city, but who had proved unfaithful. With these developments, our work suffered a decline in Panama, and by 1930 only a handful were faithfully attending the congregational meetings and reading *The Watch Tower*. Still, the Christian congregations in Panama City and Colón were never dissolved.

In 1931, Brother J. F. Rutherford, the Watch Tower Society's second president, passed through Panama on his way to California. He spoke to the few interested ones in the Canal Zone towns of La Boca and Cristobal. Present were some of those who had expressed dissatisfaction with the way the Society was being run. This meeting proved to be a deciding factor for these and there began a falling away, which was completed when they refused to identify themselves as Jehovah's Witnesses, the name adopted by the Bible Students in 1931. From then on the unfaithful ones formed their own group. This proved to be a blessing to the faithful few. Said one: "It was the first time in years that we felt completely at ease in the meetings, completely in harmony with the Lord and with one another."

In 1938, Brother T. E. Banks of the Society's branch office in Jamaica visited Panama and did what he could to strengthen the congregations here. The Kingdom-preaching work continued, but with very little increase, and with the Spanish field virtually untouched.

Something was urgently needed! What? The Watch Tower Bible School of Gilead would furnish the answer and bring about a real turning point for the Kingdom work in Panama in 1945.

MISSIONARIES ARRIVE

On a fine summer day in February 1945, a Pan American Airways plane rolled to a halt at Albrook Air Force Base, Canal Zone. Among the passengers alighting were a middle-aged man and woman carrying briefcases. A group of the faithful Witnesses warmly welcomed Brother and Sister Roy W. Harvey, the first Gilead School graduates to reach Panama. In early 1945 there were 45 Kingdom proclaimers in this land. Just three Christian congregations then functioned in the entire country. These were in Panama City, Colón and Bocas del Toro.

It was necessary to find a suitable home for Gilead missionaries that were soon to follow the Harveys, some from their own second class. Brother Harvey was to be a "servant to the brethren," or circuit overseer, visiting congregations to help them to achieve better organization for the furtherance of the Kingdom interests. When not traveling, Brother and Sister Harvey were associated with the congregation in Panama City.

Shortly afterward, Brother Donald Kjørlien arrived and was assigned to missionary work in Colón. Still later, in September 1945, four more missionaries arrived. They were Anna Mueller, Thelma Hultquist, Mary Dobrowalsky and Ada Anderson, all of whom started their missionary work in Panama City. With the arrival of the missionaries, the vast majority of the country's population was to have its first opportunity to hear the Kingdom message in its own language—Spanish. Only Brother Kjørlien knew Spanish, though. The other missionaries needed to learn that language. And learn it they did!

Near the end of 1945, Hazel Burford, Sylvia Prescott and Ellen Kienbaum arrived and were sent to Colón. By means of a local attorney, Brother Harvey had gotten legal status for the Society. Everything was set up for the increase, and the people began to respond. By the end of 1945 there were 53 Kingdom publishers in the country. Return visits had increased in number from a total of 1,657 during the previous year to 3,879 in 1945, and Bible studies had risen from 32 to 113. The missionary work was under way in Panama with telling effect.

BRANCH OFFICE ESTABLISHED

At the beginning of the year 1946, Mary Hinds, Sister Burford's partner, who had been left in New York with the flu, arrived on the isthmus and was assigned to Colón. In April, N. H. Knorr, the Watch Tower Society's third president, visited Panama, accompanied by F. W. Franz. To the delight of all, it was announced that the Society was establishing a branch office in Panama. Roy W. Harvey became the country's first branch overseer. Since 1938, Panama had been under the jurisdiction of the Costa Rican office.

Besides that, during Brother Knorr's visit a new missionary-home arrangement was put into effect. This greatly increased the missionaries' feeling of security.

PUSHING OUT WITH THE MESSAGE

Later on in 1946, Brothers Archie Raper and Julius Lewis arrived. Their destination, and that of some others, would be David, Chiriquí Province, in western Panama. This was to be one of the very first assignments of Gilead missionaries away from the large cities and population centers. Brothers Kjørlién and Raper first set up a home, and then Brother Lewis joined them. But the home had room for five. The other two, Al Jacczak and F. E. Harvey, arrived before the year's end.

In many ways their assignment, David, Chiriquí, was like a frontier town of the early American West. "Cowboys" could be seen herding cattle right through the dusty back streets. This rich, fertile area provided much of the beef, rice and green vegetables used in the country. Of course, the missionaries were interested in seeing what kind of spiritual harvest could be had there, and so began to work in the "field."—Compare 1 Corinthians 3:5-9.

Six months later a group had been formed, with nine associated. These new Kingdom publishers were not conducting any Bible studies with others, but were making spiritual progress themselves. Within another six months, three more had been added to the group and by then it was advisable to push out still farther with the Kingdom message.

During 1947 and 1948, the missionaries in David witnessed extensively in just about all the towns and villages in the province of Chiriquí. They placed thousands of our books in the hands of the reading public, and some seeds of truth began to grow.

INTO HIGH GEAR!

Others who took up missionary work here in 1946 were Brother and Sister Roper and their daughter, Mary Lea, as well as Emily Dzurak (now Mrs. Archie Raper), Ethel Coffman and Hope Laier. About this same time, the first Spanish congregation was established in Panama City. The 1945-46 service year ended with 109 publishers, on the average, and a peak of 131. These figures included 23 missionaries and a handful of pioneers. In round figures they had spent 12,000 hours in the Kingdom-preaching work, placing 38,000 books and booklets and 28,000 magazines. Return visits came to 15,000 and, on the average, 214 studies were conducted. Yes, by then the Kingdom work in Panama was shifting into high gear.

During the 1946-47 service year, Panama's very first circuit assembly was held in Spanish. The five missionaries from David were present and were sufficiently advanced in Spanish to take part on the program. By the end of the year there were nine congregations, six of which were in the interior. By then, there were 175 Kingdom publishers. From early 1945 until the end of the 1947 service year, there had been about a 289-percent increase in their numbers!

In the ensuing years, some missionaries left their assignments for various reasons. There was always a struggle to find adequate meeting places for the congregations. The branch home was moved several times in order to accommodate more missionaries and to have room for the storage of literature. From 1948, when two native special pioneers were appointed, the number of these began to rise steadily. In fact, there has been steady growth in Christian activity through the years.

A NOTABLE GATHERING

In 1948 a district assembly was held on Bocas del Toro, a small island of northwestern Panama. A boat was chartered to carry about a hundred Christian brothers and sisters from Colón and Panama City. On the day for the trip, however, the chartered vessel was conspicuous by its absence. But Jehovah provided another boat and, only an hour or two late, the happy group of 103 Witnesses sailed past the breakwater in Colón harbor into the choppy, azure waters of the Caribbean. As night came, the greater number bedded down on the deck under calm tropical skies, rather than occupying the somewhat dubious-looking bunks below deck. These, in any case, were entirely too few. Many voyagers became seasick and spent the night

near the rail. But all survived and were thankful to arrive safely at 2:30 p.m. the following day, after a journey of some 250 miles (402 kilometers).

Circuit overseer Archie Raper came aboard with the news that both our hotel accommodations and assembly place had been canceled. Nevertheless, again Jehovah provided and the boat served as a hotel. Residents of that little island flocked to the wharf. They got to know that Jehovah had an organization in Panama and that his people were different. On that little vessel, there were white Americans, black West Indians, native Spanish-speaking Panamanians, at least one Chinese and people of other races and nationalities, all living and eating together in the close confines of a motor launch. This Christian harmony was something new to the islanders. The whites they had known were the exclusive "reverends" or the Fruit Company bosses, who kept strictly segregated from the polyglot of races that make up Panama's population.

The assembly hall was just a platform with a roof over it that jutted right out over the waters of the lagoon and was cooled by the trade winds that had free sweep across the assembly location. This gathering started with 99 present and ended with 178 at the public lecture. It was such a success that another was scheduled for the following year.

These and other assemblies, as well as the ever-increasing work of special pioneers, accomplished much in spreading the Kingdom message. The branch office planned to extend the preaching work progressively until it penetrated all the territory. As quickly as publishers who qualified for the special pioneer work became available, these would be sent out, generally to the larger towns first, then to those towns of the next size, and so forth. If any particular town gave promise of producing disciples, more pioneers would be sent in. Where results were negative, the pioneers might be sent elsewhere and that territory given a rest.

1950—AN EVENTFUL YEAR

Now we come to 1950, the year of the Theocracy's Increase Assembly in New York city. For the first time, Panama was represented at an international convention. Four native Witnesses were present.

In Panama, the 1950 service year saw a peak of 496 publishers in 14 congregations and various isolated groups. There had been a publisher increase of about 1,000 percent in the first five years of missionary service in Panama!

Early in 1950 Brothers Knorr and Robert E. Morgan had visited Panama. In February, almost immediately after the visit of the brothers from the Society's headquarters, a national assembly was held in the city of David, Chiriquí. Recalling the trip from Colón and Panama City, Hazel Burford wrote:

'Several buses went up from Panama City containing brothers from both terminal cities. The trip took some twenty hours over dirt roads full of ruts and chuck-holes. Since this was toward the end of the dry season, the powdery dust was inches deep. Those of us who sat over or behind the wheel boxes were sitting in clouds of dust, as the floor of the bus had pulled away from the wheel box a couple of inches. So the dust picked up or stirred up by the wheels poured into the bus. At times, we could not see the front of the bus. We tied handkerchiefs over our noses and mouths in an attempt to strain out some of it, but we breathed and swallowed a goodly portion. When we arrived in David about noon, we were all exactly the same gray dustcolor—skin, hair and clothes. Obviously, our first need was a shower, which was hospitably provided. Soon we all emerged with our true identity.

'The assembly was fine, as always. It resulted in a tremendous witness to the people of David and vicinity and was a real stimulus to our brothers there. Knowing the condition of our bus, on the return trip we packed wet gunnysacks around the wheel boxes and so prevented much of the dust from entering the bus.'

A GLIMPSE AT MISSIONARY LIFE

After these missionaries returned from a vacation and the Theocracy's Increase Assembly, four of them went to a new assignment in Chitré. Looking back to that time, Mary Hinds, a pioneer since 1930, wrote:

'At the end of August, Hazel and I were packed and waiting for the arrival of an interested person to bring his truck and move us. He arrived later than we anticipated. But before we could be on our way, he had to wash down the truck. It had been used to transport cattle the previous day. A stop on the highway to change tires delayed our arrival in Panama City, where we were to pick up Ellen Kienbaum. Carolyn Grenz followed later. We also obtained a supply of canned goods, as we had heard that fresh fruits and vegetables were very scarce in our new assignment. After eating lunch at the branch, we were off.

'Getting there was more than half the fun! The truck driver's wife accompanied us and, since only

three persons could ride in the cab, the other two had to crawl in back with the furniture. During the last half of the journey, the driver's wife and I were in the back, just in front of the endgate, sitting on a mattress on a table turned upside down and with a tarpaulin taut above us. Rain overtook us; so the driver stepped on the gas, thinking that speed would prevent the rain's running down into the back end of the truck. We caught the brunt of it—not only the rain, but also the terrific jolts over that rough road.

'Nightfall found us unloading things under the scrutinizing glances of the neighbors. We spent the night on the mattresses spread on the floor of the apartment. Our two bedrooms, large dining-living room and the kitchen on one end of the porch all were cupboardless. Wooden shutters covered the windows. Necessity was laid upon us to ply our skills at carpentering. Hazel and Ellen screened the windows and made screen doors. A little later, Hazel and I made cupboards for the kitchen and wardrobes for the bedrooms.

'We learned that our water supply was piped in from the nearby river, where people bathed, swam and washed their clothes. There, too, cattle drank and pigs wallowed. Whether it was clear or chocolate in color, we boiled every drop of our drinking water for fifteen minutes, then let the sediment settle, and we never had amoebas or dysentery during our more than two years there. Pulp of a species of cactus prevalent in that section was employed to clear the dirt out of the water we used for washing clothes.'

Describing something of the local life-style and the people, Sister Hinds continued: 'Chitré—capital of progressive, agricultural Herrera Province—was the meeting place of old and new civilizations! Here is where mud walls of thatch-roofed huts with dirt floors stand beside modern chalets of concrete block walls, tile roofs and glazed tile floors; where witch doctors practice alongside modern medics; where cattle from barren pastures, driven over dusty city streets to the river below to quench their thirst during the summer months, were just a stone's throw from others of their species in modernly equipped pasture lots with running water.

'Here was a town where Catholicism had dominated with such a stranglehold that people feared to read the Bible, much less discuss it; feared to refrain from keeping a wake for days after the death of a relative in order to appease the spirit of such a one; feared to provoke the priest in any way that would bring his disfavor and resultant prohibition of their being buried

in "holy ground"; feared to violate any tradition that had been taught them.

It was a marketplace for *campesinos* (country folk), who arrived by *chiva* (small homemade buses) with large pans of eggs atop the head, or by horseback with side baskets filled with produce, even pigs. Sometimes they were leading a second pack animal tied to the tail of the one in front. Or they came by foot, carrying baskets of produce over the shoulder. In exchange for the produce, they preferred silver coins to paper money. Here was the home of a humble, lovable people, reared with the custom of sharing whatever they possessed and expecting to be accorded the same courtesy by others, the home of a hardworking people, most of whom eked out a living by tilling the soil in the sweat of the brow. This was to be our territory for somewhat over two enjoyable years.'

The missionaries were there to tell the populace the good news. Would this be easy? Wrote Sister Hinds: 'Now the problem was, how to reach the heart of this people. The literature placed by others who had gone out to scatter the seed of truth during vacation periods prior to our arrival had stirred up the resident priest. So we found ourselves in a hornets' nest of prejudice. "Don't listen to those people." "Don't read their literature." "Spit on them." "Pelt them with stones." "If you read the Bible half through you will go crazy." The priest had said it! Understandably, when the people saw us coming, they would run and hide.

'Unintentionally, insult was added to injury in this way: Answering my knock at a certain door one morning was a slender, tall, sickly looking person dressed in what looked to me like a long dirty gown. By the feminine endings on my Spanish words, I addressed this figure as a "poor little lady" and asked if she was sick. Invited inside, I found this to be the priest! What a dressing down I received, as he accused me of being a Yankee imperialist there to mislead the people and bribe them away from their religion! That man left no stone unturned to give us trouble.'

Nevertheless, Christian zeal and neighbor love won out, as Sister Hinds explained: 'Kindness, patience, empathy. How necessary and how effective! Before many days had passed, people were calling us into their homes and asking why the priest was so against us. Little by little, their confidence was gained. So, after a few home Bible studies, Señor Ramos had courage to ask me: "Was the flood of Noah's day before or after 1914?" From her low *banquito* (bench), María queried: "Why is it a sin to eat meat on Friday?"

Many were the questions just that simple, but this was the first time that they had been answered. Soon the four of us were conducting all the home Bible studies we could adequately care for. . . .

'Health problems? Oh, yes, missionaries are not immune. But we found an excellent doctor who was acquainted with tropical ailments and who endeared himself to our hearts by his whole-souled interest in us, as demonstrated by his morning and night home visits until he was satisfied that his patient was recovering—all of this without extra charge after his first visit. So Doctor Rojas Sucre pulled Hazel through malaria and me through a stubborn case of influenza, which I found to be far more treacherous in the tropics than in a moderate clime.'

After twenty-eight months in Chitré, a newly formed congregation was left to the direction of dedicated native brothers. The missionaries were reassigned, two of them to the Canal Zone.

YEARS OF MARKED INCREASE

In the first half of 1951, George A. Luning, a graduate of Gilead School's twelfth class, was assigned to Panama. On June 1 he became Panama's second branch overseer. However, Brother Luning soon became ill and was unable to continue for more than a few months. So George Papadem, previously branch overseer in Cuba, was sent to Panama and became the third branch overseer here. But Brother Luning remained in Panama as a missionary.

At that time there was just one congregation in the Canal Zone. It was in the town of Gamboa and consisted of black brothers employed by the Canal Company. But among the white, largely American population employed in the Zone very little had been done. Hence, in 1952 Hazel Burford and Mary Hinds were assigned to work in the Canal Zone towns. About a year and a half later a congregation was formed in Balboa. It consisted of the two missionaries and five congregation publishers—all sisters. The number of Kingdom proclaimers in this congregation has fluctuated as military men, whose wives were in the truth, would finish their tour of duty and move away, or others, employed in the Zone, would leave. In time, another congregation was established in Paraiso, a Canal Zone town for local rate employees.

From 509 in 1952 the number of Kingdom publishers grew to 906 in 1955, an increase of nearly 78 percent. The period from 1951 saw the arrival of a number of missionary sisters, and some others. Among these

were Dorell Swaby and Fay Goodin from Costa Rica; Mavis Myers from Jamaica and Frances Taylor, Doris Beals and Mildred Tyler from the United States. Some were sent to interior towns, and so new territories began to be worked. The good effects of this were apparent from the increase to 31 congregations by the end of 1955.

Early in 1955, Brother Papadem was transferred to the branch office in Mexico and Archie Raper, who had been in circuit work here for some time, was appointed as branch overseer in this country. Brother F. E. Harvey was assigned to the circuit work at that time, to serve all the Spanish congregations, which by then numbered about twenty, including some isolated groups. A few months later, Brother W. R. Gilks, a graduate of Gilead School's fourteenth class also was assigned to the circuit work. We then had three circuit overseers, and the district work was being done by the branch overseer. At that time there were three circuits, with 31 congregations and a goodly number of isolated groups.

Steady progress was maintained during the period from 1955-1960. The special pioneer work was emphasized, and by the end of 1960 these full-time preachers numbered more than forty. Also, we then had 21 missionaries in Panama.

NEW BRANCH FACILITIES

In 1957 we received authorization to construct a new branch office and missionary home having a Kingdom Hall with a seating capacity of some three hundred. This structure was ready for dedication when Brother M. G. Henschel visited us in January of 1958. The missionary family, as well as those in the office, and all the local congregations were delighted with the fine new facility. It proved to be a real boon to the advancement of the Kingdom work in Panama.

By 1960 there were 1,231 Kingdom publishers in Panama. There had been almost a 36-percent increase in five years. New congregations had sprung up, too, as those associated with isolated groups developed greater spirituality and some brothers qualified for congregational responsibility. So by 1960 there were 41 congregations and some isolated groups. To meet a growing need, Dimas Alvarez was selected from the special pioneer ranks to become the country's second native circuit overseer. Shortly thereafter, David Sanchez, also formerly a special pioneer, took up the circuit work. By that time, the Kingdom work was making itself felt in virtually every part of Panama.

A TIME TO EDIFY

After increasing from 45 publishers early in 1945 to 1,231 in 1960, it seemed that the time had come for consolidating the gains made and for edifying those already in the truth. So from 1960 to 1965 there was an increase of only 95 publishers.

This does not mean that our work was slacking off. Not at all! Preaching activity continued to be pushed in the entire territory. There simply was less response. Unsettled political conditions during this period may have affected our work to some extent.

PREACHING ACTIVITY INCREASES

Healthy growth occurred from 1966 to 1970. The number of Kingdom publishers had risen to an average of 1,781 by the end of 1970, with 45 congregations and about 16 isolated groups in Panama. Most of this increase was attributable to the book *The Truth That Leads to Eternal Life* and to the enthusiastic work of the publishers and pioneers in placing it and starting Bible studies.

Increase continued during the years 1971 to 1976. In April 1971 we passed the 2,000-publisher mark for the first time. Little increase was noted in 1972 and 1973, but 1974 saw a 15-percent rise in the number of those announcing Jehovah's kingdom. During the 1975 service year, we had a monthly average of 2,686 preachers of God's Word, a 16-percent increase over the previous year. And during April 1976, 3,028 happy Kingdom proclaimers reported preaching activity.

A TIME TO BUILD

In earlier years, we encountered difficulty in finding adequate meeting places. But by Jehovah's undeserved kindness this problem has been surmounted. For example, there is a fine Kingdom Hall in our branch building right in the center of Panama City. From 1959 to mid-1976, at least thirty-eight Kingdom Halls were either constructed anew, or buildings were bought and remodeled as places of assembly. So by 1976 the majority of our congregations were meeting in their own Kingdom Halls.

Growth of the Kingdom-preaching work in Panama also has increased the need for literature storage space. First in 1970, and again in 1975, some expansion and remodeling work was done at the branch office to meet this need. Mainly, this work was done by brothers who contributed their time and energy. We had thought that the building completed in 1958 would

provide ample storage space, but we did not foresee the almost unbelievable increase in the quantity of literature that would be placed in spreading the good news in this land. Today, with about three times the original space, we still lack sufficient room to keep on hand a two-year supply of Bibles, books and booklets. If necessary, we are willing to make further adjustments so that an adequate supply of Bible literature will be on hand for the preaching work in Panama.

SPIRITUALITY ENHANCED

Highpoints in the theocratic history of Panama include spiritually uplifting visits by brothers from the Watch Tower Society's headquarters and by zone servants. We will never forget the "God's Sons of Liberty" International Assembly held here in December 1966. Some 600 visitors came from many nations and all but one of the Watch Tower Society's directors were present. This assembly was held simultaneously in English and Spanish.

Another feature of the educational work of the Society that has contributed appreciably to the spirituality of the Christian witnesses of Jehovah here, as elsewhere, has been the Kingdom Ministry School. The first classes were composed of congregational overseers and special pioneers, both brothers and sisters. However, the course now is for Christian elders. Such training has had a most healthy effect on the work here. It has brought about better congregational organization and has given overseers greater insight into the principles of the Bible.

SUFFERING AS CHRISTIANS

Through the years, there have been sporadic instances of Witness children being expelled from school. Why? Because of their position concerning worshipful acts before national emblems and the singing of songs containing prayerful sentiments for part of this present system of things. In more recent years, the insistence of the authorities that Jehovah's people conform to their customs has intensified. But, of course, true Christians maintain neutrality as regards politics and they shun all forms of idolatry.—Deut. 5:8-10; John 15:19; 18:36; 1 Cor. 10:14.

On May 20, 1971, after a group of children of Jehovah's Witnesses refused to salute the flag or sing the anthem in school, this was reported in the press. Also, circuit overseer Pedro Cordoba and three other

male Witnesses (one of them a fifteen-year-old minor) were detained by members of the National Guard. These Christians were pushed about and insulted by a drunken major, and later transferred to the jail in Panama City. After nearly a week, the judge of the juvenile court released the minor in custody of his parents. The others were released after a few weeks with no formal charges lodged against them.

A lawyer engaged to take the case of the imprisoned brothers was verbally abused before one of the highest authorities of the nation, a cabinet member. Why? Because the attorney tried to show him that the law cited as the basis of the charge was not applicable to the case. It appears that there is no law in the statute books of Panama that directly indicates obligation to salute the flag or sing the anthem.

REWARDS OF PERSEVERANCE

Despite any problems encountered in practicing true Christianity, Kingdom proclaimers in Panama have persevered in preaching the good news and Jehovah has blessed their efforts. The value of perseverance is well illustrated in an experience enjoyed by Emily Raper. She writes:

"Ten years ago I began a Bible study with a woman who had become the mistress of a well-to-do married man. She had a son about twelve or thirteen years of age at the time and he would sit in on the study. This woman began coming to our meetings and brought her son, though he became rebellious as he began to find out what the real situation was with his mother and supposed father. She very much wanted to leave the man and dedicate her life to Jehovah, but the obstacles were almost too great for her. She had no legal papers and no chance of getting a job without them. The man even threatened to commit suicide to dissuade her from making a change. Heaped upon all of this were the insults and threats of the man's children by his legal wife, as they blamed this woman for ruining their father's life. After several years, the Bible study was discontinued, although I still kept visiting her from time to time to offer encouragement and take her the latest issues of our magazines. In the meantime, her health was breaking down and the boy was becoming a delinquent, drinking heavily and running with a wild crowd. What could she do?

"Well, about this time the government changed and a law was put into effect requiring all foreigners to

get their residence papers in order or get out of the country. By this time the boy had married, and so the three of them left Panama without leaving any forwarding address. Had my seven years of labor with them been all in vain?

"After three years of wondering what had happened to them, a letter arrived that gave us an unforgettable thrill. The son and his wife had been baptized and had even participated in the temporary pioneer service, while the mother was preparing for baptism at the next circuit assembly. Some time later, we had the privilege of visiting them. Oh, what a thrill it was to see how this family had changed! The mother had just finished a period of temporary pioneering and the son was busy practicing a part in one of our assembly dramas. This now was a well-ordered and happy family. Surely Jehovah had blessed them and had made the truth grow in their hearts."

In time, this former immoral mistress married a Christian man and thus came to enjoy wedded life in a home founded on Bible principles. Interestingly, through the years Jehovah's Witnesses in Panama have performed the marriages of about 850 couples. Perhaps half, or more, of these couples had been living in a consensual relationship and were legally married after one or both of them learned Bible principles and desired to comply with these in order to be baptized in symbol of a dedication to God.

PAST AND PROSPECTIVE BLESSINGS

Doubtless many other sincere Panamanians will yet dedicate their lives to Jehovah. God has blessed us richly through the years as we have sought to make disciples, and we are confident that he will bless our future efforts in proclaiming the Kingdom message.

The influx of Jehovah's praisers has accelerated with the passing of time. It took about fifty-five years to reach the first thousand Kingdom publishers in Panama. That happened by 1955. Another sixteen years passed before we reached the two-thousand mark, in 1971. However, only about five years later—in March 1976—we reached the 3,000-publisher mark.

Now over 3,000 strong, the Kingdom proclaimers in Panama look to the future with confidence in Jehovah's continued blessing. It is our prayer that we will remain loyal to our God, doing the work he has entrusted to his people. We know that such activity will result in rich rewards, for "a man of faithful acts will get many blessings."—Prov. 28:20.

The Governing Body of Jehovah's Witnesses

Early in December 1975, the entire Governing Body of Jehovah's Witnesses met in Brooklyn, New York, for the purpose of considering recommendations relative to organization and procedure. Two different committees had for many months given consideration to organizational adjustments. And so, on December 4, 1975, the Governing Body unanimously accepted the recommendations, and on Friday, December 12, 1975, the chairman of the Governing Body read a letter to the Bethel family explaining the adjustments.

Letters were also sent to all branches throughout the world explaining the procedures and in the *Watchtower* magazine of February 1, 1976, there was an article headed "Governing Body Adjustments," which explained that, to facilitate its work, six committees of the Governing Body had been formed and that these six committees began functioning on January 1, 1976. Each committee has its chairman, who serves for a period of one year.

CHAIRMAN'S COMMITTEE: This committee is composed of the current chairman of the Governing Body, the previous chairman and the one next in line to be chairman. The current chairman serves as coordinator and expedites matters for the Governing Body. Reports on major emergencies, disasters or campaigns of persecution or any other urgent matters affecting Jehovah's Witnesses come immediately to the Chairman's Committee so that they can be taken up with the Governing Body.

WRITING COMMITTEE: This committee supervises the putting of spiritual food into written and recorded form for publication and distribution to Jehovah's Witnesses and the public in general. Since it deals with the publications, it also supervises translation work done throughout the earth.

TEACHING COMMITTEE: This committee's responsibility is to supervise schools and assemblies for the spiritual education of Jehovah's people, also Bethel family instruction. Additionally, it supervises outlining the material to be used in teaching and takes oversight of radio and television programs and assembly programs.

SERVICE COMMITTEE: This committee supervises all areas of the evangelizing work, and has the responsibility of taking the lead in further developing these.

The committee is interested in the activities of the congregations, circuit and district overseers, missionaries, Branch Committees and the periodic visits of the zone overseers.

PUBLISHING COMMITTEE: This committee supervises the printing, publishing and shipping of literature throughout the world. Therefore, it has responsibility for oversight of factories and properties owned and operated by the various corporations used by Jehovah's Witnesses, as well as financial operations, legal and business matters connected with publishing the good news of the Kingdom in all the earth.

PERSONNEL COMMITTEE: This committee has oversight of the arrangements made for personal and spiritual assistance to members of the Bethel families, and it is responsible for inviting new members to serve in the Bethel and Farm families around the world.

BRANCH COMMITTEES: In addition to the arrangement of supervising the work of the Governing Body of Jehovah's Witnesses through the six committees, it was arranged that each branch, effective February 1, 1976, have a committee responsible to work with the Governing Body to administer the organizational arrangements, and to keep the Governing Body informed of the progress of Kingdom work in the territory assigned to the branch. Such committee has a chairman who serves for one year. Depending on the size of the branch, the committee may have three members or as many as seven. Rotation of chairmanship of branch committees takes place each year on January 1.

All the committees took up their responsibilities as scheduled and have been functioning very well. It has proved beneficial to have a number of brothers taking counsel together to consider the interests of the Kingdom work.—Prov. 11:14; 15:22; 24:6.

We are confident that Jehovah's guidance has been manifest in the formulation of these adjustments, and we continue to look to Jehovah God for direction through his spirit and his Word. This is a time to keep moving ahead with the expansion of the Kingdom—preaching and disciple-making work, looking to Jehovah for his continued blessing. We thoroughly appreciate the blessings of Jehovah God during the past service year and acknowledge with gratitude the wholehearted cooperation of the publishers of the Kingdom throughout the world. All of us are looking forward to more blessings of Jehovah in the new service year.

Your brothers,

GOVERNING BODY OF JEHOVAH'S WITNESSES

"You have need of endurance, in order that . . . you may receive the fulfillment of the promise."
—Heb. 10:36.

It is now more than 3,900 years since Jehovah first promised Abraham: "In your seed all the families of the earth will be blessed." (Acts 3:25; Gen. 12:3; 22:18) Abraham put faith in that promise. Without hesitation, he obeyed God and moved out of Ur of Babylonia, leaving far behind its idolatry and sin. Abraham became a tent dweller in a distant land, where, together with Isaac and Jacob, he awaited "the city having real foundations, the builder and maker of which city is God."—Heb. 11:10; Jas. 2:23.

Today, ancient Ur is a lifeless ruin, whereas God's "city" now rules as the kingdom of the heavens in the hands of the 'seed of Abraham,' the glorified Messiah, Jesus Christ. The "promise" is within our grasp! The unwavering example of Abraham and other men of faith of ancient times and, above all, the example of "the Chief Agent and Perfecter of our faith, Jesus," should stir us to hold fast to that promise, come what may! The blessings to be enjoyed in the realm of the Kingdom rule are indeed real, satisfying, and they will last forever.—Gal. 3:16; Heb. 11:8-16; 12:1-3.

Like Abraham of old, God's people today are "no part of the world," and for this reason the world "hates" them. (John 15:19) Moreover, "the god of this system of things," Satan the Devil, is fully aware that he has only "a short period of time." So, whom does he make his special target? It is the "remaining ones," the anointed remnant of the "seed" of God's "woman," who, along with the "great crowd," are 'observing the command-

ments of God and doing the work of bearing witness to Jesus' as enthroned Ruler in the kingdom of God.—2 Cor. 4:4; Rev. 12:12, 17; 7:9, 10.

In these 1970's, a wave of nationalism is sweeping through Africa, as well as other continents and islands of the sea. Satan is waging a "hot war" against Jehovah's Witnesses, and many of them are having to stand for their lives. They are banned or under restrictions now in more than forty countries. Are you one who will endure, along with all other faithful servants of God? Or are you 'taking it easy,' getting involved in material pursuits, and so laying yourself open to attack by Satan? That could be disastrous!

Never has the Kingdom-preaching and disciple-making work been more urgent than at this hour! "For yet 'a very little while,' and 'he [Jehovah] who is coming will arrive and will not delay.'" Can you become engrossed in doing "the will of God" for that "little while" longer? Can you find the way to be a regular or an auxiliary pioneer, or otherwise expand your service to God? Activity makes it easier to endure. And what is the reward of this endurance? Why, "the fulfillment of the promise"—Kingdom blessings that will never fade in all the eternity of time! —Heb. 10:36-39.

DAILY TEXTS AND COMMENTS

There is a text for each day and a comment on that text. The comments are taken from *The Watchtower* (W) of the year 1976. Figures following the date of the *Watchtower* issue refer to paragraphs in the first study article, where further comment on the text may be found. When "a" follows the paragraph number, comment is found in the second study article; when "b" is shown, it refers to the third study article.

Saturday, January 1

Hope in Jehovah and keep his way, and he will exalt you to take possession of the earth. When the wicked ones are cut off, you will see it.

—Ps. 37:34.

Prominent worldly people will be cut off at Armageddon if they do not change their ways and conform to the standards of Jehovah. Would it be wise, then, to walk with such persons by copying their ways? Would it not be better for you younger ones, as well as you adults, to hold in esteem those that have proved themselves to be friends of God, such as those mentioned at Hebrews 11:4-38? And what about modern examples of those that have remained friends of God? Would you not like to imitate the loyalty and endurance of your brothers who have suffered the brunt of Nazi and Communist dictatorships because they would not renounce their friendship with Jehovah? These and countless others that have walked with God down through the stream of time will be alive after the "great tribulation," whereas the prominent friends of this world will be gone forever. —Matt. 24:21, 22. W 2/15 9

Sunday, January 2

If you are being reproached for the name of Christ, you are happy, because . . . the spirit of God . . . is resting upon you.—1 Pet. 4:14.

Many who have responded to Jehovah's command to preach the good news have been doing so for many, many years. The longer this service has been rendered, the deeper is their appreciation of God's glorious works. Their perspective of him is brighter. They are determined to carry on, even to the attaining of the promised reward. Though

they may have undergone severe persecutions, their faith remains strong. They have endured and will continue to endure opposition and are determined to maintain integrity to Almighty God. Persecutions have raged against Jehovah's loyal ones in many parts of the world. Through very difficult trials Christian men, women and children have remained loyal to their heavenly Father, and like the first-century Christians, they have rejoiced in doing so. They have considered it a privilege to prove their loyalty to the Sovereign Ruler of the universe. W 2/1 5, 6

Monday, January 3

The wild beast that was but is not, it is also itself an eighth king, but springs from the seven, and it goes off into destruction.—Rev. 17:11.

In Isaiah's time Jehovah God was using the Assyrian World Power as his symbolic "ax" or "rod." (Isa. 10:5, 15) All that was so, so long ago, and yet what it prophetically foreshadowed must be brought to reality. This must occur in the near future, inside our generation. The agency, the symbolic "ax" or "rod" that Jehovah will use in wrecking all false religion—what is it? Like in the ancient past, the agency is not a part of Jehovah's visible organization, not a worshiper of Him as the one living and true God. The last book of the Bible describes it. Revelation, chapter seventeen, pictures it as a scarlet-colored "wild beast" with seven heads and ten horns, and which is ridden by the international religious harlot, Babylon the Great. According to the above, the "wild beast" must be the Eighth World Power, the international organization for world peace and security, the United Nations. W 1/15 5a

Tuesday, January 4

Christ Jesus, . . . although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God.—Phil. 2:5, 6.

Jesus Christ was like his Father in heaven. While he was made in the image of his Father, he never sought to be equal with God. Yes, Jesus became obedient to everything that Jehovah God said he should do. Those who want to become imitators of God must walk according to the way Jesus walked. (John 14:24) Jesus was so much like his Father Jehovah God, so much in harmony with His righteous ways and life, that when he spoke, the listener would not be hearing something that Jesus was thinking up of his own imagination. Why? Because Jesus did nothing of his own initiative. (John 5:19, 20) Today we have in the Bible the record of this marvelous example of Jesus Christ. For thirty-three and a half years as a human creature here upon the earth he proved himself to be like his Father in heaven. He certainly set a perfect example of one who was made in the image of God. W 1/1 5-7

Wednesday, January 5

God . . . tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy.—Rom. 9:22, 23.

It is Jehovah God as well as Noah and his family whom we have to thank for our being alive today. Really, then, we can consider our personal existence today as being an evidence of God's mercy, can we not? Yes, mercy, despite all the violence and increase of lawlessness that mark our twentieth century. But now the

big question is: How much longer is God going to put up with this wickedness on a global scale just for the sake of those taking advantage of his patience and mercy? Not much longer, according to all Bible indications. So, let us avail ourselves of divine mercy. If we do so, then, shortly, when God stops all prevailing wickedness, he will not stop our living also. Mercifully, He will usher us into a righteous, peaceful new order here on earth. Hence, let us take the balanced viewpoint of the apostle Paul. W 3/1 4, 5

Thursday, January 6

Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort.—2 Cor. 1:3.

After World War I a repentant remnant of true spiritual Israelites found the now enthroned Jesus Christ reigning as the empowered King in the heavens. With holy enthusiasm they took up the fulfilling of his timely prophecy in Matthew 24:14. Since then they have been preaching that kingdom. This has resulted in God's mercy being extended to a great crowd of sheeplike persons who are also seeking the one true God, Jehovah, and his Messianic King. Already, down till now, God's mercy has been great and marvelous toward his remnant and the great crowd of Messiah's sheeplike subjects. But his mercy will reach its greatest brilliance when he spares the remnant and the great crowd through the global great tribulation clear to its end at Har-Magedon. As objects of his unparalleled mercy on display before all the universe, he will bring them into his post-Har-Magedon new order! W 3/15 27, 28a

Friday, January 7

Just as in Adam all are dying, so also in the Christ all will be made alive.—1 Cor. 15:22.

Yes, just as God holds the one man Adam responsible for all the sin and its penalty death in the world today, so he can hold one other man, the equal of Adam, responsible for canceling the sin of the world and lifting the penalty of sin from off sinfully born humankind. With such a wise, merciful arrangement, the scales of divine justice balance perfectly. What a wonderful and economical arrangement this proves to be, and all so simple! All that we needed was just one man, the equal of Adam in his human perfection. How could such a man be produced on earth inasmuch as not one of his descendants was born as Adam's equal in his innocence? The needed man could be provided only by a miracle of God. This divine miracle did occur, toward the end of the first century before our Common Era. All the testimony of God's Word points to this one as being Jesus Christ, born in Bethlehem in the early fall of 2 B.C.E. W 4/15 16, 17

Saturday, January 8

You accepted [God's word], not as the word of men, but, just as it truthfully is, as the word of God.—1 Thess. 2:13.

The fact that the actual writing of the Bible was done by mere men who witnessed and shared in those events in no way detracts from its being *Jehovah's* word of truth. In fact, this actually enhances the truth of the Bible as God's word. There we read about persons like David, Jeremiah, Paul and Job. We see how they made mistakes and experienced trials and diffi-

culties, and how life is portrayed with a personal touch as it actually is—with its fears, disappointments, sorrows and joys. Thus we become more convinced than ever that these are people who actually lived and underwent the experiences they tell about. These are not the kind of people who would contrive the historical accounts they tell, nor would they contrive their actual dealings with God. Rather, we are irresistibly drawn to conclude, as did people in Thessalonica, that the Bible must be viewed as God's word. W 4/1 13

Sunday, January 9

With all these witnesses to faith around us like a cloud, we must . . . run with resolution the race for which we are entered.—Heb. 12:1, New English Bible.

Throughout the history of mankind men of faith have been put to the test, harassed and persecuted by those opposing them. This was true of Abel, who was killed by his own brother because his sacrificial offering to God was viewed with favor while Cain's was not. It was true of the prophet Jeremiah, who was thrown into a miry cistern for faithfully declaring the word of his God. It was true of Jesus Christ, because of his exposé of religious hypocrisy and because of his willingness to carry out the will of his Father. A record of the trials and faith of many such persecuted ones is found in the eleventh chapter of Hebrews. What courage it must have taken for these servants of God to maintain their faith when being tortured, mocked, scourged, put in bonds and imprisoned, even being stoned or dying by the sword! What a fine example they set for us! W 5/1 1, 2

Monday, January 10

He [Jehovah] delivered us from the authority of the darkness and transferred us into the kingdom of the Son of his love.—Col. 1:13.

When Jesus spoke to Saul about turning people "from the authority of Satan to God," this is a transfer from one rulership to another, even as Paul wrote. (Acts 26:18) Today, the situation has reached a great climax on the two opposing sides, that of Jehovah God and that of Satan the Devil. The foretold "enmity" between the two sides has indeed come to a climax. (Gen. 3:15) Under Satan's rule, the darkness is of greater density than ever. The rulers and the ruled do not know which way to turn to solve their many vexing problems. It is a 'gloomy darkness that may be felt.' (Ex. 10:21, 22) But under Jehovah's rule by his Messianic King, Christ Jesus, the light of truth and righteousness is shining with a greater intensity than ever, giving to his subjects clear direction and confidence, besides spiritual delights. W 5/15 21

Tuesday, January 11

It is acceptable . . . to the God who desires all men to be saved and to attain the knowledge of the Truth.—1 Tim. 2:3, 4, Moffatt.

Jehovah sent his Son to earth as a "corresponding ransom for all." (1 Tim. 2:6) God assures us that he does not desire any to lose their lives through disobedience, even as we read at 2 Peter 3:9. Because of this, the Creator has given individuals time to hear about salvation and to repent. That Jehovah has had his Witnesses proclaim the "good news" in over 200 lands and islands of

the sea is an evidence that he cares; Jehovah wants individuals to become obedient and to gain the blessing of eternal life. On how much greater a scale the witnessing work is yet to be done, we simply do not know. We should not overlook the fact that Jehovah is responsible for this work and is using angels in heaven to oversee it. In modern times, think about what has happened in the Soviet Union. Today the good news is being preached there, even in remote Siberia, something thought impossible not too many years ago. W 6/1 8, 9a

Wednesday, January 12

Then an angel from heaven appeared to him and strengthened him.—Luke 22:43.

Yes, while Jesus was praying in Gethsemane, God provided angelic help, at Jesus' most critical moment. The angel evidently spoke to Jesus, providing information that invigorated him, infusing in him new strength. The apostles, however, were sleeping, and thus were in no position to receive such strengthening. What about you? Are you awake to receive spiritual provisions to strengthen you? Remember, the Bible says: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) These strengthening utterances of God are not usually provided by means of an angel, as they were to Jesus. Rather, they are found in God's Word, the Bible, which is regularly reviewed and discussed at the Christian meetings of Jehovah's people. Are you alert and attentive when present at these meetings? Our very life depends on the strength we derive from this spiritual food. W 6/15 13-18

Thursday, January 13

Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah.

—Jas. 5:14.

You should not expect elders to make decisions for you. Decisions are your own personal load, your responsibility. It is not proper to ask an elder: What would you do if you were in my position? He is not in your position. But he will be glad to review scriptures with you and to help you to weigh matters in the light of Bible principles. Often the answer to a question or problem becomes clear on talking it over with someone who has a good background in Bible knowledge and practical experience. It can aid you to make your own decision. Yes, elders can help you in many ways. Are you battling with a weakness that persists despite conscientious efforts to cope with it? As the applying of literal oil is soothing and refreshing, so also is the application of God's Word to the spiritually sick person to soothe, correct, comfort and heal him.—Ps. 141:5. W 7/1 8-10

Friday, January 14

I know the one whom I have believed, and I am confident he is able to guard what I have laid up in trust with him until that day.—2 Tim. 1:12.

Those who have become dedicated, baptized servants of God have committed their souls to him. Everything that they have, everything that they are or will be, is in the hands of God—their present, their future, their entire lives and hope of life in God's new system of things to come. They have given up any hope they might have had in this world's system. About this

Paul said the above. "That day" is the day that Christians have looked for, when God will clean up the earth and bring to pass the doing of his will "as in heaven, also upon earth." (Matt. 6:10) We have God's word on this. This time will certainly be one of relief to humankind. What confidence can we have that we will enjoy it? The very strongest, for the Bible tells us that "God rested on the seventh day from all his works," and he promises to obedient ones that they may enter into his rest. Do we really believe that promise? W 7/15 1, 3a

Saturday, January 15

He will be like the fire of a refiner and like the lye of laundrymen. And he must sit as a refiner and cleanser.

—Mal. 3:2, 3.

Chronology and physical facts in fulfillment of Bible prophecy show that this cleansing work has been performed since shortly after God's kingdom was established in 1914. It was necessary progressively to cleanse the modern people that carry God's name, in order to make them a holy people. What are some of the changes and gradual transformations that have had to be made by the modern Christian congregation world wide and the individuals who make it up? What was this cleansing work that Malachi had foretold? Let us begin to get our answer by going back to the days of C. T. Russell and J. F. Rutherford, who served successively as presidents of the Watch Tower Society from the 1880's into the 1940's. Wrong doctrines such as hellfire and the Trinity had to be cleaned out. Then the true Christians were shown the need of keeping separate from the world and its conflicts.—John 15:19; 17:16. W 2/15 11, 12a

Sunday, January 16

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.

Whatever abilities and qualities we have should be made use of in appealing to honest-hearted persons, regardless of their station in life. To what source should we look for strength? It is Jehovah who will strengthen us, just as he strengthened Moses and Aaron, to the point where we can act with boldness regardless of the occasion. By constantly keeping Jehovah in sight we will be able to exert ourselves vigorously in declaring the good news. Regardless of how unresponsive people may be, we cannot foresee what they may do in the future. They may change. Jehovah, in showing patience, gives them ample opportunity to change. Just as Moses presented himself before Pharaoh again and again, should we not visit and re-visit unresponsive people? We will do so if we keep Jehovah ever before us, remembering that his name is involved. W 2/1 20

Monday, January 17

The Assyrian! He is the rod that I wield in my anger, and the staff of my wrath is in his hand.—Isa. 10:5, New English Bible.

Of what interest is this ancient prophecy about "the Assyrian" to us today? It is of much interest. It is not a prophecy that belongs just to the long-dead past. It is a living prophecy, the fulfillment of which in our day will affect all of us. In our generation it must have its large-scale, final, complete fulfillment! The application of the prophecy was not all over with at a fulfillment of it in

the eighth century before our Common Era. Why, look! the Christian apostle Paul quoted verse twenty-two of that same tenth chapter of Isaiah and applied it to his own day in the first century of our Common Era. True to Isaiah's prophecy, a bare remnant of the Jews accepted Christianity, for which reason the apostle Paul quoted it. (Rom. 9:27, 28; see also Romans 15:4.) The reason why this prophecy concerns all of us today is that the ancient nation foreshadowed modern Christendom. W 1/15 9, 10

Tuesday, January 18

If anyone makes the statement: "I love God," and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen.

—1 John 4:20.

What is your attitude toward your brothers? Do you love them? Do you prove it by your association with them? Do you talk freely with all of them? Or have you failed to speak with a certain person for years because of petty differences? Or do you avoid certain ones for one reason or another? You may spend much time in the preaching work. You may comment freely at all the meetings. You may be absorbed in all the activities of the congregation. But, even so, are you really a friend of God while treating your brother as someone to be shunned? God said the above through the apostle John. Therefore it is mandatory to "first make your peace with your brother," as Jesus admonished, since an unloving attitude toward him reveals that we are not a friend of Jehovah.—Matt. 5:23, 24; 1 Pet. 1:22. W 2/15 13

Wednesday, January 19

There will not be cut off from Jonadab the son of Rechab a man to stand before me always.
—Jer. 35:19.

In ancient times not only Judah but also the non-Jews known as the Rechabites experienced God's mercy. They were the descendants of Jehonadab. When King Jehu was driving to Samaria to destroy Baal worship he invited Jehonadab to ride with him. Jehonadab did so. (2 Ki. 10:15-27) At Samaria's downfall in 740 B.C.E., the descendants of the Rechabite Jehonadab survived. They also survived Sennacherib's invasion of the land of Judah in 732 B.C.E. Later, we find them associated with the kingdom of Judah in the days of Jeremiah the prophet. Because of their faithfulness Jehovah promised the Rechabites his protection so that they would survive Jerusalem's destruction. Whom did those recipients of Jehovah's mercy picture? The great crowd of Jehovah's worshipers who are associated with the anointed remnant today. These also will survive through the coming great tribulation, with a paradise earth as their hope. W 3/1 14, 15a

Thursday, January 20

I will remove the names of the Baal images from her mouth, and they will no longer remember them by their name.—Hos. 2:17.

The reconciled remnant's devoted attachment to Jehovah the Heavenly Husband led to grand blessings. (Hos. 2:18-20) The restored remnant, after their return from exile in Babylon, never did return to the adoration of man-made images. Similar opposition to idolatry of all kinds was expressed by the Jewish remnant that accepted Jesus

as the Messiah. That remnant was taken into the new covenant mediated by Jesus Christ. In modern times, opposition to worshiping anything idolatrous was demonstrated by the remnant of spiritual Israelites, whom Jehovah God used his Messiah Jesus to release from Babylon the Great in 1919. They have striven to render exclusive devotion to Jehovah God, even to the extent of refusing to salute the flag of any nation. They just will not contaminate themselves with anything that looks like Baal worship. They tolerate no rivalry of idolatrous gods against Jehovah. W 3/15 6-8a

Friday, January 21

A God of faithfulness, with whom there is no injustice; righteous and upright is he.
—Deut. 32:4.

While that is what Moses said about Jehovah, are you convinced that He is that way? You may be aware that some persons contend that God is not just and righteous. Have you been confronted with that claim? Does it affect your view of God? Could you give convincing reasons for agreeing with Moses? Then, too, there are some persons who are interested in God's Word and purposes but who are disturbed by questions that throw a shadow of doubt on their confidence in Jehovah's righteousness and justice. For example, they may wonder how all people will have an opportunity to hear and accept or reject the Kingdom message in the short time before the "great tribulation" brings an end to this wicked system of things. In connection with matters such as this, are you disturbed or are you confident that Jehovah will do what is righteous and just? Moses had that confidence and there is every reason why we also should have it. W 6/1 4, 5

Saturday, January 22

True worshipers will worship the Father with spirit and truth . . . those worshiping him must worship with spirit and truth.—John 4:23, 24.

The Bible speaks of true Christianity as "The Way" and "the way of the truth." (Acts 9:2; 2 Pet. 2:2) Jesus implied that true worship is a way of life when he said the above words to a Samaritan woman. Jesus gave "worship with spirit" emphasis equal to "worship with truth," indicating an important dimension of worship. What does it mean to "worship with spirit"? In his conversation with the Samaritan woman, Jesus contrasted such worship with the kind that employs visible things as aids, such as a mountain or a city. Rather than relying on such things, a true worshiper exercises faith and, regardless of the place or things around him, maintains a worshipful spirit or worships spiritedly or in the spirit of worship. Thus he worships with spirit, his heart impulses moving him to serve Jehovah God in harmony with the ever-present truth in his mind that governs all that he does. W 4/1 1, 2a

Sunday, January 23

Immediately in the synagogues he began to preach Jesus, that this One is the Son of God.
—Acts 9:20.

Saul was one who made great changes in his life. Although brought up under the Law covenant and with the viewpoint of the Pharisees, he changed from his respected position in the Jewish faith to share the persecution heaped on the early Christians. He well knew the consequences of this change, yet he did not hesitate when he was convinced of what was right. He was on his way to Damascus with letters from

the high priest authorizing him to bring as prisoners to Jerusalem any he found who professed Christianity when Jesus appeared to him by means of a blinding light. Later, Jesus sent Ananias to Saul so that he would recover his sight and be filled with holy spirit. (Acts 9:3-5, 17) There was no doubt in Saul's mind as to what he should do. As we consider his example of faith, his endurance under trial and the guidance and protection that Jehovah granted him, we find encouragement to overcome the trials facing us today. W 5/1 7-9

Monday, January 24

We have a wrestling . . . against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places.
—Eph. 6:12.

Religion played a large part in all the worldly kingdoms from the time of Nimrod on, but the rulers and their subjects did not recognize Jehovah as the Supreme Ruler to whom worship and subjection were due. The Bible mentions only one exception, namely, Melchizedek, king of Salem. He served also as "priest of the Most High God." Abram himself made similar reference to God when addressing the king of Sodom. (Gen. 14:1-23) Otherwise, through false religion and deception, Satan held rulership over all the kingdoms, along with the disobedient angels who joined in with him. This is generally not realized because Satan and his demon hosts are invisible to human eyes. On three occasions Jesus spoke of Satan the Devil as the "ruler of this world." And telling of the Christian's fight against the Devil, Paul describes it as above.—John 12:31; 14:30; 16:11; 2 Cor. 4:4. W 5/15 20

Tuesday, January 25

They . . . demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them.—Rom. 2:15.

An avenue to be considered with regard to God's justice involves an internal sense that we have. The Bible says that man was made in God's image. That does not mean His bodily form, for He is spirit and we are flesh. Rather, this image involves personality or qualities that He himself has, including love, justice and wisdom. Though we are imperfect and far removed from perfect Adam, most humans reflect to some extent these godly qualities, even as humans earth wide manifest a degree of conscience or moral sense. This being so, our own sense of justice and righteousness should be reason for us to have confidence in God's having and manifesting these qualities, but in a way far superior to us humans. Thus many persons who were repelled by the thought that God would torment people forever in hellfire were relieved to learn that their sense of justice is borne out by God's Word. W 6/1 25, 26

Wednesday, January 26

Have the same love, . . . doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you.—Phil. 2:2, 3.

When a person receives authority, he may especially be inclined to think that he is a better, more deserving person than others. But is he? He may have certain abilities that qualify him as a Christian elder and to handle an assembly operation, but these abilities do not make him a superior person. Jehovah God does not consider the elder,

or any other human with special abilities, to be superior to his brothers. How vital it is, therefore, that the person should be heeding God's counsel as given to us by the apostle Paul! This humble frame of mind will safeguard a Christian from the terrible crash that pride can bring. (Prov. 16:18; 18:12) Also, this humble attitude of the Christian elder will protect the flock. The "sheep" can easily be stumbled and turned away from the Christian congregation if the elders arrogate to themselves special privileges. W 6/15 25, 26a

Thursday, January 27

The prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him.

—Jas. 5:15.

Is there any wrongdoing in the past that causes you grief, shame and doubts about Jehovah's having forgiven you? An elder can help you to examine your changed course and attitude to see if there is any real reason not to believe that Jehovah has forgiven you. Remember how Nathan, a prophet and no doubt an elder in Israel, was used by Jehovah in creating in King David a pure heart and a new spirit. (2 Sam. 12:1-13; Psalm 51) As in David's case, you can be confident that sincere prayers of repentance will be heard by Jehovah. Having repented and turned around, you can go forward with a clear conscience, appreciative of Jehovah's mercy. Or are you discouraged over a health problem? An elder cannot cure miraculously, but he can offer warm encouragement and perhaps practical suggestions to help you to endure and keep joyful. Talk to him about it. W 7/1 11, 12

Friday, January 28

Do you not judge those inside, while God judges those outside? "Remove the wicked man from among yourselves."

—1 Cor. 5:12, 13.

During the years following World War II the moral corruption of the world began to reach frightful proportions. The possibility existed that God's clean organization could become contaminated by such corruptive influences. But Jehovah was interested in his people, just as in times past, so through his channel of communication he lovingly brought forward information to counteract the filth that could tarnish or cause his people to become unholy. Particularly from 1946, personal moral cleanness became a matter of greater concern to Jehovah's people. (2 Cor. 7:1) Starting in 1952, the more formal Scriptural arrangement of disfellowshipping wrongdoers was instituted. Those who committed gross sins such as adultery and fornication were expelled from the congregation. God's organization would not tolerate persons who refused to keep unspotted, clean and pure in the sight of Jehovah God. W 2/15 13a

Saturday, January 29

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.

Jesus' words do not indicate that, as the "great tribulation" draws close, the world situation will get to be such that everybody, everywhere, will be in a state of near starvation. Otherwise, how could there be any danger of Jesus' disciples becoming weighed down as Jesus warned? Remember, too, that Jesus used as examples

the conditions in Noah's day before the flood and in Lot's day before the destruction of Sodom and Gomorrah. He showed that at that time there was an appearance of normalcy in the way people were living. They were eating, drinking, marrying, giving in marriage, buying, selling, planting and building, right up to the day when destruction suddenly broke upon them. Paul shows that men of this world will be proclaiming, "Peace and security!" just before sudden destruction comes upon them.—1 Thess. 5:3. W 7/15 18, 19a

Sunday, January 30

Because we have so great a cloud of witnesses surrounding us, let us . . . run with endurance the race that is set before us.—Heb. 12:1.

Faithful men of old, such as Abel, Enoch, Noah, Abraham and Moses, testify to their having "seen" God. Of these the above is said. In manifesting faith, they gave witness concerning God and his purposes. They actually "saw" God, not with literal eyes, but with their eyes of faith. When we have not seen something in actuality with our literal eyes, but have discerned it through the experiences or accomplishments of others, we are exercising this quality of faith. We may make the statement that we recognize or "see" a new order, near at hand. Not that we have been given a literal vision, though we truly enjoy a foretaste of it in our present spiritual paradise; but this really means that we have seen it with our eyes of faith. Faith is built on concrete evidence. (Rom. 1:20) The reliability of God's word and the accurate fulfillment of his prophecies instill confident faith in our hearts. W 2/1 15, 16

Monday, January 31

I shall certainly defend this city to save it for my own sake and for the sake of David my servant.—Isa. 37:35.

Aha! The Assyrian ax failed to enhance itself successfully over the One chopping with it! Like that it will be during the coming great tribulation when the modern counterpart of Sennacherib and his army tries to enhance itself over the same God by threatening to wipe out His witnesses from the earth. What will follow is depicted at Revelation 19:11-21. Take courage, then, all zealous witnesses of Jehovah!

Tuesday, February 1

Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me.—Prov. 27:11.

It is one thing to read and hear about others remaining faithful under strenuous tests of loyalty to Jehovah God, but what will we do when the issue meets us head on, and when it is our own life and integrity that hang in the balance? To meet such opposition personally and remain firm, it is all important for us to know for ourselves why Jehovah permits the attack. We must remember that we are undergoing a test of loyalty, and that those not serving because of love of God will be sifted out. Additionally, our maintaining integrity proves the Devil to be a liar and upholds the rightfulness of Jehovah's sovereignty. If we lose sight of this reason for our suffering, we could easily succumb to self-pity, which would lead to compromise and a breach in our defenses. It is of great benefit for us to review the part we personally play in the issue involving God's sovereignty. W 8/1 12

Never will the true religion, the Scriptural form of worship that we practice, be swept off the face of the earth. With this worship of the one living and true God, Jehovah, whose active witnesses we now are, we shall be safeguarded through the violent end of the entire wicked system of things and shall be introduced into Jehovah's indestructible new system of things. There his pure worship will flourish forever under the Greater Hezekiah, the King Jesus Christ. (See also *The Watchtower*, April 1, 1945, pages 108, 109.) W 1/15 31, 34a

Wednesday, February 2

Then the people of Judah and of Israel shall be reunited and shall choose for themselves a single head.—Hos. 1:11, New English Bible.

The "single head" is Jesus Christ, the now reigning King. By means of him as the Greater Cyrus, the repentant remnant was released from the power of Babylon the Great in 1919. This remnant was used to restore Jehovah's pure worship on earth, and Jehovah has made them "sons of the living God." According to his mercy they expect to be saved at the approaching Armageddon, yes, to live through it to see his New Order start off. A great crowd of fellow worshipers, like the ancient Rechabites, also expect to share in God's mercy and to survive with the remnant. Do we ourselves today hope in Jehovah's mercy? If so, then we must recognize Christendom to be the spiritual fornicatrix that she is. Also, obediently, we must back up Jehovah the Heavenly Husband as he carries on his legal case against Christendom, who claims to be his wife. W 3/1 25, 26, 28a

Thursday, February 3

They will wage war upon the Lamb, but the Lamb will defeat them, for he is Lord of lords and King of kings, and his victory will be shared by his followers, called and chosen and faithful.—Rev. 17:14, New English Bible.

The symbolic ax was never a part of Jehovah's organization, and his temporary use of it does not make it a part of his theocratic organization. For that powerful reason Jehovah's Christian witnesses will never cooperate with the herds of the modern-day Assyrian in destructive work against the world empire of false religion during the coming great tribulation. Absolutely refusing to unite themselves with the modern-day Assyrian ax in enhancing itself over the One chopping with that ax, the Christian witnesses of Jehovah will cause the Assyrian ax of today to take drastic action against them. Such international action against these announcers of Jehovah's kingdom by Christ would be the way in which the United Nations "wild beast" fights against the "Lamb," the Lord of lords and King of kings. W 1/15 23, 25a

Friday, February 4

All authority has been given me in heaven and on the earth.—Matt. 28:18.

Since Jesus has universal authority, we recognize him as our Teacher. Therefore, whatever we may be able to teach as good news is from Christ through the "faithful and discreet slave," and not out of some person's private ability or originality. (Matt. 24:45-47) This further shows that 'one is our Leader,' and that the congregation and its direction are not dependent upon any man, no matter how capable he may be. Therefore,

much depends on how Christians view themselves. In other words, do they, perhaps, because of years in the truth, with past prominence or present position, feel their voice or expression should prevail? Or, on the other hand, do they genuinely rejoice when others show ability to explain or apply the Scriptures and show initiative in planning and getting things accomplished? This is a true measure as to whether they have love for the brotherhood and recognize Christ as the authoritative one, set on high by Jehovah God. W 2/1 9a

Saturday, February 5

By means of your seed all nations of the earth will certainly bless themselves.—Gen. 22:18.

The principal one of Abraham's seed, namely, the Messiah, had not come by the time of Samaria's destruction in 740 B.C.E. nor by the time of Jerusalem's destruction in 607 B.C.E. And yet the Messianic Descendant of Abraham had to come through his natural, fleshly line. True, Jehovah did let the enemies overturn the kingdoms of Israel and Judah, but, still, he had to preserve the natural seed of Abraham. Why? Because out of that line the Messiah for blessing all nations had to come. To that end Jehovah mercifully preserved a remnant of repentant Israelites clear through the seventy-year exile that followed the overturning of the kingdom of Judah at Jerusalem. He loyally held to his marriage covenant with the faithful remnant. Then he raised up the one who prefigured the Messiah, namely, Cyrus the conqueror of Babylon. Through this liberator Jehovah restored the remnant of the seed of Abraham to the land of Judah. W 3/15 22

Sunday, February 6

In all the nations the good news has to be preached first.
—Mark 13:10.

Despite our strenuous efforts, it seems that there are yet hundreds of millions of persons who have not received a personal witness. Even in lands where we are active, there are some persons who have not been reached. And there are millions more who live where there are few if any Witnesses. Can the vital Kingdom message reach all these people in time? If so, how? Should we 'just leave it to God,' or are we involved in some way? What will God's judgment be? If the preaching work were of men, there might be reason for concern. The job would appear to be far too big in view of the political barriers, as well as the fact that the population explosion results in millions more persons each year who have not heard our message. But, happily, the One to determine to what extent the witness is to be given to the nations is not any man or group of men; it is Jehovah God! What he will do will be in full harmony with what he is—a wise, just and loving God. W 6/1 6, 7a

Monday, February 7

Be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work . . . so as to endure fully and be long-suffering with joy.—Col. 1:9-11.

Do not make the mistake of thinking that study is just a matter of taking in head knowledge of the technical framework of the truth. Accurate knowledge is indeed essential, but not so that you

can recite from memory a lot of facts and figures. Rather, it is that Paul's prayer regarding the Colossian Christians may be fulfilled in you. The same as in marriage, this means a growing understanding and attachment, forging a bond that can never be broken. There was a time when the Hebrew Christians became dull in their hearing. They lacked personal study and application and had need of a milk diet like babes. So Paul wrote them as we read at Hebrews 5:11-14. It is not head knowledge alone, but the very spirit of the truth, that saves. W 8/15 11b

Tuesday, February 8

God is love, and he that remains in love remains in union with God and God remains in union with him.—1 John 4:16.

We must take seriously what God's organization reveals as His will for us. As new information comes out we must take it to heart and sincerely endeavor to apply it in our lives. We are in Jehovah's clean organization to bring honor and praise to Him. If we fail to do this, then we are missing the purpose for becoming clean and holy. Really, could we then expect the blessings and support of Jehovah? Jehovah's way of ruling is by love. He wants us to do things because they are right. Sometime in the future a test may be imposed upon us to comply with certain information that Jehovah God brings to our attention. It may hit something that we love very dearly. What will we do? Will we hesitate in applying counsel, perhaps pondering in our mind as to what we want to do about it? Would not a failure to respond to direction from Jehovah God through his visible organization mean rejecting his rulership? W 2/15 19, 20a

Wednesday, February 9

You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth.—John 8:44.

Why was there so much opposition to the early disciples of Jesus? Why did the leaders of the people go to such lengths that they induced men to give false testimony leading to Stephen's death? Jesus had told some of his religious opposers some blunt words even as noted above. So it was not that they did not know the truth about Jesus' teaching or the accuracy of Stephen's witness. They surely knew of Peter's testimony about the outpouring of God's spirit at Pentecost and had either witnessed or heard of the gift of tongues that marked these Christians as the people of God. There had been "about three thousand souls" baptized at that time, and later even "a great crowd of priests" accepted the message. Yet religious opposition to those following "The Way" burned like a fire. It should not surprise us that we meet similar opposition from like-minded ones today. W 5/1 6

Thursday, February 10

By making the truth manifest [we are] recommending ourselves to every human conscience in the sight of God.
—2 Cor. 4:2.

From Paul's words at Acts 26:16-18, we can see that Paul evidently realized that, under the direction of the risen Lord Jesus, he was to bear witness to the light by "making the truth manifest" to others, that is, not truth in general, but the truth as contained in God's Word, the Bible. (John 17:17) Those who responded would get their mental eyes opened and would see the

steps they must take, not only to come into the light, but to gain life. And this life, similar to light, is something more, much more than the present physical and temporary life belonging to our fleshly bodies. (See Ephesians 1:17, 18; 2:1.) Hence, we can say that life and light go hand in hand, figuratively and spiritually speaking, as well as literally. Witnessing and testifying to the light, the truth, meant life not only for Paul, but also for us, first as recipients of the light, then as light bearers to others. W 5/15 10, 11

Friday, February 11

Keep awake, then, all the time making supplication that you may succeed . . . in standing before the Son of man.—Luke 21:36.

The chronology in the Bible is not without good purpose. That chronology indicates that we are at the close of six thousand years of human history. While not revealing when God's judgment upon this wicked system will begin, this chronological fact does add one more reason for our being confident that the remaining time is very short. It gives added support to these reasons as a basis for strong confidence in God's Word, that it is alive and powerful and will lead us on into a righteous new order. So, then, for the love of God, for the love of his Son, for the love of truth and righteousness, yes, for the love of life itself—let us keep awake, showing ourselves spiritually alive and active, today and every day, and we will succeed in escaping all these things that are destined to occur. God has given us his solemn word and "none that rests his faith on him will be disappointed."—Rom. 10:11. W 7/15 24, 25a

Saturday, February 12

At the instant that . . . the feet of the priests carrying the Ark were dipped in the edge of the waters . . . then the waters descending from above began to stand still.

—Josh. 3:15, 16.

A good example of how God expects our faith to work is found in connection with the Israelites' moving into the Promised Land. The Jordan is a flooding torrent and yet Jehovah's direction is that they march right into the water with the priests taking the lead. What a marvelous demonstration of faith, and a good lesson for us as we face the uncertainties of the future! If God spelled out all the details of what he is going to do and how he is going to do it, what need would there be for faith? Faith means heading in the direction God leads regardless of how impossible the course may seem from a human standpoint. God wants to see if we have enough faith to 'get our feet wet.' Then, if we act in faith, we will observe how he can and will bring us through. No wonder his Word speaks of the "tested quality of your faith."—Jas. 1:3. W 8/1 10, 12a

Sunday, February 13

Maintain your conduct fine among the nations.

—1 Pet. 2:12.

Friends of Jehovah are admonished to be upbuilding in their speech. (Eph. 4:29) Can we say that the friends of the world heed these words? Are they upbuilding in their speech? Do they impart what is "favorable to the hearers"? James, at James 3:2-12, has much to say about the tongue. Would it be wise to associate with worldlings, and perhaps acquire the kind of tongue described by James? Also, what about our conduct? Is

it patterned after the world or is it "fine among the nations," as Peter recommends? What about our dress? Do we try to keep up with the latest fads? Could we do this and dress "with modesty and soundness of mind," as Paul encourages us to do? (1 Tim. 2:9) Consequently, in the areas just considered, it is apparent that we cannot enjoy association with the world by our thinking and actions and expect to remain friends of God. To remain God's friends we must also share in preaching the Kingdom good news and attend meetings. W 2/15 10-12

Monday, February 14

Ponder over these things; be absorbed in them, that your advancement may be manifest to all.—1 Tim. 4:15.

Elders can encourage one and all to continued diligence in preaching the good news and to making progress, both in view of the great urgency of the times and with the goal of making disciples. As elders and all others work hard in the field service, we can be confident of angelic direction and of Jehovah's blessing in gathering in "those who belong to him." (2 Tim. 2:19) Are you desirous of expanding your privileges to become a full-time pioneer proclaimer of the good news or an auxiliary pioneer? Here, again, an elder can help you with practical suggestions. From experience, he is usually familiar with the adjustments that must be made and with the kind of schedule that must be worked out. The elders can help to make arrangements for you to work with other full-time publishers of the Kingdom. Your service with these can build you up, and all of you can rejoice as you have good success, your progress being manifest to all. W 7/1 18, 19

Tuesday, February 15

Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful.—Ps. 37:37.

The psalmist David appreciated the value of taking special interest in those who try to be like God. There are many such persons, all of them busy in the service of God. What a joy it has been over the years to hear about those who have been walking in the footsteps of Christ Jesus, devoting themselves to preaching the good news, and trying to be like Christ Jesus, who was like his Father. Their preaching and their stick-to-itiveness in taking the right course bring many persons to God. To be like God, love for other people must be prominent in our lives. There are many ways in which we can show love of neighbor. Yes, trying to be like God and to "live in love as Christ loved" us certainly is pleasing to God. (Eph. 5:1, 2, NE) A study of his Word, sincere belief in it and a humbling of ourselves before God can make big changes in our lives. Association and brotherly love can also have a tremendous effect on our lives. W 1/1 1, 5, 8, 9a

Wednesday, February 16

Shall the axe set itself up against the hewer, or the saw claim mastery over the sawyer, as if a stick were to brandish him who wields it?

—Isa. 10:15, New English Bible.

For solid reasons Jehovah God, in his prophecy against "the Assyrian," exposed the God-defying purpose of the king of Assyria by asking the above. In other words, is the symbolic ax, the Assyrian World Power, now going to use as its implement Jehovah God, who is not a carved wooden image for use in idol-

atry? The answer is No! And yet the Assyrian king was presuming to do so by threatening to make a ruinous assault upon Jerusalem and its temple. At Isaiah 10:16-19 Jehovah God gave his people the assurance that the Assyrian World Power would not successfully enhance itself over Jehovah, the One chopping with the symbolic ax. Jehovah of armies was "Israel's Light" and "his Holy One." He burned down Sennacherib's ground troops like numerous weeds and thornbushes.—Isa. 36:1-37:38. W 1/15 15-17a

Thursday, February 17

You have purified your souls by your obedience to the truth.—1 Pet. 1:22.

Since holiness is a quality of God, and we are imperfect, how is it acquired? To acquire holiness we must show child-like obedience to the truth, which is found in God's Word. (1 Pet. 1:14) Jesus recognized the part that truth plays in gaining a holy standing with God, for he stated: "Sanctify them by means of the truth; your word is truth." (John 17:17) Therefore, a person is made fresh, clean, untarnished and is set apart to God by obeying the truth and letting the truth go to work in his life. To obey the truth means to obey Jehovah God. To disobey the truth means to sin against Jehovah personally. (Ps. 51:4; Luke 15:18) Since sin is defined as a moral failure, a missing of the mark of perfection, it would make a Christian unholy, tarnished, unclean in a spiritual or moral sense. Therefore, in appreciation for all that Jehovah has done, we must fight to keep loyal and obedient to the truth rather than disobey and sin against the truth. W 2/15 4, 5a

Friday, February 18

To the house of Judah I shall show mercy, and I will save them by Jehovah their God; but I shall not save them by a bow or by a sword or by war.—Hos. 1:7.

It will be good for us to note the cogent reason for which Jehovah chose to show mercy to the two-tribe kingdom of Judah. It was because Judah still "roamed" with Jehovah as the Most Holy One, its God. (Hos. 11:12) So, for the sake of his name, Jehovah was obliged to save the house of Judah. Jehovah purposed to save the house of Judah at the same time that he took the ten-tribe kingdom away and caused its royal house to cease. In order to do so, Jehovah had to have a confrontation with the Assyrian Empire. By highly militarizing itself, Assyria had become the dominant world power of the day. Under those circumstances, in order for Jehovah to save the house of Judah without a battle bow, sword, war, chariot horses and horsemen, he would be required to perform some extraordinary act. This he did when he slew 185,000 of Assyria's army in one night. —2 Ki. 19:35-37. W 3/1 7, 8, 11a

Saturday, February 19

The word of Jehovah became for me a cause for reproach and for jeering all day long. —Jer. 20:8.

Ridicule has been endured in times past by many faithful servants of Jehovah. Remember how Job was mocked and made a laughingstock? Jeremiah in particular was ridiculed and made an object of laughter and derision. But he did not quit. And why not? Because he appreciated Jehovah's greatness and goodness and realized that Jehovah God had been ever with him, even delivering him from

death at the hands of those seeking his life. May we not, then, expect similar blessings in keeping steadfast, as did Jeremiah? As Jehovah's modern-day witnesses, are we not hated by the world just as he was during his life? Truly, we can take comfort in that we have survived persecution and reproaches as a people. We can fully appreciate that Jehovah God has sustained his people through these trials. Hence, how foolish and faithless it would be for us to deny Jehovah's sovereignty or even to slow down in advancing the interests of the truth! W 2/1 26, 27

Sunday, February 20

Prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. —Matt. 5:45.

Jehovah is perfect and everlasting, exercising qualities of principled love, wisdom, power and justice in all his dealings. Thus his faithful worshipers are elevated—never degraded. Even when they were surrounded by the degrading influence of other gods worshiped by all their contemporaries, true worshipers did not succumb. Why not? Because worship in Israel had a different beginning. It was not contrived by men. It was a divinely revealed religion. It was the truth! Yes, true worshipers know the truth about their God Jehovah and live by his unchanging standards. They know Him because they have learned the truth about him from their study of his Word, the Bible. This elevating influence makes them work to imitate their perfect Maker. In their limited way, they learn to conform to his qualities. W 4/1 23, 25

Monday, February 21

Sarah began to laugh inside herself, saying: "After I am worn out, shall I really have pleasure, my lord being old besides?"—Gen. 18:12.

For a wife during ancient times to call her marriage mate "My husband" instead of "My owner," it certainly required a change of attitude, a deepening of appreciation on her part. In Hebrew she would call him "Ishi" instead of "Ba'ali." (Hos. 2:18, Leeser) In early times Sarah showed deep respect for the patriarch Abraham by calling him "My lord," or, in Hebrew, *A-do-ni*. She was his legal wife, and she honored Abraham as her husband. For Sarah's devoted cooperation with her God-fearing husband, Jehovah rewarded her miraculously with her one and only son when she was ninety years old. Respect like that of Sarah toward Abraham was what the reconciled remnant of Israelites showed toward Jehovah after he released them from Babylon in 537 B.C.E. The remnant felt again like a real organizational wife to Jehovah. His mercy moved the remnant to call him *Ishi*, "My husband." W 3/15 2a

Tuesday, February 22

All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying. —Rev. 19:10.

No credit should go to us humans as though the substance of the witness to Jesus originated with us. It is God who saw our dire need and helplessness and who lovingly provided his heavenly Son to become the man Jesus Christ in behalf of us all. Furthermore, God by his active force inspired all the Bible prophe-

cies concerning Jesus that, by them, we might be directed to "the Lamb of God," to this High Priest of God, to this Messianic King who will finally give mankind a perfect, righteous government. Who, then, is Jesus Christ, so that we all need him? He is the one the Creator of all things provides and uses to restore us to the happy, blessed family of our heavenly Father. Within that universal family circle we shall enjoy life in bliss forever, abounding in his love and care and lovingly worshiping and serving him to all ages. W 4/15 25, 26a

Wednesday, February 23

He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life.—John 12:25.

Having proved his loyalty to death, Jesus was raised to spirit life in the heavens where he is in a position to bring Satan to nothing as the one who has used both the threat and the execution of violent death in his efforts to control mankind and to break the faith of the righteous ones. (Heb. 2:14) Jesus counseled his disciples Andrew and Philip as above. Thus to love our life with undue desire to preserve it at all cost may mean loss of our prospects for everlasting life. But our not being unduly concerned with threats to force us to compromise our faith can mean safeguarding our prospects for eternal blessings in Jehovah's new system. We do well to remember that since Christ "himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test." (Heb. 2:18) Jehovah has also promised to give us the strength to bear up through trials. W 5/1 8, 9a

Thursday, February 24

Whether you are eating or drinking or doing anything else, do all things for God's glory. Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things.—1 Cor. 10:31-33.

Yes, it is important to consider how we may influence others. Especially when it comes to questions of conscience we must be careful not to become causes for stumbling. (Rom. 14:13-15) Jesus, too, spoke very strongly about this. He urged that if there was anything about our own selves that we were allowing to stumble us, we should get rid of it. (Matt. 18:6-10, 14) If the "eyes of your heart" are indeed enlightened to see how precious each "one of these little ones" is in Jehovah's eyes, you will appreciate the forceful way John expresses himself at 1 John 2:10, 11. It was John's undivided love and loyalty that caused him to write thus. These are good qualities of the heart that govern our attitude and course of action, forming part of our new personality. W 5/15 13, 14a

Friday, February 25

The creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope that the creation itself also will . . . have the glorious freedom of the children of God.—Rom. 8:20, 21.

The Bible record assures us that the course God follows will always be in the lasting best interest of humans. Yes, God's allowing humans to be born, even though they would experience pain and problems in life, was by no means unrighteous or unjust. For in due course God also set before

them the opportunity to have perfect life in paradise forever. We today are particularly favored, for we stand at the threshold of God's new order in which obedient mankind will be set free. The fulfillment of Bible prophecy proves that since 1914 we have been in the generation that will see God wipe out wickedness on earth and establish a paradise earth wide. So we are busily proclaiming the good news of the kingdom, which will bring to humans loyal to Jehovah "the glorious freedom of the children of God." W 6/1 3-5a

Saturday, February 26

Judas and Silas . . . encouraged the brothers with many a discourse and strengthened them.—Acts 15:32.

Peter was successful in strengthening his brothers, for his fine example of fearlessness in preaching in the face of opposition encouraged them. (Acts 2:14-5:42) How strengthening, too, were his upbuilding letters, the first of which was written "to give encouragement"! (1 Pet. 5:12) Other first-century elders also strengthened their brothers by giving encouragement, the Bible telling that Paul and Barnabas strengthened "the souls of the disciples, encouraging them to remain in the faith." (Acts 14:22) And so did Judas and Silas. The Greek word translated "strengthened" and "strengthening" here in Acts carries the thought of confirming or giving support to. You elders will want to imitate this fine example. By your zealous example in field service, by your fearlessness in the face of opposition, by the encouragement you give and by your stirring discourses, you will fortify your brothers, making them firm in the faith. W 6/15 24, 25

Sunday, February 27

Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld.—Heb. 11:1.

The way God provides in time of need is something that many have yet to experience. Regarding this secret Paul's life gives us insight. Read, for example, Second Corinthians 4:8-11. Surely Paul was one who often had good cause to wonder how he was going to make it through the next day. But through his Christian experience he learned lessons from which we also can benefit. One who quits when the going gets rough or when the way out is not clear may never see for himself just how God strengthens and provides in time of need and makes the way out of a seemingly hopeless situation. The human reaction is to hold back unless we can see just what is going to happen. Here is where faith comes in. It is belief so strong and powerful that in the mind of the one having faith the thing undetected by human senses is a reality. He has a sure guarantee, and that guarantee is his faith, even as Paul shows. W 8/1 8, 9a

Tuesday, March 1

Have you set your heart upon my servant Job, that there is no one like him in the earth, a man blameless and upright, fearing God and turning aside from bad?—Job 1:8.

It is very easy to say, "I am imperfect, and I cannot do as Jesus did." But remember, please, there was an imperfect man on earth who walked in integrity and proved to be pleasing to God. That was long before the time Jesus lived on earth. That man was Job who lived in the land of Uz. He had seven sons and

Monday, February 28

I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, . . . in the way that befits women professing to reverence God, namely, through good works.—1 Tim. 2:9, 10.

At times elders may have to call attention to clothing styles or grooming that bring an atmosphere of worldliness into the congregation or that may give a wrong impression to those on the outside. (Rom. 12:2) It may be as difficult for them to give this counsel as it is for some who have an independent spirit to accept it. But what will make for harmony, unity and peace in the congregation? Why, our humbly following the advice of the "older men," who have our spiritual welfare at heart. And remember, "the result of humility and the fear of Jehovah is riches and glory and life." (Prov. 22:4) All of the flock of Jehovah God—young and old, brothers and sisters—will appreciate kindly shepherding. A willing response to counsel and encouragement from the elders may result in fine spiritual benefits. W 7/1 26, 28

three daughters and was very prosperous. Jehovah permitted Satan to do just about everything that he could to break the integrity and blamelessness of Job, but Job did not succumb even to the harsh and cruel treatment of Satan. Having his children killed, losing all his wealth, and, later, having so-called wise men visit him and tell him how wrong he was did not deter him from his faithful course. He kept on faithful and blameless before God, even in the midst of his opposers. W 1/1 10, 11

Wednesday, March 2

Look! The nations are as a drop from a bucket; and as the film of dust on the scales they have been accounted.
—Isa. 40:15.

It is nothing unknown in human history for an entire nation to be used as a tool by some person in authority who is looked up to as being superior to the ruler of the nation used as a tool. In ancient times, a mighty, highly militarized nation was employed as a tool or an instrument by a still greater power. That ancient nation was Assyria, at the time that it was the world power of the day, the second of Bible history. What, though, was the greater power that was able to use the Assyrian World Power as a mere tool or hand instrument? The identity of that greater power was made known to men sometime before the Assyrians under King Sennacherib invaded the land of the Kingdom of Judah in the year 732 B.C.E. That Power was "Israel's Light . . . and his Holy One," Jehovah God. (Isa. 10:15-19) Is this Holy One capable of using an entire nation as a mere tool? Isaiah answers in the above words. W 1/15 1, 3, 5

Thursday, March 3

His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship.—Rom. 1:20.

No one living now or who has lived on earth in the past has ever seen God with his literal eyes. Jehovah is too glorious for frail humans to endure the sight of him. However, his invisibility should not cause us to cast doubt on his existence, nor does it make it impossible for us to "see" him as a Person with

the eyes of faith. His qualities also can be discerned. Certain facets of his personality are discernible by his creative works even as mentioned by Paul. His invisibility casts no doubt on his existence, nor does it make it impossible for us to respect him as a Person, or to appreciate his qualities, ways and dealings with others, and especially with his own people. His unchangeableness in qualities and standards is also in evidence. (Mal. 3:6) Jehovah's invisibility should not weaken our faith in his personal qualities nor in his comportment. W 2/1 1

Friday, March 4

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.

What does it mean to be a friend of the world? It simply means to be like the world, to think like the world, to share its desires, to harbor its ambitions, to display its prejudices and hatreds. A person who is a friend of the world assumes the dominant attitude that permeates its society. Paul spoke of it as "the spirit that now operates in the sons of disobedience." (Eph. 2:2) That spirit can lead one into engaging in the works of the flesh. (Gal. 5:19-21) "Those who practice such things will not inherit God's kingdom." It is clear, then, that by engaging in such practices, which God hates, we would be alienating ourselves from him. Therefore, we must take an opposite course by reflecting God's spirit and attitude, cultivating the fruitage of the spirit. By displaying such fruitage we will be pleasing God and not the world. W 2/15 4, 5

Saturday, March 5

The substance of your word is truth.—Ps. 119:160.

God has outlined his standards of truth in conduct and worship in written form in the Bible. What it says appeals to the kind of persons who desire to worship with truth. The Bible alone presents the worship of God *Jehovah* as the truth. Therefore, those who claim to use the Bible, but who fail to promote the worship of Jehovah, have missed its purpose—and the truth. Though many have missed the truth in this way, it remains significant that the book that promotes the worship of Jehovah far exceeds all other religious writings in availability to the people. It is found in greater quantity, in more languages and in more countries than any other publication in history—by far! Only Jehovah could do this! He is the One that takes the initiative in looking for the kind of worshipers who appreciate the truth. This is even more evident when we consider that the Kingdom is now being "preached in all the inhabited earth for a witness" in an unparalleled way.—Matt. 24:14. W 4/1 7-9

Sunday, March 6

Salvation we owe to our God, who is seated on the throne, and to the Lamb.—Rev. 7:10.

These words show that the invitation given at Isaiah 45:22-24 to look to Jehovah for salvation is getting a worldwide response. Why, though, does this great crowd confess to owing their salvation, not only to God, but also "to the Lamb"? Can we find out the identity of this one who is figuratively called "the Lamb"? Yes! Certainly we need to identify him. In the first place, the designation "the Lamb" is not used as a

term of endearment. Rather, the designation calls attention to sacrifice, to a most necessary sacrifice in behalf of us all. At Revelation 5:5 he is also called "The Lion that is of the tribe of Judah." Who, now, is the Lamb whom the Bible identifies as the "Lion that is of the tribe of Judah" and as the life-giving "root" to the first Judean king of Jerusalem, namely, David? It is Jesus Christ, the fleshly descendant of Abraham and of David. He is the one to whom the "obedience of the peoples will belong." W 4/15 6-9

Monday, March 7

For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.—Gal. 5:1.

The matter of whether Gentile believers needed to be circumcised to be saved was submitted to the governing body in Jerusalem. What was its decision? Not to trouble those of the nations who were turning to Jehovah God except with the necessary things, that they abstain from things polluted by idols and from fornication and from blood. Paul stood firm for the truth. In Antioch, when even Peter put on a pretense by not eating with or associating with his Gentile brothers in order not to offend some visiting Jewish Christians, Paul "resisted him face to face, because he stood condemned." (Gal. 2:11) This helped the Galatians to understand that Christians are declared righteous by faith in Christ and not by works of the Mosaic law. Though some were slow to grasp this, Paul did not become discouraged by their display of human reasoning; he set a fine example for Christian teachers today. W 5/1 14, 15

Tuesday, March 8

I saw at midday on the road . . . a light beyond the brilliance of the sun flash from heaven about me and about those journeying with me.
—Acts 26:13.

Many, including those who claim to be Christians, believe that certain parts of the Bible, recorded as factual, can be relegated to the realms of myth and legend. But even those taking such a view do not deny that such a man as Paul, formerly known as Saul of Tarsus, actually lived and wrote many letters that form part of the Christian Greek Scriptures. There is likewise no reason to doubt the details concerning Saul's conversion as recorded by that reliable historian Luke, at Acts 9:1-30. The entire record bears the stamp of truth, including the words spoken to Saul by Jesus on that occasion. It was entirely contrary to anything that Saul could possibly have just imagined, in view of his set purpose in going to Damascus at that time. He told Agrippa of the intense hatred he had then for the Christians, even as recorded at Acts 26:8-11. W 5/15 5

Wednesday, March 9

It is unthinkable of you. Is the Judge of all the earth not going to do what is right?
—Gen. 18:25.

Did Abraham fear that God would act unjustly? Not at all. In view of what Abraham knew about the personality of Jehovah, he simply could not imagine that the Creator would destroy the wicked and the righteous. To Abraham, that was "unthinkable"; it was inconceivable. For one thing, Abraham knew what Jehovah had done in his own case. Abraham also knew that God did not sweep away righteous Noah and his family,

wiping them out with the wicked. So when Abraham was faced with the seemingly undetermined situation, as to whether God would treat both the righteous and the wicked in Sodom in the same way, he had much by which to guide his thinking. Was he correct in concluding that it was "unthinkable" for the righteous Judge to treat both classes of people the same? He certainly was! Sodom and the surrounding cities were destroyed. But Jehovah saw to it that righteous Lot had opportunity to escape with his family. W 6/1 10-14

Thursday, March 10

Let him that thinks he is standing beware that he does not fall.—1 Cor. 10:12.

The apostle Peter had been so sure of his spiritual strength, yet he stumbled, failing to maintain a faithful course. (Matt. 26:69-75) How his experience underscores the importance of heeding Paul's words above! Yes, a lesson that we should all learn from this is that none of us should ever become overconfident regarding our spiritual strength, as if there were no possibility that we could fall. We can fall. Peter learned this, as can be seen from his admonition at 1 Peter 5:8. Another lesson we should learn from what occurred on Passover night is that we all need strengthening aid; Jesus endeavored to provide that needed aid by urging his disciples to pray. They especially needed the help that God can provide. As Paul said, God "can make you firm," that is, he can strengthen or firmly set us to withstand any pressures. (Rom. 16:25) Even Jesus needed this strengthening, for we read that an angel was sent to him for that very purpose.—Luke 22:43. W 6/15 14-16

Friday, March 11

He gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the readjustment of the holy ones.
—Eph. 4:11, 12.

Our appreciation of the Christian congregation should continue to deepen. Paul described this congregation as a "pillar and support of the truth." He also spoke of "pillars" in reference to certain overseers of the congregation who were appointed by holy spirit "to shepherd the congregation of God." Likewise, in the Christian congregation today, overseers are appointed theocratically for building it up in love. (1 Tim. 3:15; Gal. 2:9; Acts 20:28) Though we may not have the apostles and prophets who served by special assignment in the early congregation, yet evangelizers, shepherds and teachers are still appointed by holy spirit to take the lead in God's service. What a fine example these have in Jehovah himself! (1 Pet. 2:25) How kindly and understandingly he cares for the sheep! He sees to it that all are taught through his wife-like organization. —Isa. 54:13. W 7/1 1, 3

Saturday, March 12

You are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts.—2 Pet. 1:19.

The Scriptures as well as secular history are full of instances in which God's word was carried out. And have not belief in and application of this word in our lives, this resting of our hope in God's provisions and our faith in his promises, had good effect in our lives, making us happy? That some professing Christians could lose faith was accurately foretold by Jesus,

Paul and Peter. We see this apostasy clearly in the religious systems of Christendom. Peter also pointed out to the Christians of his day that he and his fellow workers were not following artfully contrived stories, but were following eyewitness accounts, and that even then they, the first-century Christians, had more than the prophecies. They thus had "the prophetic word made more sure." How much more evidence we have today, nineteen centuries later! Truly we have solid basis for agreeing with Peter's words above! W 7/15 7-9a

Sunday, March 13

Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test . . . Prove yourself faithful.—Rev. 2:10.

Satan often uses the frontal attack. This method is characterized by threats, imprisonments, bannings, and acts of violence, the flames of which are often fanned by nationalism. Some have lost jobs, homes and even their lives because of taking an uncompromising stand while under such assault. By such scare tactics our enemy hopes to overwhelm us and frighten us into capitulating. He knows that it is natural for humans to do something to relieve themselves of anxiety and pain. Satan figures that, if he can cause you enough suffering, you will compromise to get relief, thus breaking your relationship with Jehovah God. In modern times, on all continents, Jehovah's Christian witnesses have had to endure these things. The threat of such things being applied keeps most persons in line, but true Christians have remained faithful. W 8/1 6

Monday, March 14

Jehovah is near to all those calling upon him . . . in truthness. . . . Their cry for help he will hear, and he will save them.—Ps. 145:18, 19.

The greatest helper we can possibly have is the Creator, Jehovah God. All living things on earth continue to benefit from the natural cycles vital for life that he put into operation ages ago. Rightly the inspired psalmist could say of Jehovah God: "You are opening your hand and satisfying the desire of every living thing." (Ps. 145:16) Only on rare occasions has Jehovah God used his power to withhold sunshine and rain from those who acted contrary to his will. (Ex. 10:21; Amos 4:7) As a general rule, even unappreciative persons have benefited from his bountiful provisions, even as Jesus noted in his Sermon on the Mount. (Matt. 5:45) If the Almighty shows such kindness even to ungrateful humans, how confident can we be that he will never forsake those who love him deeply! We can be sure he will never ignore the needs of his people nor fail to answer their cries for help. W 8/15 1-3

Tuesday, March 15

The father of a righteous one will without fail be joyful; the one becoming father to a wise one will also rejoice in him. Your father and your mother will rejoice, and she that gave birth to you will be joyful.—Prov. 23:24, 25.

As never before in history, the eyes of the world are upon young people. They are a center of attention. Many parents think highly of their children. As a group, Jehovah's Witnesses in particular are proud of their youths, and for good reasons. For the most part their children have proved

themselves outstanding examples for good, and this at a time when moral integrity is on a steep decline. Some of these children have been penalized for not supporting evolution, because of not cheating, and have been tested as to the kind of clothing they wear. In fact, there have been thousands of such cases of faith, of honesty and of integrity to principle and one can see why Witness parents of such young people have reason to be proud of them. To all such parents the above wise sayings of Solomon apply. W 9/1 1-3

Wednesday, March 16

Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld.—Heb. 11:1.

What is faith? The most complete definition of faith is the above. "Assured expectation" is translated from the Greek term meaning "substantiating." (*Kingdom Interlinear*) It means ground, basis, support, foundation, confidence, and also reality, substance, in contrast to that which is unreal. Jesus said to a Samaritan woman: "God is a Spirit, and those worshipping him must worship with spirit and truth." (John 4:24) The writer of the letter to the Hebrews also went on to say that faith is "the evident demonstration of realities though not beheld." Faith, then, causes a person to act as though the things unseen were real, just as if he saw them. The reason is that the things are positively real, and the one having genuine faith knows it, though these things are unseen at the time. What some call "faith" but which is not based on reality is not really faith, but credulity. Compare Hebrews 11:27. W 9/15 1-3

Thursday, March 17

Jehovah got very incensed against Israel, so that he removed them from his sight. He did not let any remain but the tribe of Judah.—2 Ki. 17:18.

At that time the ten-tribe Kingdom of Israel had become an apostate nation, a religious renegade! It had gone over to the worship of golden calves, yes, even of the pagan Baals. Samaria did not have Jehovah as its God. Instead, it had valueless gods and images. Little wonder, then, that "the Assyrian" crowned his three-year-long siege of Samaria with the capture of it in 740 B.C.E.! At this exploit "the Assyrian's" arrogance would be built up still more, and, likewise, his insolence toward the worship of Jehovah in Jerusalem. For the victory over Samaria and for plundering it and making it a trampling place like the clay of the streets, the Assyrian conqueror took the glory to himself. He prided himself on his seemingly irresistible war machine. How little did he realize that he was being used as a tool in the hand of the God from whom Israel had apostatized! W 1/15 18

Friday, March 18

Now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples.—Ex. 19:5.

By Israel's agreeing to the terms of this covenant, out there in the wilderness of Sinai, a marriage took place between Jehovah as Heavenly Husband and the nation of Israel as his earthly organizational wife. This sacred relationship was established over the shedding of the blood of animal sacrifices. From then

on, for as long as the Law covenant continued in force, the Israelites were bound to be faithful and true to Jehovah their God, just as a woman should be faithful and true to her husband. According to the Ten Commandments, they were bound to worship Jehovah as their God without the use of images. They had to consider themselves as his special property, belonging to no other owner. They had to keep themselves as a nation that is holy to Jehovah, separate from the worldly nations. By this course they would keep the marriage tie binding, inviolate. W 3/1 11

Saturday, March 19

Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.—Matt. 6:33.

Keep in mind that the goals of the world are different from those of a Christian. The world's goals are materialistic. It thinks nothing of sacrificing right principles to further selfish interests, even if close friends are hurt along the way. Its thinking is geared around the thought that everyone should be just a little more affluent. The world is anxious about its soul as to what it will eat, drink and wear. To avoid copying that same materialistic viewpoint we must believe that Jehovah will provide for his people. We must have faith that he can and will bless our efforts to get the necessities of life. Jesus, our Master, did not have a place to lay his head, yet his Father provided for him. (Luke 9:58) So Jesus encouraged his followers not to worry about getting the essentials of life. After relating a powerful lesson to prove his point, Jesus assured his followers as above. W 2/15 6

Sunday, March 20

Jesus answered: "You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice."

—John 18:37.

One of the most telling testimonies in behalf of the worship of Jehovah is that of Jesus Christ. The fact that he lived and that his teachings had a profound effect for good on his early disciples is undisputed. This historical reality has left its mark on most of today's calendars: Jesus' appearing on earth marks the turning point of history. He witnessed from heaven early events in the Bible's historical record, during his prehuman existence. He knew that they were no myth. Thus he used those events to illuminate his own teaching on many occasions, as, for example, on the matter of divorce and the coming end of the system of things. Jesus was the greatest advocate of the worship of Jehovah, making God's name and its meaning known, as a key part of his 'bearing witness to the truth.' W 4/1 14

Monday, March 21

I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ. For when I am weak, then I am powerful.

—2 Cor. 12:10.

In himself, Moses did not feel adequate to carry out his commission. He excused himself, saying that he was not a fluent speaker. (Ex. 4: 10) Nevertheless, with Jehovah's backing, he proved successful. We can be confident that Jehovah will strengthen us, too, in carrying out our commission regardless of per-

sonal limitations that we may have. Have not many already experienced this feeling, and perhaps on more than one occasion? When you started attending congregational meetings of Jehovah's Witnesses, did you say: "Why, I could never speak up like all the others"? Did you perhaps think: "I could never speak before an audience, large or small"? But actually, are you not doing all these things that you once thought impossible? This is because you have studied God's Word and know that his holy spirit is with you and that it gives you needed strength. W 2/1 18

Tuesday, March 22

I will engage you to me for time indefinite, and I will engage you to me in righteousness and in justice and in loving-kindness . . . And I will engage you to me in faithfulness.—Hos. 2:19, 20.

Jehovah has shown extraordinary mercies to the remnant of spiritual Israelites. He continues to exhibit loyal love and faithfulness to the repentant remnant. Three times Jehovah says to them: "I will engage you to me." This makes his statement very emphatic. This shows his love to be so intense as to lead him to display divine mercies in an outstanding way. His renewal of the marriage covenant relationship is not only merciful but also righteous and just. How so? It is because he renews the engagement on the basis of the propitiatory sacrifice offered by the Messiah Jesus, a sacrifice that meets all the requirements of justice. Also, when he does this it does not turn out in vain. All loyal ones will respond in faithfulness and exclusive devotion to such a merciful and loyal God, even to time indefinite, forever! W 3/15 13, 14a

Wednesday, March 23

All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted.—2 Tim. 3:12.

In Jesus' long-range prophecy spanning 1,900 years, he foretold intensified persecution for his faithful followers in these last days. (Luke 21:12-17) Jesus did not say these things to discourage them, but to forewarn them. He told them to "have no fear." (Matt. 10:31) So Christians from that time to this have not been surprised or perplexed at the opposition they have encountered as a result of their stand for the truth or for sharing the good news with others. Opposition was bound to come from the great adversary Satan and those taking his side against Jehovah's servants. Paul could confirm this from his own experience even as he wrote Timothy. By our faithful endurance despite trials that come upon us, we know that in our case also the tested quality of our faith will be "a cause for praise and glory and honor at the revelation of Jesus Christ," even as it was back there. —1 Pet. 1:5-7; 2:12; 3:17. W 5/1 24; 1, 2a

Thursday, March 24

If we make the statement: "We are having a sharing with him," and yet we go on walking in the darkness, we are lying and are not practicing the truth.—1 John 1:6.

Here we find some fine and direct counsel for those who have turned to God in dedication. John starts by writing about Jesus, this time as the "word of life," and he mentions a sharing, not only with himself, but also "with the Father and with his Son Jesus Christ." As John's words indicate, a knowledge of the truth concerning Jehovah and

his purpose, besides conveying a rich blessing and enlightenment, brings a responsibility that cannot be sidestepped. It is not simply a question as to whether we have a clear knowledge of the truth. Rather, the more searching question is as to how we are responding to the truth in our hearts, as evidenced by our entire course of action, both in public and in private. It is the heart attitude, the real person we are within, that determines how we view every situation and possibility and the course that we decide to take. W 5/15 10, 11a

Friday, March 25

There is One who has not shown partiality to princes and has not given more consideration to the noble one than to the lowly one, for all of them are the work of his hands.—Job 34:19.

When humans have authority or high office, the way a person is treated often depends upon who he is. But what of Jehovah? Elihu's comments give the answer. Notice that Elihu did not limit his remarks to God's dealings with Job. He made an all-encompassing declaration. This fact can be backed up by noting one aspect of the law that God gave to the Israelites. In making provision for human judges to deal with the problems and possible misconduct of individuals, Jehovah commanded the judges: "You must not be partial in judgment. You should hear the little one the same as the great one." (Deut. 1:17) Was that required simply to avoid a cause of unrest? No, it was expected because in that way these judges would properly reflect the characteristics of their God. (2 Chron. 19:6, 7; Ex. 23:6, 7) Is not this testimony reassuring? W 6/1 21-24

Saturday, March 26

Really, woe is me if I did not declare the good news!
—1 Cor. 9:16.

Could not a reasonable balance be arranged between evangelizing and shepherding? In the event that an overseer plans a regular share in evangelizing with a service group, consider other activities that may be tied in with this. Often, the overseer will be able to plan to take his own family along with him in this service, giving them practical training along with others in the group. There is great joy to be had in regular family participation in service together, and this can be an example to others in finding joy. What about shepherding calls? While returning from service, an overseer may make a point of making such calls, and no doubt his relating fresh experiences from the field will have a stimulating effect. Overseers today can express themselves as did the apostle Paul. How refreshing it is to a Christian to keep active in proclaiming the good news, and how the flock appreciates such a fine example on the part of the overseer! W 7/1 15, 16a

Sunday, March 27

The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world.—Jas. 1:27.

Whom does the Bible present as the only One for all mankind to worship? It is the Most High and Almighty God, whose name is given as Jehovah. (Ex. 6:3; Ps. 83:18) Just as there is one living and true God, there can be only one right religion, the pure and undefiled religion that He

has revealed in the Bible. Mankind started out with one pure religion. Now the time has come for the Almighty God to unite all mankind in the one correct form of worship of Him and justly banish all religious wars. (Zeph. 3:8, 9; Eph. 1:9, 10; 4:4-6) Yes, in the near future, in the midst of the world's greatest tribulation, all false religions will be wiped out and only Jehovah God's one true religion will survive. It will be delivered from the most tremendous anti-religious movement in all human history. W 1/15 1, 2a

Monday, March 28

Let endurance have its work complete, that you may be complete and sound in all respects.—Jas. 1:4.

As a consequence of the Christian's own endurance, he develops deep affection for his brothers who are undergoing trials—different trials but ones equally heart-searching. It helps him to sympathize, not criticize, when their problems and weaknesses cause them to make mistakes. All of this increases the Christian's appreciation for the undeserved kindness of God, which is expressed in so many ways. He loves God for this. He sees the difficulties under which people labor and groan. And his love extends out to them to help them in their need of the life-giving message of truth. And how do the words of James above prove to be true in his life? The key is accurate knowledge of our Lord Jesus Christ. (2 Pet. 1:8) And this is because to know Jesus Christ is to know Jehovah God, for Jesus said: "He that has seen me has seen the Father." (John 14:9) The importance of this knowledge is further emphasized by Jesus' words at John 17:3. W 9/15 6-9a

Tuesday, March 29

Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?
—Heb. 1:14.

There were times when angels figured prominently in the Almighty's great acts. "Deputations of angels" shared in bringing devastating plagues upon Egypt when Pharaoh refused to release the enslaved Israelites. (Ps. 78:43-51) Are Jehovah's powerful angels still willing and eager to serve in behalf of his people on earth? Most assuredly! When alerting his disciples to the seriousness of stumbling others, Jesus stressed the concern of angels in the matter: "See to it that you men do not despise one of these little ones; for I tell you that their angels in heaven always behold the face of my Father who is in heaven." (Matt. 18:10) Jesus' words do not necessarily mean that each devoted Christian has a special guardian angel assigned to him. But apparently angels are looking out for the spiritual welfare of true Christians as a whole. What marvelous aid is available to us through the angels! W 8/15 10, 11

Wednesday, March 30

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.
—1 Tim. 6:11, 12.

How can Christian youths be guarded against the subtle snares of materialism? First, parents can greatly help by seeing to it that their own lives are free from the "love of money," that they reflect a contentment with the things that they have, and that they set a strong spiritual tone in the home. Parents can also direct attention to the Scrip-

tural examples of Jesus Christ and his apostles. (Matt. 8:20; 19:27; Phil. 2:7, 8; 3:8) Not that Christian youths are forced into an austere way of life. Not by any means! Jesus promised them that if they put God's service first in life, then Jehovah God would, in turn, add the needed material things. But to combat materialism, it is essential to deny oneself unnecessary luxuries. Emphasis must be placed on spiritual things, even as the apostle Paul counseled Timothy. Then materialism will be no major problem in the home. W 9/1 9

Thursday, March 31

Take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world.—1 Pet. 5:9.

Remembering these words will provide additional assistance in maintaining integrity. Some have unbelieving mates and serious family problems. Still others have endured subtle temptations, the loss of their jobs and brutal persecutions, and yet they have remained faithful. 'Ordinary' people with weaknesses common to all of us have taken their stand and come off the victors. If they did it, you too can ward off Satan's attack. Jehovah expects us to avail ourselves, to the extent possible, of all the provisions made to build ourselves up spiritually. Just as we find a way to shop for food, visit a doctor and care for other vital matters of life, we must, likewise, avail ourselves of the congregational arrangement to get the necessary spiritual food, association and activity in order to be strengthened for the day of attack. W 8/1 14, 15

Friday, April 1

You lovers of Jehovah, hate what is bad.—Ps. 97:10.

If we should hate what is bad, then we should know what bad is and do the opposite. Do good! At Ephesians 5:3-5 (NE) Paul helps us out with counsel as to what is bad. We see from this, then, that a Christian must be morally decent. His speech must be correct when talking to other persons. He cannot be a greedy person. He will deal honestly with persons around him. Putting it briefly, he would hate what is bad if he truly loves God. And so if we want to be like God we certainly would not do the things mentioned by Paul. What happens to those who indulge in the things that Paul mentions—fornication, flippant talk and greed? God is very definite. A judgment is coming upon those who are rebels against him. (Eph. 5:6, 7, NE) Jehovah is the Creator of the universe and Creator of all living things, and he wants all living intelligent creatures to be like him; he invites us, even though imperfect, to be so. Because Jehovah loves us he counsels us to hate what is bad, for our own good. W 1/1 14, 15

Saturday, April 2

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.

Even if people refuse to change, God's name is being made known by our steadfast preaching. Ample warning is given before his judgment is expressed. In many parts of the earth people are responding to God's Word more than ever before. In some places people come to Jehovah's Witnesses pleading for home Bible studies. But regardless of the situation in our neighborhood

at this time, the more often people hear the truth the greater is their opportunity to take in the knowledge that means everlasting life. We would not want laxity on our part to be responsible for some not having opportunity to study and learn more about God, would we? Should not appreciation of the seriousness of the people's condition instill in us a willingness to sacrifice our time and effort to help them to learn the truth about Jehovah even at inconvenience to ourselves, thus buying out the time? W 2/1 21-24

Sunday, April 3

Memorial Date

After Sundown

You were delivered . . . with precious blood, like that of an unblemished and spotless lamb, even Christ's.

—1 Pet. 1:18, 19.

In pouring out his blood in sacrifice to God, Christ was pouring out his life as an atonement sacrifice for all of Adam's descendants. He presented the lifeblood of his perfect human sacrifice to God in heaven. To get the benefit of it we must exercise faith in it as fully atoning for our death-dealing sins. One of the first-century Jews who believed in the atoning value of Jesus' blood was Simon Peter, who said the above. So, now, we can appreciate the fitness of Revelation in continually featuring Jesus Christ as the "lamb," the one that was "slaughtered." (Rev. 5:6) All we of mankind certainly need such an atoning Lamb who, with his blood, can cleanse us from our sins and lift from us the condemnation of death. Without life through the sacrifice of this Lamb none of us could enjoy anything in the future with a clean conscience before God. W 4/15 3, 4a

Monday, April 4

What is lofty among men is a disgusting thing in God's sight.—Luke 16:15.

What is our attitude toward the celebrities and prominent ones of the world—those associated with entertainment, sports, science or any other field of endeavor? Such men and women are held in high esteem by the world. Due to their prominence, both adults and children idolize and copy their personalities and ways. However, a friend of Jehovah must be on guard lest he begin to follow this pattern of the world. Remember, the thoughts and ways of these men and women are not in accord with the ways of Jehovah. They are intimate associates of the world. Therefore, to pattern our lives and conduct after their speech, dress, grooming and conduct would mean making ourselves friends with them instead of with God. You youths, especially, must be careful about imitating these people since your natural inclination is to imitate older ones. But these people are just imperfect human creatures who, though highly esteemed by men, are disgusting in God's sight. W 2/15 8, 9

Tuesday, April 5

The angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians.—2 Ki. 19:35.

Was that not a preeminent display of Jehovah's mercy toward the kingdom of Judah that was then holding faithfully to its spiritual marriage relationship to Jehovah? With comforting significance for us today, it was a foregleam of the mercy that Jehovah will display during the future war at Har-Magedon. No divine mercy will be shown to the

God-defying hordes on earth who will fight under Satan against us during that war. Jehovah will save his faithful witnesses on earth without our resorting to bows, swords, warfare, horses and horsemen or other military resources. (Hos. 1:7) That will be a time for the display of divine wrath upon the "vessels of wrath" and for the display of divine mercy upon the remnant of Christ's joint heirs prefigured by the house of Judah. (Rom. 9:22) These will be holding true to the new covenant by which Jehovah is married to his spiritual Israel. W 3/1 12, 13a

Wednesday, April 6

Will it not be that just as I shall have done to Samaria and to her valueless gods, even so I shall do to Jerusalem and to her idols?—Isa. 10:11.

The ten-tribe Kingdom of Israel had broken away from the kingdom of David, which had its capital in Jerusalem. The breakaway had taken place after the death of King Solomon the son of David. Testifying to the apostasy of the ten-tribe Kingdom of Israel, "the Assyrian" himself speaks contemptuously of the capital city of Samaria and "her valueless gods." Since, in the year 997 B.C.E., that kingdom of Israel had apostatized from the worship of Jehovah as God, how could the gods introduced by the apostate kings of the nation be anything but "valueless gods"? After Israel persisted for more than two hundred and fifty years in rejecting Jehovah as God, He was fully justified in speaking of them as "the people of my fury," upon whom to use the "rod for my anger." (1 Ki. 12:25 through 13:6; 16:8-33; Isa. 10:5, 6) How well Christendom matches apostate Israel! W 1/15 10, 11

Thursday, April 7

Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake.—Matt. 5:11.

Do we love Jehovah so much that we would not shrink back even from death if necessary to prove our loyalty? Do we really believe that Jehovah is the rewarder of those earnestly seeking him, so that even if we die we know we have not lost out but have the hope of life through the resurrection? Since hatred along with persecution of Jesus' followers in all nations is one of the signs he gave regarding the time of the end, the fact that it is now taking place should actually strengthen our faith. We do well to remember Jesus' words regarding this. Yes, it can even be a cause for joy to be privileged to demonstrate the tested quality of our faith under trial as we maintain a good conscience before God. Christians know that when they suffer as Christians it is for a righteous cause. It is not for taking sides in politics, or for being involved in a seditious conspiracy, or for some crime. *W 5/1 11, 12a*

Friday, April 8

I am sending you, to open their eyes, to turn them from darkness to light and from the authority of Satan to God.—Acts 26:17, 18.

Jesus was obviously using figurative language when speaking to Saul about seeing certain things and opening the eyes of others to turn them from darkness to light. There was nothing new or unusual about this. Physical sight and the mind are closely linked, and we frequently use expressions that can have either a literal, physical meaning, or a figurative and sometimes a

spiritual meaning, as related to the mind and heart. Paul prayed that God "may give you a spirit of wisdom and of revelation in the accurate knowledge of him; the eyes of your heart having been enlightened." (Eph. 1:17, 18) From this it can be seen that light is used as an apt symbol of truth and of related things that welcome inspection, such as righteousness. In contrast, darkness is used as a symbol of error and ignorance, and also of related things that shy away from inspection, such as shameful conduct and evil deeds. *W 5/15 8, 9*

Saturday, April 9

I, Jehovah, am searching the heart, examining the kidneys, even to give to each one according to his ways, according to the fruitage of his dealings.—Jer. 17:10.

Revelation 20:13 shows that all those who have died and gone to Hades will be raised. Hence, millions upon millions of persons who have died in the past will have opportunity in the New Order to follow Jehovah's righteous ways and to gain eternal life. But the Bible also shows that not everyone will be resurrected. This would be because some persons have sinned against the holy spirit and were judged by Jehovah as meriting everlasting destruction, being assigned to Gehenna. (Matt. 12:31, 32) However, since the Bible does not specifically state that a certain person went to Hades at death or that he was assigned to everlasting destruction, we simply cannot be dogmatic on just what will occur. Furthermore, we cannot read the person's heart. But Jehovah can. So with good reason we can leave it with Jehovah, confident that He and Jesus will do what is righteous and just. *W 6/1 20, 21a*

Sunday, April 10

Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.—Heb. 10:24, 25.

Not only elders but all Christians should endeavor to strengthen their brothers. How can you? Principally by setting a fine example in your obedience to Jehovah's requirements; for instance, by regularly attending Christian meetings, even as noted above. While there, a mere friendly smile or a cheery greeting can strengthen a depressed brother. Especially upbuilding to others can be your answers given during congregational meetings. If these are spoken from your heart, regardless of how insignificant you may feel they are, they can touch the hearts of your brothers, strengthening them. Also, by being active in preaching the good news of God's kingdom in spite of such obstacles as bad weather or physical infirmities, you may well encourage others to imitate your good example.—Matt. 24:14. *W 6/15 26*

Monday, April 11

He goes before them, and the sheep follow him, because they know his voice.—John 10:4.

Jesus' service was field-oriented. Many overseers today should be able to follow a similar pattern. In working with a group in field service, they can accompany different ones in talking with people at the doors. This can encourage the group greatly. As they work with various individuals they can take an interest in explaining the whys and wherefores of situations that they are called on to handle at the doors, and show them

how to overcome local problems. There may be opportunities, especially as they complete their service, of discussing questions that individuals may have. Thus, while building up the group's enthusiasm for the evangelizing work, overseers can give attention at the same time to shepherding and teaching. Even as did Jesus, the "fine shepherd," his undershepherds today can give most valuable encouragement as they lead the flock out in Kingdom service, lovingly considering the needs of the individuals, taking kindly interest in each one. *W 7/1 18, 19a*

Tuesday, April 12

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.

What did Jesus and the apostles mean when they spoke of being alert as to the signs of the end, or as to "awaiting and keeping close in mind the presence of the day of Jehovah"? (Luke 21:34-36; 2 Pet. 3:12) They meant for us to be absolutely confident that the day will not come one moment later than Jehovah purposes. Peter said that this should prompt us to "holy acts of conduct and deeds of godly devotion," being watchful that we are living by Bible principles and that we are busy proclaiming the Kingdom message and convincing people of the urgency of turning to God. All of us can make improvements in our worship of God, cementing a closer relationship with him. If there are areas in our life in which we can buy out time from vain pursuits in this system we should do it. In this way, many have continued to experience the joy of full-time service over the years. *W 7/15 14a*

Wednesday, April 13

We are not ignorant of [Satan's] designs.—2 Cor. 2:11.

Part of a successful defense system is to determine in advance how we are going to meet each trial that may arise. In the Bible we have a complete history of Satan's strategy, so that no one need be ignorant in this regard. A good soldier studies historical battles of the past and applies with benefit what he learns. He determines in his mind ahead of time how he will react to the various stratagems of the enemy. Well now, "as a fine soldier of Christ Jesus" cannot each one of us benefit from the historical record of Satan's assaults on God's people as recorded in the Bible, as well as recently in our Yearbook? Why not make the various tactics of Satan a subject of personal study, considering how you will remain steadfast in each circumstance? Then you will not be caught off guard in a weak moment. There will be no sudden, last-minute decision to make, for it will have been made already. You will be inclined to react in the way you know to be proper, and follow through. W 8/1 13

Thursday, April 14

At the start of declaring the good news . . . not a congregation took a share with me in the matter of giving and receiving, except you alone.—Phil. 4:15.

The aid that God gives may be received through fellow believers. God's holy spirit is involved, for that spirit operates upon all true Christians. When, for instance, they see one of their Christian brothers in physical or spiritual need, God's spirit, operating on their minds and hearts, makes them aware that this need must be

filled and prompts them to act accordingly. Of course, whether any one person in position to help will actually respond depends upon his being receptive to the urgings of God's spirit. At times individuals may fail to respond to a need because of permitting self-interest to resist the spirit's impelling power. This explains why even in the first-century Christian congregation some were far more willing and eager than were others to come to the aid of their brothers, even as noted by what Paul wrote to the brothers in Philippi. W 8/15 14, 15

Friday, April 15

Do not be misled. Bad associations spoil useful habits. Wake up to soberness in a righteous way and do not practice sin.—1 Cor. 15:33, 34.

Having faithful friends in youth may help in surmounting many obstacles. But true friends are not easy to find. Friendship in itself is a two-way street, which involves each person's being friendly—a drawing near to each other. Friendship calls for loyalty, concern for each other and an interest in each other's welfare. Friendship is rooted in loving rather than in being loved. (Prov. 17:17) If we want real friends we must let others know what we are thinking. We must let others in and see us as we really are, sharing openly what we have learned. (John 15:15) While making friends, however, it is wise to be selective. Why? Because, when we associate with others long enough we tend to become like them. If we are not careful, we may find our useful habits spoiled. It is wise to choose friends with fine Christian qualities. Select as friends those who are wholesome in every respect. W 9/1 15, 16

Saturday, April 16

Be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God.—Rom. 12:2.

Jesus' words at John 5:30 do not mean that he looked up a scripture or even cited or quoted one every time, but, when explaining or reproving, he either quoted from the Hebrew Scriptures or expressed the principle found therein so that his hearers would know that his answer was from God. For a Christian to come to know God, therefore, takes time and experience, with application of himself to this objective at all times. To do as the apostle Paul counsels above we have to experience the goodness of God's will by letting it work in our lives, by applying it. By this we come to know that will and its perfectness—God's good and perfect way of thinking. We know what is acceptable to him and in that way come to gain his approval and a fine, close relationship. Then we can feel like a son with a very loving father who cares for him and who stands by him in every time of need. W 9/15 20, 21a

Sunday, April 17

A man will leave his father and his mother and he must stick to his wife and they must become one flesh.—Gen. 2:24.

To maintain a good relationship with God and, as a consequence, a good relationship among family members there must be love and affection, along with a genuine display of these. Created in God's likeness, mankind still possesses these good qualities in a measure. It is essential to strive constantly to put into practice God's principles governing the family. Among

these principles is the one stated above. Jesus Christ added: "What God has yoked together let no man put apart." (Matt. 19:6) This knowledge is a safeguard, restraining the married person from looking with longing eyes at others of the opposite sex and from actions that could lead to defilement of the marriage. Marital unfaithfulness can ruin the family happiness and damage one's relationship with God. In any case, the unavoidable effect is the branding of lasting scars on the heart and life of every family member. W 10/15 8-10

Monday, April 18

Do not be afraid, O my people who are dwelling in Zion, because of the Assyrian, who with the rod used to strike you and who used to lift up his own staff against you.—Isa. 10:24.

One of these days in the near future, we will see the anti-religious ax being wielded in God's hand against Babylon the Great. Terrible will it be in its execution of destruction upon the world empire of false religion! Do we need to be anxious at that time when the world's political element turns anti-religious? No! The world already hates us, but God and Christ do not. And when God starts swinging the anti-religious ax, it will not be against us his loyal witnesses. Great will be our privilege of seeing Babylon the Great chopped down and burned with fiery destruction! We know now that, after that destruction, the anti-religious ax will try to enhance itself over its User, Jehovah. This will pose a fear-inspiring threat to our existence. But we need not then succumb to fear of the men who hate our God. May He then be our fear! W 1/15 32a

Tuesday, April 19

Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name.

—Heb. 13:15.

Servants of God today are not required to offer up sacrifices according to the Law covenant, which Jesus Christ fulfilled and which God therefore put out of the way. But there are sacrifices that form a vital part of our sacred service. What are they? Paul the apostle of Jesus Christ shows us in the above words, which he wrote after telling of the sacred service at the tabernacle by the priest of Israel and how this was fulfilled in Jesus. What does that mean for us? It means that we should want to be speaking out the truth about Jehovah God and about the good news of his kingdom. And we should be doing this not just now and then, once in a while, on weekends or meeting nights only, but as the apostle says "always"—every day, night and day, being on the alert for opportunities to do this. Not, however, that our sacred service is entirely a matter of talking.—Heb. 13:16. W 10/1 1-4a

Wednesday, April 20

If any man is reaching out for an office of overseer, he is desirous of a fine work.

—1 Tim. 3:1.

It is a splendid thing for brothers to try to qualify in the congregation to be elders or ministerial servants. Either of these positions should not be sought with the objective of having title or office. Deeply embedded in the heart of each one should be the desire to help and to assist others, to work with real interest on behalf of those in the congregation, and to continue to

cultivate spiritual qualities. Obviously, it should be your keen desire to assist others in the congregation. Particularly should you endeavor to accommodate the newer or weaker ones. This is true whether it is to assist them in group Bible study or in the preaching service from house to house, which is of prime importance. Your helping them with their Theocratic School assignments can be encouraging. Your having an interest in them is upbuilding and, of course, this too is a manifestation of your love for your Christian brothers. W 2/1 13, 14a

Thursday, April 21

Love covers a multitude of sins.—1 Pet. 4:8.

Among the characteristics of people of the world is to be merciless and unforgiving in their actions toward their friends. Do they not belittle, find fault with, complain about, and speak slightly of others? The Bible condemns such. (Prov. 16:27) However, such action should be foreign to Jehovah's friends. We are different because we overlook the weaknesses and minor transgressions of others. We are willing to forgive. Why? Because Jehovah sets the example, even as David reminds us at Psalm 103:9, 14. What a fine example to copy! So, when our brother falls short, what do we do? We do exactly what Jehovah would do. We forgive! To help us to do that, we might ask ourselves some questions. Was it due to his imperfection? Was it because of his not thinking? Can the grievance be minimized? Why not give him the benefit of the doubt? It would indeed be better to "have intense love for one another." In doing so we are showing that we are Jehovah God's friends. W 2/15 14

Friday, April 22

The sons of Judah and the sons of Israel will certainly be collected together into a unity and will actually set up for themselves one head and go up out of the land, because great will be the day of Jezreel.

—Hos. 1:11.

The ten-tribe kingdom of Israel was never again established on its God-given land in the Middle East. Nevertheless, individual members thereof were allowed to avail themselves of Jehovah's mercy and return to him and become part of his approved people. A typical fulfillment of the above merciful prophecy took place in 537 B.C.E., when Cyrus let a faithful remnant of "the sons of Judah and the sons of Israel" leave, "go up out of the land" of Babylonian exile. In unity they went to rebuild Jehovah's temple at Jerusalem. Then, on their own land, the remnant could become populous again. In that way 'great would be the day of Jezreel.' Here the name Jezreel, meaning "God Will Sow," is to be fulfilled in a favorable manner. God sows the sons of his restored people like seed, multiplying them. W 3/1 20, 22a

Saturday, April 23

Instruct me, O Jehovah, about your way. I shall walk in your truth.—Ps. 86:11.

Those who choose to make the truth their way of life face events and circumstances realistically. Understanding of the truth about mankind's condition aids these Christians to show love for others as humans in need of help. Their families also reflect the benefits of following the Bible's truthful counsel on family headship and the training of children. Their knowing the truth about the future from Bible prophecy relieves frus-

tration with the present and gives them a confident, joyful outlook, without dread. The success of this way of life is often noticed by others. God's Word is workable. It is the key to success. It succeeds in actual practice. What is it that makes the conduct of the Witnesses different? It is because their beliefs are the truth from the Bible and are a way of life for them. That is why they are enabled to succeed where others fail. Thus they have every reason to pray with full confidence as did the psalmist. W 4/1 18-20a

Sunday, April 24

Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance.

—Jas. 1:2, 3.

Seeing that our faith should be able to endure any attack, we should not be surprised at the things that may take place in the way of a test—even things contrary to what we ever expected to happen. The apostle Peter apprises Christians of this at 1 Peter 4:12. Jesus' half brother James concurs, as seen above. So faith can vary in quality. Each of us can examine his own faith. The apostle Paul counsels: "Keep testing whether you are in the faith, keep proving what you yourselves are." (2 Cor. 13:5) The Christian can think about the trials and problems he has faced and how he has met them. He can consider how he is meeting his present problems and responsibilities. Is he making progress in producing the fruits of the spirit? Is he doing what he can to help others? Is what he does toward his brothers always for their good? Is he making public declaration of his faith? W 9/15 18, 19

Monday, April 25

They conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even in the face of death.—Rev. 12:11.

Christians are encouraged even though they expect persecution. (Heb. 2:18; Ps. 55:16, 22) Suffering for their adherence to the truth brings them joy as they stand firm under reproach in a way that honors Jehovah's name. Yes, they prove themselves conquerors over Satan despite his false accusations of them before God. Thus the victory over Satan will include, not only his defeat at the hand of the "Lord of lords and King of kings," but also the moral victory of all faithful servants of God who show themselves faithful even in the face of death. Christ's followers are conquerors "because of the blood of the Lamb," in that they have confidence in the redemptive value of his sacrifice. They also show themselves conquerors by the "word of their witnessing," not being intimidated by opposition to the Kingdom proclamation. Do you have the same spirit? *W 5/1 9-11a*

Tuesday, April 26

Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels.—Matt. 25:41.

In the illustration of the sheep and the goats, Jesus said that during this period, "he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matt. 25:32) This is no mere temporary handling of matters, but it involves decisive judgments rendered by the one appointed by Je-

hovah to "judge the living and the dead." (2 Tim. 4:1) Well, then, can we conclude that during this period the attitude and actions of some individuals will result in their meriting eternal destruction? While some persons might hesitate to reach such a conclusion, note what Jesus said about those who now prove themselves "goats." So this is a time when eternal lives of such persons are in the balance; it is a time of judgment. Observe, however, that Jesus did not leave it up to humans to determine who are the "sheep" and who are the "goats." How fine that is! *W 6/1 15, 16a*

Wednesday, April 27

The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established.—Prov. 4:18.

The "readjustment of the holy ones" has progressed over the years. (Eph. 4:12, 13) As the light of understanding shines ever brighter, old ideas have been replaced. Now, in these 1970's, the light is still growing brighter for Jehovah's people and will be until "the day is firmly established." God's congregation is full grown. World wide it is united in a "oneness in the faith" that stands in clear contrast to the divisions in worldly Babylonish religions, particularly those of Christendom. Never has such a unity been seen over the face of this earth as that now to be found in every land among the Christian witnesses of Jehovah. United in speaking Bible truth and in the bond of love, they are unaffected by the tempestuous "winds of teaching" that now afflict Christendom. They have been diligent to follow through on Paul's admonition at Ephesians 4:15. *W 7/1 4*

Thursday, April 28

Indeed, [God] did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer.—Acts 14:17.

Above all we should highly treasure our sacred service because of the One to whom we render it. People living under monarchies have counted it a grand thing and a glory if they could proudly say, "I am in his Majesty's service." How far grander and more glorious to be able to say, "I am in the service of the Creator of heaven and earth, the Supreme Being, Sovereign of all the universe." Yes, over and above all the satisfaction we can get from knowing how much our sacred service benefits and will benefit mankind, there is the satisfaction of knowing that it brings honor to the name of the Most High God. In view of all the loving acts that he has performed in the past and of those he will yet perform in the future, he of all persons merits our devoted and appreciative service. To him we owe life, and everything we have and enjoy. *W 10/1 8, 9*

Friday, April 29

Arise, . . . shed forth light, for your light has come and upon you the very glory of Jehovah has shone forth.—Isa. 60:1.

What is the situation today? Granted that Satan's ministers have been very successful in obscuring the light, "transforming themselves into ministers of righteousness," but that is no problem to Jehovah. He is always Master of the situation. Indeed, to him, "the darkness might just as well be the light." (Ps. 139:11, 12) The night might seem endless to us, but nothing can delay

the dawn. The rising sun first catches the highest hills and any city or temple built thereon. That is exactly what has happened. The restoration of fundamental truths and related activities from the 1870's on was like the early morning light. Then, after a brief, stormy testing period, from 1914 to 1918, the sunlight of God's restored favor on his faithful ones burst forth in 1919. Since then their path has truly been "getting lighter and lighter." (Prov. 4:18) They are experiencing what Jehovah foretold when addressing Zion, his organization. *W 5/15 20a*

Saturday, April 30

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.

We cannot safely throw over such basic standards as monogamy, family headship and the importance of the family unit since these have proved beneficial. It is the deviation from these principles that has caused most family unhappiness. This is so because these standards of family life originated with the Creator, the Establisher of the family as the basic unit of human society. This is true even of nations that do not acknowledge the true God. Yes, the laws of many of the nations—those laws that tend toward holding the family together—are the result of the moral standards and natural feelings that God put into the human makeup at creation. Accordingly, in all nations we see some families that enjoy a considerable measure of happiness. But for the greatest assurance of permanent happiness, a good relationship with Jehovah God is the primary thing. *W 10/15 4-7*

Sunday, May 1

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.

The "good news" tells how much God really cares for his human creation on earth. How we should thank Him for this loving provision! And how we should thank Jesus, who said of himself: "No one has love greater than this, that someone should surrender his soul in behalf of his friends!" (John 15:13) This self-sacrificing love became the very basis for good news. It was in behalf of the good news that Jesus submitted to the cruelest of deaths. By his unswerving loyalty in upholding his Father's sovereignty to the death, Jesus showed himself qualified to be Ruler in the kingdom of heaven. And by maintaining sinlessness to the death, Jesus preserved his right to perfect human life, which he could now use like "ready cash" in buying back all that Adam had lost for mankind. Do we appreciate these truths? Then we will be busy telling others about them. *W 11/15 18, 19*

Monday, May 2

Beat yourselves upon the breasts in lamentation over the desirable fields, over the fruit-bearing vine. Upon the ground of my people merely thorns, spiny bushes come up.—Isa. 32:12, 13.

Can we identify the national calamity that Isaiah here described? Ah, yes, it was the desolating of the land of the kingdom of Judah for seventy years, during which time the surviving deported Israelites were kept as exiles in Babylon. At the time due, as had been foretold, Cyrus broke the merciless prison keeper's power and released the Israelite

prisoners. That fulfillment of Isaiah, chapter thirty-two, was just a miniature fulfillment to illustrate a future full-scale fulfillment during our twentieth century. This major and final fulfillment has now come upon those who are the approved people of the same God, Jehovah. Since 1931 they are known as Jehovah's Witnesses. During World War I spiritual calamity befell them when the wild beast, the false prophet and the dragon brought the Kingdom proclaimers into Babylonian bondage. *W 11/1 19-23*

Tuesday, May 3

This generation will by no means pass away until all these things happen.—Mark 13:30.

Jesus Christ revealed to his disciples the conditions that would precede and lead up to the destruction of unfaithful Jerusalem, the center of Jewish worship at that time. Seeing those conditions, his disciples would "know that the desolating of her" had drawn near. (Luke 21:10-20) From what he told them they knew that it was a matter of immediate concern for them, something for their own generation. But they were not told just when it would come. The time arrived when they saw the feature of the sign relating to the encirclement of Jerusalem by encamped armies of Rome. Circumstances thereafter allowed them to flee. They still did not know just when the actual destruction would take place. Some four years elapsed between the time of their flight and Jerusalem's desolation. It would have been easy for them during that time to relax their vigil or assume they had misread the sign. But they did not. And neither should we take such a course. *W 7/15 11, 12*

Wednesday, May 4

I have learned the secret of both how to . . . have an abundance and how to suffer want. For all things I have the strength by virtue of him who imparts power to me.—Phil. 4:12, 13.

At this point it is not clear just how far Jehovah will permit the enemy to go in his endeavor to break down the faith of His people. As this "time of the end" moves rapidly to its climax, we could be placed in situations where the way out is not clear. Emergencies could arise in our lives so that it might seem from a human viewpoint that there is no means of escape. Some today are quite concerned about their welfare next month and next year, but things might reach a crisis where provisions for food, clothing and shelter, and our freedom and life for the next day are in question. How will we react if it seems there is no way to turn? On whom will we depend to take us through? Our faith could be put to the ultimate test. From a Roman prison Paul wrote a letter telling about a "secret" he had learned. Have we learned that secret? *W 8/1 5-7a*

Thursday, May 5

Become imitators of God, as beloved children.—Eph. 5:1.

How beautifully the Bible reveals Jehovah's personality and majesty to us! Its inspired message should reach our hearts, to awaken and shape our consciences. In our study of the Scriptures we should endeavor to capture a sense of God's justice, love and righteousness and implant these deep into our hearts so that they become as much a part of us as eating and breathing. We should try to awaken more fully to a sense of moral responsibility by cul-

tivating a keen awareness of what is right and what is wrong. More than this, we should make our conscience feel strongly its responsibility toward the perfect Lawgiver and Judge. (Isa. 33:22) So while learning things about God, we should be trying to imitate him in every aspect of life. We learn God is forgiving. Are we? God does not oppress or defraud. But do we? God is kind to widows, orphans and strangers. Are we also? God is faithful and upright in everything. Are we trying to be like him in our daily life? We can be. *W 9/1 14-16a*

Friday, May 6

Jehovah will not forsake his people.—Ps. 94:14.

How encouraging is the record of Jehovah's helping his devoted servants in times past! It aids us to appreciate that needed help comes in a variety of ways. If it does not come in one way, it is bound to come in another way. That was the way Mordecai felt when he and his fellow countrymen were faced with a decree of annihilation. When urging his cousin Esther to plead in behalf of her people, he said: "If you are altogether silent at this time, relief and deliverance themselves will stand up for the Jews from another place." (Esther 4:14) From a human standpoint, the situation may appear to be hopeless. Relief may seem to be impossible. However, if something is God's will, nothing can prevent its accomplishment. Jehovah God made this very clear at the time the Israelites raised a cry of complaint about meat. (Num. 11:18-23, 31) Jehovah's hand was not too short then. He caused a wind to drive an abundance of quail into the camp of Israel. Neither is his hand too short today. *W 8/15 21, 22*

Saturday, May 7

These very ones have become a strengthening aid to me.
—Col. 4:11.

Yes, by sticking with the apostle Paul, by comforting and encouraging him, Aristarchus, Justus and Mark were a strengthening aid to him. Similarly today, by consoling and comforting those depressed or those undergoing trial, you will prove to be a strengthening aid to them. Just letting them know that you care, that you love them, will build them up. Often a person feels the need of someone to talk to, a friend to whom he can unburden himself. Thus by simply being a sympathetic listener you may be able to strengthen your brothers. Since everyone can benefit from encouragement, would it not be good for us frequently to ask ourselves: "Can I remember to extend at least one loving act to someone today—perhaps a kind word, sympathetic thought to someone who is upset, depressed or needing encouragement?" Yes, how vital it is that we do as the Bible says, "Keep comforting one another and building one another up."—1 Thess. 5:11. W 6/15 27, 28

Sunday, May 8

Let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe.
—Heb. 12:28.

The Bible gives us the means for determining what constitutes sacred service that will bring God's approval and protection. The expression "sacred service" translates a form of the Greek verb *la-treu'o*. This word is different from the Greek term *di-a-ko-ne'o*, which is rendered "to serve" or "to minister" in many translations. What is the dif-

ference? While both words refer to service, the latter is used regularly with reference to service of a personal nature rendered by one human to other humans. (Luke 12:37) But the former, as used in the Scriptures, is limited strictly to service rendered to God, or, in a few cases, to service rendered to false gods. Sacred service on earth to God did not originate with Jesus Christ. The Israelite priests were "rendering sacred service in a . . . shadow of the heavenly things," when they served at the tabernacle, offering sacrifices to God.—Heb. 8:5. W 10/1 15-17

Monday, May 9

I left you in Crete, that you might . . . make appointments of older men in city after city, as I gave you orders.
—Titus 1:5.

In recent years we have gained deeper appreciation of the divine arrangement for appointing elders in each congregation. This is for our blessing. However, do all fully realize this? Are some still inclined to view the elders from a mere human viewpoint? Are some reluctant to discuss pressing personal problems with an elder? Do some question the ability of an elder to understand their problem and give appropriate Scriptural advice? Do they feel that the only solution is to write to the Watch Tower Society? Of course, the Society and the Governing Body of Jehovah's Witnesses are glad to help where they can. But remember that the elders, appointed by holy spirit, are the Governing Body's representatives on the spot, in a position to consider all factors. We should never slight the elder arrangement. It is a loving arrangement of Jehovah that elders "keep watch over our souls."—Heb. 13:17. W 7/1 5, 6

Tuesday, May 10

[God] did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others.—2 Pet. 2:5.

An area of concern on the part of some is whether certain relatives, vile men of modern times and others will be raised from the dead in the New Order or not. Or there may be apprehension about what privileges God will bestow in the New Order, particularly regarding marriage and family affairs. However, even before the Bible began to be written, men of faith expressed themselves regarding God's righteousness. (Gen. 18:20-33) So if you faced a question about how God might handle a future situation involving life or death for righteous ones and wicked ones, you have knowledge of God's dealings with Noah as well as all his dealings with Abraham. You can see that God did what was righteous and just. Would that affect your estimation of what to expect from God in any future situation? Would you ignore the testimony of the Bible? or would you let it mold your thinking correctly? W 6/1 5, 8, 15

Wednesday, May 11

God proceeded to say: "Let light come to be." Then there came to be light. After that God saw that the light was good.—Gen. 1:3, 4.

God's Word makes it clear that Jehovah is the Source of both life and light. He is "the Creator of the heavens, . . . the Former of the earth and the Maker of it." (Isa. 45:18; Gen. 1:1) The account of creation in the book of Genesis later mentions the "greater luminary for dominating the day," that is, the sun, earth's principal source of light, and also of en-

ergy, without which life on earth would be impossible. The crowning act of earthly creation came when God created man in his image. Adam and Eve were created perfect, with all the senses and faculties, physical and mental, for the full use and enjoyment of both life and light. (Gen. 1:27) From this it is evident that, not only is Jehovah God the Source and Author of life and light, the Creator and Life-Giver, but by virtue of such he is rightly the Supreme Authority, the Supreme Ruler in government.—Ps. 103:19; Dan. 4:17, 35; Rev. 4:11. W 5/15 13, 14

Thursday, May 12

They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat.
—Rev. 7:16.

Regardless of whether we face opposition from family or friends or even violent abuse from other sources, the important thing is to put our trust in Jehovah. While individuals may die as did Stephen and Paul, Satan and his agents will never wipe out God's people. Rather, Revelation definitely foretells a "great crowd" of faithful servants of Jehovah who will be delivered safely through the "great tribulation," proving their devotion to God by rendering him sacred service day and night. Instead of now fearing the wrath of Satan or of any man, we should be more concerned with maintaining Jehovah's favor and not being among those who come under the burning rays of the "sun" or "scorching heat" of God's displeasure. How much better to continue enjoying the helpful direction of the Lamb of God who has promised to shepherd faithful mankind, guiding them to the fountains of waters of life! W 5/1 20a

Friday, May 13

We are walking by faith, not by sight.—2 Cor. 5:7.

These words of Paul agree with the way God purposed that worship should be done from the beginning. God did not prescribe a ritual by which the first human creatures could approach him in worship. They were to serve or worship their Creator primarily by faithfully doing his will. God revealed this will to them so that they would live in harmony with the existing realities, or truth, about life. No doubt, as time went on, God would have advised them of additional truths necessary to the proper expansion of their earthly home, their family and sphere of activity. Their faithful obedience to these instructions could have satisfied the major requirements of true worship. Had the first human pair chosen this course, these truths would have been a *way of life* for them and their descendants. Their way of life would have been successful because it was in harmony with the actual state of things, including the fact of Jehovah's sovereign position and his life-giving power. *W 4/1 3a*

Saturday, May 14

To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted.—Matt. 13:11.

A feature of faith in the things pertaining to God—what he promises, facts in fulfillment of his prophecies, and so forth—is that, to the person without knowledge of God, the facts, *on the surface*, may seem to be contrary to or in contradiction to the true Christian's faith. This is because God wants his people to have faith in him, just as a son has faith in a good

father, and to prove their faith, even though the things that God has promised seem remote or even impossible from a strictly human point of view. He does not want as his worshippers those who have to see everything literally to believe. Note that Jesus often gave parables that he explained later to those who had enough interest—enough faith in him—to inquire. But those not having sincere, searching hearts—not deeply believing—went their way not understanding and without faith, even as Jesus said to his disciples. *W 9/15 9*

Sunday, May 15

The desire of the flesh and the desire of the eyes and the showy display of one's means of life . . . [originate] with the world.—1 John 2:16.

Between now and the end of this system, it will not be possible to wage a winning war against Satan in our own strength. We need help from God. We must appeal to Him for the wisdom and guidance to cope with the trials and temptations that must be faced. (Jas. 1:5) None of us are immune from the Devil's tactics. He is working overtime to cause us to capitulate to wrong desires and pressures from his world. However, our capitulating would mean losing our precious friendship with God, and that would lead to our eternal death. Is such a course worth that price? It is therefore vital for us to put forth much effort and hard work to keep friendly with Jehovah God. The Devil is trying desperately to sever that friendship. He does this by making the world most attractive and alluring. How accurately John depicts the world that we must resist if we do not want to lose our friendship with God! *W 2/15 17*

Monday, May 16

"It must occur in that day," is the utterance of Jehovah, "that you will call me My husband, and you will no longer call me My owner."
—Hos. 2:16.

Never again did the restored covenant people of Jehovah turn back to the worship of Baal or other forms of idol worship. The reinstated remnant zealously restored the worship of Israel's Heavenly Husband as their God in the land that he had given to them. They felt deep gratitude and appreciation just as did their forefathers when these were delivered from Egypt and its military hosts. Israel's Heavenly Husband seemed closer, more intimate, to them. Spontaneously the wifelike organization addressed Jehovah in more intimate and affectionate terms. So the organization called him, spiritually speaking, "My husband," rather than "My owner." No longer did she want to feel just owned, as belonging to a slave-master. She wanted to feel like a helper to him, just as the first woman Eve was meant to be to her husband, Adam. How beautiful all that was! *W 3/15 27*

Tuesday, May 17

In brotherly love have tender affection for one another.
—Rom. 12:10.

Love is not just a broad organizational quality. Rather, it has to do with nurturing the spirit of brotherhood within each one of us, and not simply taking things for granted. It is a quality that, when expressed, enables us to feel close to one another in the brotherhood of the faith. The principled *agape* love is something for us, as brothers, to cultivate "in deed and truth." (1 John 3:18) Among the early Christians, "brothers" was the accepted term

of greeting for mixed groups and was not restricted to males. This term is used to embrace all Christians, male and female, in all but four of the inspired Christian letters—Titus, Philemon, 2 John and Jude. The term "brothers" is again shown to be an all-inclusive term at 1 Corinthians 15:6. After Peter admonished Christians to take a stand against the adversary he spoke of the "entire association of your brothers." This obviously includes male and female Christians.—1 Pet. 5:9. *W 2/1 1, 2a*

Wednesday, May 18

They continued to keep silent and did not answer him a word, for the commandment of the king was, saying: "You must not answer him."
—Isa. 36:21.

Who were pictured by the inhabitants of Jerusalem when Sennacherib's military delegation stood before Jerusalem's walls and tried to downgrade King Hezekiah and to get the surrender of the city without a siege? Since that was about eight years after the Assyrian armies had destroyed apostate Israel, King Hezekiah's loyal subjects inhabiting Jerusalem pictured Jehovah's Christian worshippers who have come out of modern-day Babylon the Great, including the modern-day counterpart of apostate Israel. They have taken their stand for Jehovah's Messianic kingdom under his Greater Hezekiah, Jesus Christ. This pictures a specific time in the modern fulfillment of the prophetic drama. The time is when the world's great tribulation will have been in progress. Babylon the Great will have been destroyed. Because Jehovah's servants have come out of Babylon they do not share in her sins nor receive any of her plagues. *W 1/15 20, 21a*

Thursday, May 19

As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the Holy One who called you, do you also become holy yourselves in all your conduct.—1 Pet. 1:14, 15.

We know what fornication is, but today religious people make bold statements that there is nothing wrong with premarital relations or with homosexuality. But does not God's Word say that the marriage bed should not be defiled and that homosexuals are abominable before God and will receive his judgment? It surely does. (Heb. 13:4; Rom. 1:27, 32) So if we claim to be Christians and we are trying to be like Jehovah God in living the course of life that Jesus Christ set for us, then we ought to see to it that we try hard to live as Christians, so as to have God's favor and blessing. If we are going to be obedient children of God we certainly are going to quit being fashioned according to our former desires but will try to be like Jehovah God and walk in the footsteps of Christ Jesus. W 1/1 16, 17

Friday, May 20

Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin.—Ex. 34:6, 7.

The good news has come down through the centuries in the form of sixty-six little books, of varying lengths and content, but each contributing its indispensable part to the most magnificent literary work ever to appear on the face of the earth—the Holy Bible. Above all, this book of good news magnifies the name and

sovereignty of the true and living God, Jehovah. (Rev. 4:11) Wonderfully it portrays him as the eternal, happy God, even as noted above. We can have confidence in this Sovereign Lord of the universe. Jehovah is a compassionate, fatherly God, so different from Christendom's unexplainable Trinity and from the gods in the non-Christian religions. He is God the Almighty, the Most High over all the earth, and his illustrious name Jehovah stands for his purpose to deliver from this Satanic world those who love him. W 11/15 7, 8

Saturday, May 21

Jehovah has done a great thing in what he has done with them.—Ps. 126:2.

As by a miracle, in 537 B.C.E. a band of exiled Israelites and their attendants marched out of Babylon and settled in their homeland. What a manifestation there then was of the holy spirit in action! Onlooking pagan nations were amazed, saying the above. The same thing has been said in our own twentieth century. With regard to whom? Not with regard to the natural Jews, but with regard to the hated and persecuted Bible Students, who were liberated from bondage to Babylon the Great in the postwar year of 1919. Upon such restored Christians, who were spiritual Israelites, there came an outpouring of spirit from on high. It reminded Bible Students of the Pentecost of 33 C.E., although it was not accompanied by supernatural phenomena. As a result, these spiritually energized Christians became more lively in Jehovah's active service than ever before. Witnessing, witnessing, witnessing to God's established kingdom—world wide! became their rousing cry. W 11/1 6-8a

Sunday, May 22

Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come.

—1 Tim. 4:8.

What can happen if a youth becomes totally absorbed in sports? For one thing, it can spoil the fun, making sports serious business rather than recreation. Also, some sports, such as football, can be dangerous. Still another thing to consider is the associations to which playing organized sports may expose a Christian youth. So sports are much like other things that are good when they are kept in balance—when they do not dominate your life so as to overshadow more important things, or expose you to damaging situations. How exhilarating it can be to play a fast-moving sport and experience the thrill as one's body performs feats of skill! But sports do not hold "promise of the life now and that which is to come," as godly devotion does. Yes, making the most important thing in your life the service of your heavenly Father is what can bring you true happiness and satisfaction—forever. W 10/15 9-12a

Monday, May 23

Our twelve tribes are hoping to attain to the fulfillment of this promise by intensely rendering him sacred service night and day.—Acts 26:7.

Is sacred service limited to some special place or places, or confined to a special group like Israel's ancient priesthood? No, for even among the Israelites it was not just those appointed to serve at the temple who engaged in sacred service. It was the privilege and duty of the whole people of Israel to engage in such. When on trial before King Agrippa, Paul said that at

that very time, not just the tribe of Levi with its Aaronic priesthood, but all the twelve tribes of fleshly Israel because of their hope in God's promises made to their forefathers were "intensely rendering [God] sacred service." Anna the prophetess was one of these, even as we read at Luke 2:37. True, not all Jews lived in Jerusalem, but many of them could and did serve night and day by such things as sacrifices, by morning and evening prayer, and by regular attendance at the synagogues where God's Word was discussed. W 10/1 18-20

Tuesday, May 24

Let endurance have its work complete, that you may be complete . . . not lacking in anything.—Jas. 1:4.

No person having faith in Jehovah God can avoid undergoing a test of his faith. This is because the spirit of the world is opposed to faith in God, and its tendency is to put pressure on one having faith, in order to break it down. The Christian, therefore, is going to face the question of endurance. The test on faith can come in many ways. It may be direct opposition from others, even family and friends. It may be ridicule, hatred, being misunderstood, falsely accused or defamed. It may be physical persecution, and may even be connected with sickness. The question before the Christian is, How will I take these things? Will my faith remain strong through such trials? Will I endure with understanding, and with a feeling of joy that my faith is producing an enduring quality? Will my motive be to endure for the sake of righteousness, to glorify Jehovah God, not self? Heeding James' counsel will help us to do so. W 9/15 1-3a

Wednesday, May 25

Rejoice, young man, in your youth, . . . and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these the true God will bring you into judgment.
—Eccl. 11:9.

Jehovah God gives this advice because he is a happy God and he wants youths to be happy with life too—not on a debased, corrupt level, but on a high moral plane. God wants youths to be happy in a responsible way. For they are accountable to Him for their actions. That is why dating or “going together” is so serious. Dating may serve properly to bring couples together, not for the purpose of petting or necking or sex play, but to acquaint themselves with each other on a social level before marriage. Outside of marriage, sexual arousal can lead to vexation, to emotional upsets and even to calamities such as abortions and suicides. Even couples who are engaged to be married have not the right to toy with sex. Single persons who engage in sexual activities will incur God’s disapproval and inevitably suffer for it. W 9/1 13

Thursday, May 26

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.

Regardless of what economic pressure we may have to face, we want to keep in mind that Jehovah will sustain and reward his servants today just as he did in the past. He did not forget the generosity of Hebrew Christians toward fellow believers, even as the apostle Paul reminded them. Especially the Christianized Jews living in Jerusalem and

the rest of Judea experienced God’s loving care when they faced adversity. Moved by God’s spirit, fellow believers, including many non-Jews, shared in organized relief measures in their behalf. No question about it, those Hebrews had reasons for confidence that Jehovah would not forget them. And he will not forget us either. With Jehovah as our helper, how can we possibly fail? So let us make it our determination to safeguard our relationship with Him as our most valuable possession.—Ps. 73:25, 26; 1 Pet. 5:7. W 8/15 19, 20a

Friday, May 27

Our fight is not against human foes, but against . . . superhuman forces of evil in the heavens.—Eph. 6:12, New English Bible.

A natural desire we all have is the need for entertainment and relaxation. But subtle Satan can turn an innocent desire for a little change of pace into an all-out assault that can be just as devastating to our spirituality as anxiety, fear of man, and nationalism. Our interest in sports, music and other forms of entertainment can capture our attention to such an extent that the spending of time and money in this way interferes with keeping up our spiritual obligations. How would you compare the time, interest and money you use for leisure-time pursuits to that spent in taking care of spiritual matters? Your answer is to some extent an indication of Satan’s success in his attack on you. Basic to preparing ourselves for Satan’s attack is that we recognize that our defense is not a physical one but is primarily a spiritual one. We can come off the victor by keeping ourselves in a condition of spiritual readiness. W 8/1 9, 11

Saturday, May 28

You keep on holding fast my name, and you did not deny your faith in me even in the days of Antipas, my witness, the faithful one, who was killed by your side.—Rev. 2:13.

It is appropriate that the word “martyr,” which is of Greek origin, literally means “witness,” for many were the early Christian witnesses who endured persecution, even martyrdom, rather than abandon their faith. Paul himself was involved in such matters: “I used to imprison and flog in one synagogue after another those believing upon” Jesus. (Acts 22:19) Another early Christian martyr was James the brother of John, the first of the twelve apostles to die as a martyr, executed by Herod Agrippa I by the sword. (Acts 12:1, 2) And if it had not been for Jehovah’s intervention, Peter too would have been killed by Herod. (Acts 12:11) Efforts were also made on many occasions to have the apostle Paul put to death. (Acts 22:22) Toward the close of the first century the apostle John wrote of another Christian who died faithful, Antipas. W 5/1 4, 5

Sunday, May 29

You are all sons of light . . . So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses.
—1 Thess. 5:5, 6.

There is nothing wrong with eating and drinking, nor with marrying or raising a family, buying, selling, planting or building. But what is wrong is letting these things so engross us that we lose sight of God’s purposes and his righteous standards and put fleshly things first in our lives. To do that is to go to sleep spiritually. Clearly, then, the fact that we do not know just when the “great tribu-

lation” will break nor when the thousand-year reign of God’s Son will begin does not lessen the need for alertness today. It greatly increases and heightens the need for being awake, watchful, ready. If we knew the exact time we might feel tempted to relax and to feel that as that time drew nearer we could begin getting ourselves ready. But our not knowing requires us to be ready *all the time*. The whole tenor of God’s Word, and particularly the counsel of his Son, is to that effect. W 7/15 20, 22a

Monday, May 30

The lamp of the body is the eye. 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.

If we seek to use the knowledge of the truth or our standing among Jehovah’s people for selfish ends, with a bad or impure motive, then we would be viewing things in an impure way, and our vision of matters would be a perverted, distorted one. Though we might not realize it, we would not be able to see straight in a spiritual way. We could stumble over the very thing which, if taken aright, would result to our advantage, because what the “eyes of our heart” receive would prove to be, not light, but darkness. This was well illustrated in the religious leaders in Jesus’ day. Had they accepted him as the “chief cornerstone” in God’s arrangement, how richly they would have been blessed! Instead, they rejected him. They stumbled and fell over him. In fact, their rejection of Jesus was so extreme that it brought upon them God’s righteous adverse judgment. —Matt. 21:42-44. W 5/15 12a

Tuesday, May 31

You should prove yourselves holy, because I Jehovah your God am holy.—Lev. 19:2.

Down through the centuries, Jehovah has wanted his people to be holy, to become progressively more like himself. Considering briefly God's dealings with his people Israel will help us to understand this better. By the above words was Jehovah simply referring to the religious activities of life? No, that was not the case. The context reveals that God was talking about the activities that marked every aspect of life. Things like

stealing, impartiality in judgment, use of weights and measures, treatment of handicaps such as deafness and blindness, and even sexual matters were specifically mentioned. Therefore, holiness was to be displayed in all the activities of life. By holding to God's standards for holiness at that time, the nation could be a holy people, clean and set apart from the worldly nations as a people devoted entirely to Jehovah. The various laws that God gave them were a constant reminder of their separateness and holiness to Him. W 2/15 6a

Wednesday, June 1

However, you, O man of God, flee from these things. But 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.

—1 Tim. 6:11, 12.

In most places today it takes money to eat, to get clothes, to have a home. So efforts must necessarily be made to earn money. Yet to have as your purpose in life the accumulating of riches simply is not wise. It does not bring happiness. Jehovah God's Word is accurate when it says: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge them into destruction and ruin." (1 Tim. 6:9) Sickness, worry, sleepless nights and a disrupted family life are among the problems experienced by many of those whose purpose in life is the making of a lot of money. Even when a person is able to accumulate wealth, it is usually observed that this does not bring him happiness. So take a balanced view of money. W 10/15 13, 14a

Thursday, June 2

If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions, make my joy full in that you are of the same mind and have the same love.

—Phil. 2:1, 2.

Adoration and exaltation are what the scribes and Pharisees wanted for themselves. But Jesus showed that such a condition should never exist among the brotherhood of Christians. (Matt. 23:5-12) Jesus then denounced them as hypocrites. He especially showed how their selfish, exalted thinking was detestable to God—something that should never be permitted among Christian brothers and sisters. But wrong attitudes will infiltrate the congregation if its members do not have love among themselves. Also, in giving full recognition to Jehovah, the Christian brothers must always be careful not to underemphasize the active role that Christ now has in the congregation. Recognizing him as head, each one should be Christlike in having tender affection and compassion for all. W 2/1 4-6a

Friday, June 3

By making the truth manifest [we are] recommending ourselves to every human conscience.—2 Cor. 4:2.

The primary emphasis in the worship of Jehovah has always been on living according to the truths that never change. Faith, righteousness, justice, freedom from blood-guilt, truthfulness and obedience to God's expressed will have always been the most important credentials for approach to God. It has always been true that, not the one simply bearing gifts to God, but the one "innocent in his hands and clean in heart" could ascend into the mountain of Jehovah. (Ps. 24:3-6) These fundamental principles of truth are a way of life that has remained unchanged from the beginning. God is not unreasonable in what he requires of us. He asks of his creatures only what they should be doing toward him and their fellowmen. (Mic. 6:8) God created man with an inner sense of right and wrong that is naturally attracted by the way of truth. So the truth sounds, feels, right to any vestiges of inherited conscience remaining in people. W 4/1 6, 7a

Saturday, June 4

None that rests his faith on him will be disappointed.

—Rom. 10:11.

When the last one of the ransomed dead has been called forth through the opened "gates of Hades," the common grave of mankind will exist no more. Hades will have been cast into the "lake of fire." And when all those living on earth under Christ's kingdom have responded to its discipline and have thus been freed from all sinfulness and healed from all imperfections, they will then be alive, fully so. Then the death we in-

herited from Adam will join Hades in the "lake of fire." (Rev. 20:14) Time would fail us to bear witness to Jesus Christ and tell all that he means to us as members of the human family. Never will we be disappointed in him, even as Paul notes. We need never be ashamed to bear witness to Jesus Christ by word of mouth or by printed page. Increased appreciation of how much we need him moves us to join angels in bearing witness to him for the glory of Jehovah God and for the sake of mankind in its present desperate plight. W 4/15 23, 24a

Sunday, June 5

Go on carrying the burdens of one another. . . . Each one will carry his own load.

—Gal. 6:2, 5.

Is this a contradiction? No, for there is a difference between a "burden" and a "load." The Greek word for "burden" is *ba'ros*, which always has reference to something burdensome and heavy. Thus, if a Christian gets into some spiritual difficulty that is hard for him to bear, loving fellow believers should "fulfill the law of the Christ" by extending a helping hand. Elders, especially, should help out. The burdened one should not hesitate to seek such help. But at the same time he must "carry his own load." Here Paul uses the Greek word *phor-t'on*, signifying something to be carried, without any reference to its weight. It is a "load" that we all have to shoulder, regardless of circumstances—our load of responsibility to prove faithful as a dedicated slave of Jehovah God. So if you need help in carrying your burdens do not hesitate to seek help and counsel from the elders. They will be happy to assist you. W 7/1 7, 8

Monday, June 6

When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat.—1 Cor. 4:12, 13.

At Philippi a servant girl with power of divination kept calling out that Paul and Silas "are slaves of the Most High God, who are publishing to you the way of salvation." (Acts 16:17) Finally Paul in Jesus' name ordered the demon to leave the girl. When her owners who had profited by her predictions saw that she had lost this supernatural ability, they took Paul and Silas before the magistrates to have them beaten and imprisoned. Then, in the middle of the night, suddenly a great earthquake occurred, breaking open the jail doors and loosing the prisoners. Rather than trying to escape, Paul reassured the jailer and took the opportunity to share the word of Jehovah with him and his family. As a result, they were baptized that very night. Despite everything, Paul was not discouraged. He maintained the right attitude, setting a fine example for us today. W 5/1 16, 17

Tuesday, June 7

They are before the throne of God; and they are rendering him sacred service day and night in his temple.—Rev. 7:15.

In appreciation of our sacred service, God promises us life, life in a righteous new order of peace, health and happiness. To an unnumbered great crowd of persons from all nations and peoples he promises survival through a rapidly approaching great tribulation, and then entrance into a new order of his own making. How can we be sure that we are rendering true sacred service that receives

God's approval? Nearly a billion persons are enrolled in the churches of Christendom. But where is the evidence that they have cleansed themselves by faith in the blood of the Lamb and taken up the discipleship that goes along with faith? Have they kept themselves unspotted from the world? Are they helping others to understand God's Word, assisting new disciples to render sacred service to Jehovah God? Mistaken service is not really sacred service and is not the way to survival.—Matt. 7:22, 23. W 10/1 10-12, 14

Wednesday, June 8

He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life.—John 12:25.

While Jehovah God definitely can work miracles in behalf of his people, we should not expect that God will guarantee us miraculous deliverance from death or violent persecution. It may serve Jehovah's purpose to allow some of his servants to die in faithfulness or to undergo terrible suffering, as did his firstborn Son, Jesus Christ. By enduring faithfully, God's servants have the privilege of proving that their worship is not prompted by selfish considerations. In this way they prove that Satan's charge, made in connection with Job, is a lie. (Job 2:4) Yes, the preservation of any individual's life for a short time in this system is not the truly important thing. Far more vital is maintaining an approved relationship with Jehovah God and Jesus Christ. The one who may die as a loyal disciple of Jesus Christ is assured of a resurrection, with the prospect of everlasting life. W 8/15 23, 25

Thursday, June 9

You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful.—Jas. 5:11.

As we read through the entire life of Job and see how he faced up to all his problems, certainly we can say, as Jehovah did, that he was a man who feared God and set his face against wrongdoing. (Job 1:8) Job tried to be like God. He was rewarded for his integrity, and he will receive further reward in due time. James wrote of him as above. One might say: "It was easy for Jesus Christ, a perfect man, to maintain integrity and walk blamelessly before his God. And maybe there was a Job, an imperfect man, who did much the same. But how can we do it today?" Even in the days of the apostle Paul, how could it be done? Well, Paul did admonish the Ephesian congregation: "As God's dear children, try to be like him, and live in love as Christ loved you." (Eph. 5:1, 2, NE) Was Paul asking those Christians, yes, is he asking us, to do the impossible? Not at all! W 1/1 12, 13

Friday, June 10

Although he was a Son, he learned obedience from the things he suffered.—Heb. 5:8.

The principle that endurance must have its work complete applied even in Jesus' case as can be seen from the words of the apostle Paul above. Because of Jesus' perfect endurance under suffering "we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin." (Heb. 4:15) We can see from Jesus' example what becoming complete and

sound in all respects means. We can understand that one has to be a Christian at all times, enduring through trials. The apostle Paul recognized this. (Phil. 3:8-10) While Paul knew God, he realized that the pinnacle of knowledge of God and the most intimate relationship with God would come when Paul would receive the full reward of his Christian course. (1 Cor. 13:12) On the other hand, some persons may serve in the congregation for years without actually coming to know God. The Israelites were an example of this.—Heb. 3:9, 10. W 9/15 15-17a

Saturday, June 11

This good news of the kingdom will be preached in all the inhabited earth for a witness . . . and then the end will come.—Matt. 24:14.

Thus Jesus Christ foretold a grand witness for the conclusion of this system of things. Has this preaching work now been completed? No! For the end has not yet come. The end does not come just because we might think it is the due date, or because we feel that our territory has been well worked. It comes when Jehovah has carried through the great work of Kingdom preaching to the extent he wants, and then he will bring the "great tribulation." Until that time there is work to do! And we as Jehovah's Witnesses are the ones assigned to do it! The arrival of the "great tribulation" should find the preaching work at the height of its forward movement, at the very peak of its momentum throughout the earth. The arrival of the Lord Jesus to execute judgment will come as a complete surprise—even to Jehovah's people, for it will no doubt find us at our busiest time of activity! W 11/15 16, 17a

Sunday, June 12

O magnify Jehovah with me, you people, and let us exalt his name together.—Ps. 34:3.

Helping us to keep in mind that our baptism was only the beginning is to feel and say as did the psalmist David. We should be concerned about people, and show that concern by calling again and again wherever they show interest, in an endeavor to start Bible studies in their homes. There may be opportunities for you to enlarge your field of activity, as a congregation publisher, as an auxiliary or a regular full-time proclaimer of the good news, or as a missionary or a member of a Bethel family. Of course, not every privilege of service is open to everyone, but where there are earnest desire and realistic planning, and where the individual makes his heart desire a matter of prayer, often the way is opened to share on a broader scale in doing Jehovah's will. Continually treasure in your heart all that your baptism symbolizes. Be stimulated to move ahead in your service to Jehovah God. Do not forget. Your baptism was only a beginning. W 8/15 16-19b

Monday, June 13

The words of the Lord Jesus, when he himself said, "There is more happiness in giving than there is in receiving."—Acts 20:35.

Young people sometimes complain about being bored with life. Boredom usually results when the mind and hands are idle of worthwhile things to do. In times past, rural life demanded that everyone work. Even little hands were used to feed chickens and to harvest crops. Children were needed, and they knew it. Youths still want that sense of being

needed, of belonging. At heart, they usually want to be doers and givers, not just observers and receivers. This is fine in view of what Jesus said. And Paul wrote, "God loves a cheerful giver." (2 Cor. 9:7) Young people of today who are bored often need to give more of themselves. But how? Well, Christian youths could do shopping for the aged in the congregation, visit the sick or help the infirm with house chores. And what joy there can be in reading to those whose eyesight is failing! Sometimes physical activity will help to relieve the mind of boredom. W 9/1 10, 11

Tuesday, June 14

Carry on prayer on every occasion in spirit.—Eph. 6:18.

Since Satan likes to attack when we least expect it, our loving Father has given us a means of instant defense for any occasion. It is called prayer. Those who have endured for many years under Satan's attack invariably refer to prayer as being a primary source of strength. You will notice that in describing the various means we have of protecting ourselves in this fight against Satan, the above point is made. Though you may feel weak in yourself, prayer can turn you into a tower of strength. In what way does prayer help? Is its main benefit psychological? No, but prayer really accomplishes something. (Jas. 5:16) True, the general pattern of world events may not be altered, but prayer can make a difference in how the details will be worked out. For example, when Paul was in prison he encouraged his brothers to pray for him. (Heb. 13:19) Their persistence in prayer could make the difference as to when he would be released. Yes, prayer gets results! —Philem. 22. W 8/1 16, 17

Wednesday, June 15

For everything there is an appointed time, even a time for every affair under the heavens.—Eccl. 3:1.

With his foreknowledge of the future and his all-powerfulness, God is able to commit himself to a particular time schedule for the future, and at times he has made this known to humans. Thus, true to his promise to Abraham (Gen. 15:13), at the end of the four hundred years Jehovah freed Abraham's descendants from slavery, and their exodus from Egypt began. Later, God foretold a seventy-year period of desolation for Judah, and when that period expired the Jews were released, right on schedule. (Dan. 9:2) Similarly, the appearance of the Messiah was foretold to come 483 years (sixty-nine "weeks" of years) from the time of the issuing of the order to rebuild Jerusalem's walls, and precisely on time, in the year 29 C.E., Jesus Christ was baptized and anointed as the Messiah. (Dan. 9:24-27) So, when Jehovah makes known a certain time for the outworking of some feature of his divine purpose, we can rely implicitly on the exactness of the published schedule. W 7/15 6-8

Thursday, June 16

Until upon us the spirit is poured out from on high, and the wilderness will have become an orchard, and the orchard itself is accounted as a real forest.—Isa. 32:15.

Before World War I ended, the spiritual estate of the persecuted remnant became desolate. Spiritually, it became like a wilderness, in which the "fruits of the kingdom" were not being brought forth publicly through a bold preaching of the "good news of the kingdom" on the part of the remnant. Uncertainty and de-

spondency settled down upon the internationally hated, oppressed remnant. Did Jehovah God approve of having this desolate condition of his people to keep on forever? No. Even as he decreed that Jerusalem and the land of Judah should lie desolate only for a limited time, so, too, God did not purpose that the remnant of spiritual Israel should be left in a desolate state indefinitely. Well, then, what was now needed to alter the situation to the glory of their God, Jehovah? A special operation of holy spirit toward them, even as was assured by Isaiah. W 11/1 1, 2a

Friday, June 17

Far be it from the true God to act wickedly, and the Almighty to act unjustly! Yes, for a fact, God himself does not act wickedly, and the Almighty himself does not pervert judgment.—Job 34:10, 12.

Today, we are able to study the complete account of Job, and we have no trouble in seeing how wrong those three companions of his were in their views as to God's manner of dealing. But what of other Bible accounts about which we may not have so much information? When, for instance, we read at Deuteronomy 9:1-5 that Jehovah or persons under his direction executed some wicked people, cities or nations, will we copy Job's companions and proceed "to pronounce God wicked"? (Job 32:3) How much wiser and more modest it would be for us to conclude that even though we do not know all the facts or issues involved, what took place must have been consistent with Jehovah God's being a "lover of righteousness and justice." (Ps. 33:5; Deut. 7:2, 23-26) That was the conviction of Elihu, a young man used by Jehovah to correct Job. W 6/1 20

Saturday, June 18

I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth. . . . saying in a loud voice: "Fear God and give him glory."
—Rev. 14:6, 7.

The expression "good news" appears more than 120 times in the Christian Greek Scriptures. Paul refers to "the glorious good news of the happy God," and Peter describes the "good news" as "the saying of Jehovah" that "endures forever." (1 Tim. 1:11; 1 Pet. 1:25) The permanency of the good news is also emphasized by the words of John as noted above. At this climax of the ages this good news shines forth brilliantly. But mankind in general does not view it as good news because of being blinded by Satan. (2 Cor. 4:4) The good news brings Satan's world into judgment. Those who do not obey the good news will perish. (2 Thess. 1:8) Those who heed the good news will receive blessings beyond the power of mortal man now to fathom, so marvelous will they be! What a privilege is ours to make it known! *W 11/15 3-6*

Sunday, June 19

You are the light of the world. . . . 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. 5:14, 16.

From the time of Pentecost on, the shaft of light that began to shine with Jesus Christ kept shining with a greater intensity and a broader beam, especially when the Kingdom message was taken to the nations, commencing with Cornelius. (Acts, chapter 10) All who accepted and absorbed that message into their minds and hearts re-

sponded by reflecting that light, remembering Jesus' commission. The entire record in the book of Acts confirms this, concluding with the incidents when Paul was bearing thorough witness to those who visited him while he was under house arrest. (Acts 28: 23-28) Peter, too, stressed the primary obligation resting on the Christian congregation when he wrote: "You are . . . a people for special possession, that you should declare abroad the excellencies of the one that called you out of darkness into his wonderful light."—1 Pet. 2:9. *W 5/15 19a*

Monday, June 20

God recommends his own love to us in that, while we were yet sinners, Christ died for us.
—Rom. 5:8.

Consider the examples of Jehovah God and his Son. What stands out when we consider their examples is how unselfish love can have such a strengthening effect on others. And from the above we see how God takes the initiative in showing love. Yes, while we were still doing hateful things against God, perhaps even denying his existence and breaking his laws in a most flagrant way, God loved us and made provision for us to enjoy everlasting life. (John 3:16) And his Son acts the same way toward humankind. For example, even while Peter was denying him, Jesus did not cease loving Peter. Later, he made a special post-resurrection appearance to him, which would reassure him of his love. So then, be like Jehovah God and his Son. Strengthen your brothers. Love them intensely from the heart. Take the initiative in doing so. As a result, you will, in turn, be loved and strengthened by them. How fine that will be! *W 6/15 29-31*

Tuesday, June 21

From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus.—2 Tim. 3:15.

Children do much to bring unity and happiness into the home if they are loved, acknowledged and trained to respect the family arrangement. When should such training begin? First, the parents should not underestimate the newborn baby's intelligence. He (or she) is not a "second-rate" person. Remember, the baby is born with the godly qualities of love and justice. He is a very intelligent creature. He merely lacks information and experience in order to become full-grown mentally. Unlike animals, which act primarily on instinct, the human baby must learn nearly everything. So he hungrily takes in all he sees and hears. Therefore, training starts at birth, for everything said or done in the baby's presence should be upbuilding. Love should be lavished upon him. At the same time, anything wrong should be corrected in a kind, considerate manner. *W 10/15 20, 21*

Wednesday, June 22

Recall the young women to their senses to love their husbands, to love their children, to be sound in mind, chaste, workers at home, good.
—Titus 2:4, 5.

Husbands and wives can render sacred service by making their marriage successful. A man or a woman may be very kind to others but when it comes to the marriage mate, he or she may be quick to anger, looking for an occasion to find fault. But no married person is fully rendering sacred service to God if he or she ignores the sacred mar-

riage covenant. Housewives have a fine opportunity to perform acceptable service to God. Their fine works that others can see would include keeping a neat, clean house, taking care of the cooking and the clothing needs of the family. A wife's hospitality, her willingness to put herself out to assist other sisters in the congregation—these are sacrifices in which God is well pleased. When people know these things about her, then her public declaration of the good news in the congregation territory will have a more powerful influence. *W 10/1 14, 15a*

Thursday, June 23

This is the conquest that has conquered the world, our faith.
—1 John 5:4.

The more we pass tests of our faith successfully, the stronger we are—we can endure. (Jas. 1:2, 3) We also receive Jehovah's approval and make him and his Son happy, because we stand as witnesses for Jehovah in the issue of integrity. In fact, having strong, enduring faith is better than being a great conqueror, as John shows above. It is a question of integrity, not of might. Enduring with faith is following the pattern of the one with the greatest faith and the conqueror of the world, Jesus Christ. Yes, any material thing, even gold, can perish by being worn away or being dissolved by certain chemicals. But faith, being tested and tried and found to be of strong, sterling quality, is incorruptible. It cannot be destroyed, because it is founded upon the everlasting God, the Almighty. The man or woman with tested faith will endure forever, because Jehovah God, who lives forever, loves and protects the life of such persons.—Ps. 145: 18-20; Rev. 7:15-17. *W 9/15 20-22*

Friday, June 24

In accord with the Holy One who called you, do you also become holy yourselves in all your conduct.—1 Pet. 1:15.

In recent years our understanding of the Bible-trained conscience, what it is and how it operates, has increased. We have come to appreciate that it is an inner moral sense that testifies for or against our thinking and conduct. Our conscience is a reflection of our basic moral nature due to our being created in the moral image of our God Jehovah. A good conscience results from the co-operation of an intelligent mind with a heart having moral capacity. By studying God's Word, we can properly nourish our heart and mind, due primarily to the Bible's ability and potential for encouraging a higher morality. The Bible is unique in its power to arouse and stimulate good, because it acquaints us with the personality of our Creator, Jehovah, whose personality we were designed to reflect. Therefore, the aim of a good conscience should be a warm, personal relationship with God, having holiness and everlasting life in view. *W 9/1 1, 2a*

Saturday, June 25

He gave some as . . . evangelizers.—Eph. 4:11.

Yes, evangelizers are included among Christ's "gifts in men." Truly, in their capacity as evangelizers, elders are privileged not only to set a zealous example in proclaiming the Kingdom, but also to help their brothers and sisters to develop abilities in this service. Already, some may be zealous in distributing magazines and other literature from door to door. Others may have aptitude for re-visiting interested persons and starting

new studies. Others may excel in directing new ones to the meetings. Elders can help in training Kingdom proclaimers to widen out their activity and to be proficient in other fields. They can help members of the flock to fight discouragement due to difficult territory, or when hard problems of life interfere with their service. Elders can give practical instruction on preparation for field work, perhaps rehearsing Bible presentations together with new ones. They can encourage a healthy attitude toward Jehovah's service.—*Isa. 32:1, 2. W 7/1 17, 18*

Sunday, June 26

But after they kept on opposing and speaking abusively, he [Paul] shook out his garments and said to them: "Let your blood be upon your own heads. I am clean."—Acts 18:6.

Since we are assured that our all-powerful and righteous God will decide when the preaching is done to the extent he purposes, we can with singleness of mind concentrate on what we have to do. God has not told us to determine when sufficient preaching has been done, but he has told us to keep on declaring the good news. Lives are involved. That realization, combined with the awareness that God has commissioned us to preach, should move us to action! We can draw a lesson from what Jehovah told Ezekiel as to his responsibility with regard to an impending destruction. (*Ezek. 33:7-9*) And our concern should also be like that of the apostle Paul. With so much evidence available that the conclusion of this wicked system of things is near, we too ought to be "intensely occupied with the word." Doing so, we can be "clean from the blood of all men."—*Acts 18:5; 20:26. W 6/1 10, 11a*

Monday, June 27

The holy spirit . . . will teach you all things and bring back to your minds all the things I told you.—John 14:26.

Nothing can stop Jehovah God from helping his people. He has the ability to render aid under all circumstances. His power is so great that it can keep the physical universe in existence for all eternity. (*Ps. 148:2-6*) When it is his purpose, Jehovah, through the operation of his spirit, can even cause and control earthquakes, direct lightning and dry up seas and rivers. The holy spirit or active force is like a powerful instrument always at Jehovah's disposal. When one of his servants faces a troublesome circumstance, Jehovah can, by means of his spirit, recall to that one's mind Scriptural principles and aid him to see how these apply in his case. In this way the individual is strengthened to endure and to preserve fine conduct. Also through the use of his spirit, Jehovah God can stir the hearts and minds of his servants to respond to the needs of fellow believers, coming to their aid.—*Mark 10:29, 30. W 8/15 4-6*

Tuesday, June 28

Keep looking, keep awake, for you do not know when the appointed time is. . . . Keep on the watch.—Mark 13:33, 37.

What if, in expectation of the "great tribulation," Jehovah's Witnesses had eased up, and stopped watching and making plans for the future, in 1914, in 1925, in 1975 or at any other date—could this have resulted in the expansive spiritual paradise we see today? How glad we are that Jehovah has energized his people to keep sounding forth good news in all the earth! Jehovah's advancing theocratic society will be a going

concern, a go-forward organization, right down to and through the "great tribulation." For the worship of God with spirit and truth is positive, enthusiastic, spirited and progressive. More and more sections of the earth, in Western lands, in the Orient and elsewhere are now receiving a thorough witness, and who knows how much farther the "glorious good news" will be sounded before the end! As Paul stated, it is woe to us if we do not declare the good news, for that is God's will and work for our day! *W 11/15 18, 19a*

Wednesday, June 29

Let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.—2 Cor. 7:1.

Was there a danger of our youths becoming sullied by unclean practices such as petting and necking? Yes, there was! So, God again, through his organization, pointed out that such practices were not fitting for a holy people. Courtship was shown to be for marriage-minded adults. Dating was not a game, it was a serious matter. For Christians it should lead to honorable marriage. In recent years, homosexuality has increased. These homosexuals brag about their being such. It was apparent that this erosion of moral standards could pose a danger for God's people, so the congregations were alerted and wrongdoers were cleaned out. Likewise, unclean practices in connection with marriage were shown to be included in the term *porneia*, which is so detestable in God's sight. (*1 Cor. 6:9, 10*) The information was appreciated, and those who quit such practices showed they were in complete agreement with what the apostle Paul wrote to the Corinthians. *W 2/15 14, 15a*

Thursday, June 30

Doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you.—Phil. 2:3.

Humility is necessary for a Christian. It prevents him from harboring a feeling of superiority over his brothers. Paul, in writing to the Philippians, showed the importance of humbly manifesting love for our brothers. Following this counsel we will not be inclined to make issues just because of personal preferences. Further, elders who display lowliness of mind will

Friday, July 1

You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise.—Heb. 10:36.

For enduring a martyr's death Jesus was rewarded with a resurrection to heavenly life. Thus he endured until the fulfillment of God's promise to him, even though he knew that this required God to perform His mightiest act on his behalf. (Eph. 1:19-21) Paul prayed for God Almighty to supply like endurance to us. (Rom. 15:5) This prayer will never fail as long as we persevere in doing God's will. If we endure down to the finish we shall receive the gladdening fulfillment of God's promise to us. May the mental attitude of Christ support us in bearing up under whatever God yet permits to come upon us from a hostile world. Let us constantly keep in mind what is required of doers of Jehovah God's will now during what is left of this time of the end. (Dan. 12:4) Can we endure a little while longer? If we do so, then God will fulfill his promise to us.—Heb. 10:37. W 12/15 3, 4a

be able to meet and work together free from contention and angry debates. How should Christians exhibit humility along with devotion in serving others? Is it not evidenced by being considerate and interested in all, including the lowly ones? And in granting to all a due measure of dignity and worth? From Romans 12:10, 15, 16 we can also appreciate how actively helpful we should be, and how we should be willing to work for and with our Christian brothers. It is always very fine to show this interest without waiting to be asked. W 2/1 10, 11a

Saturday, July 2

You will be objects of hatred by all people because of my name.—Luke 21:17.

How much faith do you have? Do you have enough to carry you through when the going gets rough? Could you still remain firm and trust in Jehovah? Could you endure imprisonment, the loss of your health and not lose faith in God's promises for the future? No doubt, the faithful Christian witnesses of Jehovah feel like the apostles who said to Jesus: "Give us more faith." (Luke 17:5) Some may feel, "It will never happen to me." But Jesus warned true Christians, as noted above. The apostles who heard Jesus' words knew that just as surely as the sun would rise the next day, this prophecy would be fulfilled on them and on all of Christ's followers. Of course, Jesus did not say that each Christian would have to endure every type of persecution. But regardless of the method of attack used, we can be certain that Satan will see to it that "all those desiring to live with godly devotion . . . will also be persecuted." —2 Tim. 3:12. W 8/1 1, 2a

Sunday, July 3

Christ did not please himself; but just as it is written: "The reproaches of those who were reproaching you have fallen upon me."—Rom. 15:3.

We are privileged to be reproached for more than just the name of Christ. (1 Pet. 4:14) We are privileged to be reproached especially for the name of the One for whom Christ bore reproach. The above words quoted from Psalm 69:9 identify the reproached One as being Jehovah, for whose house of worship Christ was so zealous. (John 2:17) It is a glorious honor to be reproached for Christ, the Son of God. It is a more magnificent honor to be reproached for Jehovah God, the Father of Jesus Christ, forasmuch as the Father is greater than the Son. Since the spirit of God rests upon us who are reproached for Christ's name, then it should rest in fuller measure upon us when we are enduring reproach for the name of his Father, Jehovah. By keeping our integrity to God down till the reproachers of us are destroyed, we shall never have God's "spirit of glory" depart from us. W 11/1 20, 21a

Monday, July 4

I will bless Yahweh, who hath counselled me.—Surely by night shall mine impulses admonish me.—Ps. 16:7, Rotherham.

What if a Christian commits some wrong one or more times, but thereafter his conscience moves him to repent and he abandons his wrongdoing? Does he still need someone to reprove him? Not if he truly repents of his sin and abandons it, for by doing so has not the wrongdoer, in effect, already reprovved himself? Yes, his own conscience does the accusing, God's Word and spirit do the convicting

and his heart moves him to repent and turn away from the wrongdoing. He does not require someone else to 'lay bare his fault' in order to get him to acknowledge and correct his wrong course. This was evidently the case with Peter. He wept bitterly in repentance for having denied his Master three times. (Luke 22:54-62) This, however, does not mean that one may not need help in such cases. Though there may be the determination not to return to some wrong, there may well be the need of help by brothers to strengthen that resolve. W 12/1 16, 18-20

Tuesday, July 5

Be training yourself with godly devotion as your aim. —1 Tim. 4:7.

The main objective of our godly devotion is to render sacred service to Jehovah, thereby helping others to appreciate what kind of God he is and to come into intimate relationship with him. By doing this we also lead happier lives now, in this time. And it means 'the life to come,' not only for us, but for all who are influenced by our conduct and our proclamation of the good news. (1 Tim. 4:8) With regard to 'the life that is to come,' and even more, the opportunity of having an unbroken life-span from now on into eternity, the apostle John's vision of the surviving great crowd is one of the greatest encouragements to us to 'keep testing whether we are in the faith,' proving whether we are really rendering sacred service to the full. (2 Cor. 13:5) Yes, God holds forth to us the crowning hope of being part of that great and unnumbered crowd that he is going to preserve through that coming great tribulation and introduce into his righteous new order. W 10/1 22, 23a

Wednesday, July 6

They go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together to the place that is called in Hebrew Har-Magedon.—Rev. 16:14, 16.

The time for Jehovah's greatest execution of adverse judgment at Har-Magedon, the field for the final battle between men and God, will be an awesome time. It will be upon that anti-religious ax, then discarded by Jehovah. Never will it be able to move itself with effectiveness to hack us to pieces. Jehovah of armies will send forth his greatest Angel, the Archangel Jesus Christ, to strike down all the attack forces of the Greater Sennacherib, Satan the Devil, and will plunge them into a sleep from which they will never wake up! What a deliverance for us that will be from the anti-religious ax at the climax of the great tribulation! But, most importantly, what a glorious vindication that will be for the true Lord, Jehovah of armies, by means of his ever-faithful agent, Jesus Christ, the Greater Hezekiah! W 1/15 33a

Thursday, July 7

Support the weak, be long-suffering toward all. See that no one renders injury for injury to anyone else, but always pursue what is good toward one another.—1 Thess. 5:14, 15.

Have you had a personal misunderstanding with someone, causing hurt feelings, so that reconciliation has been difficult? If you talk to an elder about it, he may be able to help you to overlook the offense or assist you to find a solution by applying Bible principles. Are you extremely shy, having a problem in con-

versing with and enjoying association with others? If you ask an elder, he may be able to help you to take the initiative more in speaking to others. Perhaps he can show you how to find real joy in associations at meetings, as well as at other times. "A joyful heart has a good effect on the countenance," and as your own countenance brightens up you will experience more the joy of friendships among Jehovah's own people. (Prov. 15:13) Elders, you can take the initiative in aiding shy persons to become more outgoing. W 7/1 15, 16

Friday, July 8

Become imitators of me, even as I am of Christ.—1 Cor. 11:1.

Paul had full confidence that Jehovah God loved him, and therefore he was earnestly trying to be an imitator of God. He had the very same spirit toward mankind that Jehovah God has. He learned it from God. He knew of the need to love one's neighbors and to give them the full opportunity to gain eternal life. That is why he said the above words. Paul kept his eye on the Son of God. He knew that Jesus was perfect and that he set a wonderful example in trying to be just like his Father, and so Paul felt the same way. He knew what was recorded in God's Word. (Heb. 13:7) We do not want to follow the ways of the old world. While we are in it, we are not a part of it. The finest example that we could follow is that which Jehovah God himself presents. Also, Jesus, when he was on earth, said that "he that has seen me has seen the Father." (John 14:9) So, if we want to imitate Jehovah God, or be like him, then certainly we want to be like Christ Jesus, a man of integrity. W 1/1 21, 22

Saturday, July 9

[He is] a father . . . not only to those who adhere to circumcision, but also to those who walk orderly in the footsteps of that faith while in the uncircumcised state which our father Abraham had.—Rom. 4:12.

Because Abraham became like a spiritual father to the disciples of his natural Descendant Jesus Christ, Abraham was used as a type of Jehovah God, who is the heavenly Father of all the "seed" by means of whom all the nations of the earth will be blessed. Thus Jehovah God is the Greater Abraham. From him comes the quality of faith, because he gives his holy spirit to those who worship him, one of the fruits that this spirit produces being faith. (Gal. 5:22) His dependable faithfulness to his promises inspires faith within us toward him. Far more so than Abraham, Jehovah is the Father of the faithful ones or those having faith. By holding fast to such faith, we shall, like Abraham, enter into fulfillment of God's promises to us. Our faith will aid us to endure until we get the things promised by God. W 12/15 10

Sunday, July 10

I am clean from the blood of all men.—Acts 20:26.

Paul considered it a privilege to go through trials on account of the good news. On his third missionary tour he ran into opposition from craftsmen who made religious shrines. Demetrius, a silversmith who profited by making shrines of the goddess Artemis, warned that Paul was teaching that gods made by hands are not gods and that soon the shrine makers' occupation would come into disrepute. The city got into an uproar over this, and it was only with great effort that the

city recorder calmed the people down and got the crowd to disperse. Yes, Paul's life was threatened and his faith tested time after time. Finally, while Paul was at Caesarea, the prophet Agabus warned him that he would be bound in Jerusalem and delivered into Gentile hands. But that did not change Paul's determination. He felt that, no matter what happened to him, he had been faithful in his assignment of service, being "clean from the blood of all men." Do we strive hard to be able to say the same? W 5/1 17-19

Monday, July 11

Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter.—Ps. 55:22.

As we receive each new publication through Jehovah's faithful slave class we see fresh facets of Jehovah's holy standards being drawn to our attention. It is by this means we are being cleansed. We are purified by our obedience to the truth. (1 Pet. 1:22) It is clear that God's people as a group are doing this, but it is vital that each one of us individually responds to what Jehovah is doing for us at this time. He is making us holy just as He is holy. What we want to do is to image our heavenly Father. Therefore, we must work to stay clean, especially as this world becomes progressively more and more unclean. This is no time to be making excuses because of our weaknesses and imperfections. We must strive to improve. We must struggle steadily to become more like Jehovah. If the burden at times seems to be too great for us to carry, then why not accept God's invitation as extended by the psalmist? W 2/15 21, 22a

Tuesday, July 12

Clothe yourselves with love, for it is a perfect bond of union.—Col. 3:14.

The good news can help us to live a happy family life together, now and on into the future. What fine principles God's Word provides us in this regard! For example, in the third chapter of Colossians we find loving advice for helping all families successfully to weather the storms of this time of the end. It is not too difficult in these critical times to succeed together as a family, especially if we heed Paul's counsel. And what about our little ones? We love them, and we want them to love us. So what better examples could we find than those excellent models of child training provided for us in God's Word? But we need to watch over our little ones, and guide them from infancy in developing Christian personalities. We cannot expect perfection in this imperfect world, but we can expect Jehovah will bless our efforts since children are "an inheritance from Jehovah" and they will be a blessing to parents who train them in His way.—Ps. 127:3. W 11/15 12, 13a

Wednesday, July 13

The eyes of your heart [have] been enlightened, that you may know . . . what the surpassing greatness of his power is toward us.—Eph. 1:18, 19.

Even without seeing God physically, we have exercised such strong faith in him that we have changed our course of life and way of living. (1 Cor. 6:9-11) We have turned around so as to live according to the standards He has set, by being honest and by showing appreciation for spiritual things, as well as by having uppermost in our hearts the

doing of Jehovah's will. And why such a change? Because we have come to see with eyes of discernment the loving God that Jehovah is, and this is what has motivated us to walk in a way that pleases him. It is this deep and lasting faith that has moved us to preach the "good news" year after year without letup, even though it may be discouraging at times because of persecutions and because the vast majority do not want to listen. Because we have "seen" him, we have the utmost confidence in him and are happy in his service.—Acts 5:42; Matt. 5:8, 10-12. W 2/1 2-4

Thursday, July 14

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.

In what are the elders vitally interested? They want to see that all in the congregation continue to grow up, to become more Christlike in their service and way of life. Regardless of how long we may be associated, we should have spiritual progress as our goal. Lives are involved. That is why the elders are interested in each person in the congregation. So all should pay attention to the above counsel. It is by their zeal in God's service and their kindly shepherding that the elders are taking the lead. Their watching over your souls is not a probing into private affairs, but, rather, a watchfulness as to your spiritual welfare, in which they take a keen brotherly interest. It is indeed a joy to the shepherds when the flock responds to their loving oversight. W 7/1 29, 30

Friday, July 15

They kept on investigating what particular season or what sort of season the spirit in them was indicating . . . when it was bearing witness beforehand about the sufferings for Christ.—1 Pet. 1:11.

Our having advanced six thousand years from the start of human existence is one thing. Advancing six thousand years into God's seventh creative day is quite another. And we do not know just how far along in the stream of time we are in this regard. This does not mean, however, that chronology is of no concern to us. It is natural that we should be interested in it, since God has seen fit to make it an integral part of his inspired Word. Like the ancient prophets we today also are rightly concerned to know what "season" we are now in, and God provides us with that needed information. Though not knowing certain details or time factors, we can and should have solid faith in the unchangeableness of God's purpose. God's Son has provided us with powerful reasons to stay alert to the outworking of that purpose. W 7/15 25-27

Saturday, July 16

May the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.—Rom. 15:5, 6.

In order to enter into the fulfillment of God's promise we need to have our souls preserved alive. We can gain that prize of life only by a sustained faith. We eagerly desire to enjoy God's fulfilled promise eternally. Away, then, with any inclination to shrink

back in fear or unbelief! Faith is what we will exercise along with works in proof! In reward for that, God will preserve our souls alive forever. Without fail, therefore, the "God who supplies endurance" will fulfill his promise to the faithfully enduring doers of his will. Joyfully he will usher us into the eternal blessings and privileges of his kingdom by his Son Jesus Christ. Thus, not in vain shall we have preached this kingdom "in all the inhabited earth for a witness to all the nations" before "the end" came. W 12/15 22, 23b

Sunday, July 17

With you is the source of life; by light from you we can see light.—Ps. 36:9.

As a source of encouragement, turn to Psalm 36. After describing the bad attitude of those who are always right in their own eyes and, hence, cannot see or learn to hate their errors, the psalmist then turns to Jehovah. He extols His loving-kindness, faithfulness and righteousness, and the blessings that come to those who take refuge under His wings, and then says the above. In other words, it is only by learning how to look at things, including ourselves, from his viewpoint, that we can be turned from darkness to light and can come to see and appreciate the steps we must take to gain eternal life under God's authority. Happy are we if we walk hand in hand with that light, with truth and righteousness, for "the path of the righteous ones is like the bright light that is getting lighter." Then we can join with David in his prayer: "Continue your loving-kindness to those knowing you, and your righteousness to those upright in heart."—Ps. 36:10. W 5/15 23

Monday, July 18

A physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know them, because they are examined spiritually.
—1 Cor. 2:14.

All around the Jews there was an abundance of evidence that the Messiah had indeed arrived, yet they did not believe. (Matt. 13:11-15) Today we are surrounded by events that show that the Kingdom is at hand. But to those putting hope in this world it appears that things are going to go on as they are now to time indefinite. The situation when Jesus was on earth was similar, though the end of the Jewish system of things was only a few years away. Someone may ask, Why is it, then, if faith is based on such strong evidence, that other people cannot see things the way the Christian does? Paul explains above. Because a Christian's integrity and his course of action are based on faith, any deviation from the right course represents a measure of weakness in his faith. Therefore, our faith must be of high caliber. W 9/15 10, 11, 13, 15

Tuesday, July 19

Has presumptuousness come? Then dishonor will come; but wisdom is with the modest ones.—Prov. 11:2.

Knowing from the Bible account how utterly depraved the people of Sodom and Gomorrah were, we can understand why an outcry went up over their sins. And we can agree that God was acting in righteousness in bringing them to an end. But what if someone did not have all the facts, and perhaps thought that the inhabitants were normal and innocent people? If, then, he

were told that God destroyed the cities with fire and sulphur, he might reach a hasty and incorrect conclusion about the Creator. This should highlight the need for modesty in regard to our reaching conclusions about God's dealings. The words above about modesty are certainly true in this matter. For a mere human who probably lacks knowledge of essential facts about some of God's dealings in the past immodestly to set himself up as judge and jury and proceed to condemn the "Judge of all the earth," would surely be a lack of wisdom.—Gen. 18:25.
W 6/1 16, 17

Wednesday, July 20

Rejoice, young man, in your youth.—Eccl. 11:9.

Really, a youth could have no finer purpose in life than to want to serve Jehovah and gain life eternal in His new system of things, for the rewards that God will bestow upon his faithful servants are far superior to anything a youth could ever get out of life on his own. It is not wrong for young people to want happiness, and to enjoy themselves. The Bible speaks of Jehovah as "the happy God," and so he also wants his people to be happy. (1 Tim. 1:11) God's Word speaks favorably of youths deriving pleasure from their activities. (Zech. 8:5) But some young people may feel that their quest for happiness can be satisfied by the pursuit of some other type of career, such as in music. From what they have studied in God's Word, they know that they should want to serve God, and to help others to gain life in His new system. But for some youths these things are not real to them. From this it is clear that many youths need better guidance and direction. W 10/15 2-4, 8a

Thursday, July 21

A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure.
—Luke 6:45.

The heart is vitally involved with our conscience. Hence the need for what the Bible calls "a pure heart," or "a clean heart." (Ps. 51:10; 73:1) This is a heart whose only motive and desire is to serve Jehovah exclusively and to hallow his name. If we examine our conscience and the way it operates we may also discern the heart's desires and motives. We will see whether we have a good heart or a bad one. Also, as we become aware of our moral obligations, we will be able to look into the workings of our heart and mind, and see the kind of person we truly are within, as God sees us. We must know what is in our heart if we want to train the conscience properly. This can be most revealing, as Jesus observed at Matthew 15:18-20. Not only wicked reasonings that defile spring from the heart, but also virtues that purify. To improve our conscience we must know our heart. W 9/1 3, 4a

Friday, July 22

We also entreat you not to accept the undeserved kindness of God and miss its purpose.—2 Cor. 6:1.

We must recognize that God's standards for holiness do not change. They have always been in the Bible. As he brings these things to our attention, he merely wants us to see more clearly the principles and laws of his Word. He wants us to learn more about his ways so that we can pattern ourselves more after his holiness. When we err and fall down, he is patient with

us. He has empathy, "remembering that we are dust." (Ps. 103:14) He does not threaten us with removal from the congregation for each transgression and every failure to reflect his qualities. But we do not want to accept the undeserved kindness of God and miss the purpose or reason for our being brought into Jehovah's clean organization. We must not be indifferent. It is not wise to take things for granted. We cannot afford to remain stationary. We must take seriously what his Word says. W 2/15 18, 19a

Saturday, July 23

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.

We must let people know that it is the good news of God that has moved us to do fine works. Then they will see that there is a possibility for them to become the same as we are if they too learn the good news. Unless we have the excellent, helpful and kind works along with good conduct as well as the "fruit of lips," we are not fully rendering God sacred service. (Heb. 13:15) Our sacred service is not entirely a matter of changing our personalities and doing kind things. This is a part, the foundation, of our service, to which we add the sacrifices of praise. Our sacred service cannot be complete unless we both live and declare the good news. All of us can be showing ourselves to be among those rendering sacred service to God night and day. God has not set out for us just how much time we are to spend in giving our sacrifice of praise except to say that it is to be "always." W 10/1 5-7a

Sunday, July 24

"You are my witnesses," is the utterance of Jehovah, "and I am God."—Isa. 43:12.

Throughout the earth a great crowd of God-fearing people are determined that the name Jehovah's Witnesses shall stay alive and meaningful, even though they themselves are not spiritual Israelites. They have noticed what the God who bears the name Jehovah has done for his name people. They have detected upon which people it is that God's spirit has been poured out from on high. So those who make up the "great crowd" today are the ones who are saying, "Jehovah has done a great thing in what he has done with them." (Ps. 126:2) The God who could do such a thing with so small a remnant of spiritual Israelites is the God whom the "great crowd" want to worship and serve. Fearless of international hatred and persecution, they have dedicated themselves to the same God through Christ and have aligned themselves with the anointed remnant of Jehovah's Christian witnesses. They too have taken upon themselves the responsibility of being His Witnesses, unashamed. W 11/1 10a

Monday, July 25

Though he may tarry, wait for him; for he will assuredly come and will not fail.—Hab. 2:3, Thomson's Septuagint.

Thus the *Septuagint Version* turns our attention from the vision to a coming person. Also, when it says "wait for him," the text uses the verb that means "to endure," so that the idea would be one of enduring waitingly until the coming one arrived. Likely this use of the Greek verb meaning "to endure" influenced the apostle Paul to use the related Greek noun in

Hebrews 10:36, saying: "For you have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." The coming one, who is to arrive on time, is Jehovah God, then bent on executing judgment, vengeance, against the oppressors of His people. When, or how soon, is He to come as Executioner? At Haggai 2:6 Jehovah applies to himself the time limit, "a little while." And from Revelation 12:1-12, we know that even the Devil knows that it is a short time before Jehovah executes judgment. W 12/15 7, 8, 10, 11a

Tuesday, July 26

His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable.—Rom. 1:20.

The marvels of creation testify to certain truths, attracting reasonable persons to their Creator. (Ps. 111:7; Dan. 4:37) The inner sense of what is true can see right there in the obvious wisdom behind creation the evidence of God's existence and qualities. Even so, as the Bible says, some have "exchanged the truth of God for the lie," setting up forms of worship that do not recognize the truth about God's "invisible qualities." (Rom. 1:25) Even the creation itself gives evidence that truth is inherent and necessary to God's way of dealing, and therefore necessary in worship. How so? Because of the way that it reflects His changeless standards. God's creations reveal standards in their design that display an essential consistency in their makeup and functioning, while still allowing for a marvelous variety of color and form. W 4/1 4, 5

Wednesday, July 27

An overseer must be free from accusation as God's steward.—Titus 1:7.

The word "overseer" which is translated from the Greek word *episkopos*, designates one who is a guardian or who watches over something. Protective care is a basic idea inherent in the word *episkopos*. So the Christian overseer is one who is concerned about the flock of God and who cares for such flock in the way a shepherd would care for literal sheep. As an overseer he is not to lord it over God's flock. Modern employers or bosses would fit the description of *kýrios* or "lord." But elders should not view their relationship with their brothers as being like that of an employer and an employee. The elders are shepherds, and shepherds lead sheep to good pasture as well as protect them and care for their wounds. In the Christian congregation the shepherds encourage their brothers in the work of the Lord by being fellow workers with them, recognizing that we all have one heavenly Lord and Master under whom we serve and to whom we must answer. W 7/1 8a

Thursday, July 28

A righteous man's supplication, when it is at work, has much force.—Jas. 5:16.

What if Satan's attack continues despite persistent prayer? Does this mean that God has turned his back on you? No! Be assured that Jehovah is hearing your prayers. He may have some other way of bringing relief, or it may serve his righteous purpose to allow the opposition to continue. (Phil. 1:12-14) God has allowed prolonged brutal persecution of some of his people in various places. But has not

their faithfulness been inspiring to us? Have they not provided a public record showing that as an organization they will not bend their allegiance to God? When you face trials in your family, difficulties with your health or opposition from the world, remember the fine effect your faithful example can have in building up your Christian brothers. What a privilege to be used by God in this way! Prayer can give you the strength to endure. How happy we are to have a strong spiritual defense in the face of Satan's attack! W 8/1 18, 19

Friday, July 29

Let your brotherly love continue. Do not forget hospitality.—Heb. 13:1, 2.

Surely, all of us will want to be fostering the spirit of brotherhood! This can bring to each one of us real happiness, as well as the love of our spiritual brothers, which is most gratifying. (Eph. 6:23) Having the proper spirit, we can be of the frame of mind to see how much we can contribute to the brotherhood in the congregation. Individually, we will want to work urgently to bring ourselves closer to all others in the congregation, witnessing with them in the field service, and thereby strengthening the bond of love and the feeling of real brotherhood. The apostle Paul's mindfulness of this is well expressed: "Let the peace of the Christ control in your hearts, for you love, in fact, called to it in one body. And show yourselves thankful." (Col. 3:15) May we also strengthen our hearts in the perfect bond of love to the point that after everything is said and done, others, too, will recognize that we are all genuine Christian brothers.—John 13:34, 35. W 2/1 16a

Saturday, July 30

The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace.—Ps. 37:11.

Truly it was a disaster that the first man and woman chose to rebel against Jehovah's sovereignty and fall into sin. Because of inherited sin, our wonderfully designed bodies no longer function properly, and in time all of us die. (Ps. 139:14; Rom. 5:12) Many of mankind have added to their imperfections by abusing their bodies and contaminating their minds. They fall far short of reflecting the image of God. Human society has become selfish and corrupt. But we today who love Jehovah God can strive to reflect his personality. And we can have strong confidence that he will set things right in our earthly home, ousting the vandals who have ruined it, and renovating it so that it will at last shine forth as a beautiful paradise, to the delight of all mankind and to God's glory. That is what the good news is all about. This good news it is our privilege to make known. W 11/15 13

Monday, August 1

By endurance on your part you will acquire your souls.
—Luke 21:19.

As a fellow sufferer, Paul could tell his Hebrew brothers to keep on enduring, just as they had endured much when they first got the light of Bible truth. Although they might lose all earthly material possessions, yet they, and he too, had "a better and an abiding possession." (Heb. 10:32-34) As ambassadors or as emissaries from God who substitute for Christ, we Christian witnesses of Jehovah today have need to develop the

Sunday, July 31

From that time on Jesus commenced preaching and saying: "Repent, you people, for the kingdom of the heavens has drawn near."—Matt. 4:17.

An overseer bears a heavy responsibility. But it is a joyful responsibility—a great privilege! Viewing it as such helps to lighten the load. That is the way Jesus viewed it. (Matt. 11:30) His undershepherds, who are yoked to him in doing God's will, should regard it the same way. Much depends on putting first things first. (Matt. 6:33) Just what was Jesus' big work on earth? When John the Baptizer was arrested and imprisoned, Jesus took up his service in Galilee even as Matthew shows. Preaching the Kingdom was Jesus' principal work. And, principally, that is what he trained his disciples to do. Toward the end of his service on earth he made the same point to Pilate. (John 18:37) Should undershepherds, who are yoked to Jesus, have any lesser goal? However, many overseers need to spend time caring for family responsibilities and making shepherding calls. W 7/1 13-15a

power of endurance, do we not? Yes, for we need to continue enduring. Since 1914 we have gone through a lot of persecution in a hostile world. Still more of such experiences lie ahead of us before we realize the fulfillment of 2 Peter 3:13. The fulfillment of this promise is getting nearer and nearer. This generation is a marked generation. How so? In that it will experience God's fulfilling of his promise to bring in the righteous new system of things. (Matt. 24:34; Mark 13:30) So let us hold on confidently in faithful endurance! W 12/15 25, 26

Tuesday, August 2

Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . put on the new personality which was created according to God's will in true righteousness and loyalty.
—Eph. 4:22-24.

During the 1976 service year 196,656 persons dedicated their lives to Jehovah God and were baptized. They arranged their affairs to preach the good news of God's kingdom from house to house and to conduct Bible studies with people. The Word of God affected their lives. They "put away the old personality." So these who were baptized are trying to be like Jehovah God. They are allowing a new force to actuate their minds, and the new personality is being created according to God's will in true righteousness and loyalty. So these individuals who were baptized wanted to make a change. They are continuing to make that change, doing so in association with Jehovah's Christian witnesses. Are you continuing to make that change also, becoming ever more like God? W 1/1 16a

Wednesday, August 3

I saw standing in the midst of the throne . . . a lamb as though it had been slaughtered.—Rev. 5:6.

If the Messiah is likened to a kingly Judean lion, why is he also likened to a lamb? Because this kingdom-making "Lion that is of the tribe of Judah" was slaughtered in sacrifice, just the same as God's Law given to the nation of Israel through Moses provided for the sacrifice of an unblemished lamb for sins. He was the righteous servant of Jehovah described at Isaiah 53:7, 12. This brings to the

fore a strong reason why we need Jesus Christ. We need him like a sacrificial Lamb that was offered up to Jehovah God. Isaiah's prophecy speaks of sinners and transgressors. Now people in general do not like to be called sinners and transgressors. All the same, none of us can deny that we all have tendencies toward wrongdoing. We got these from somewhere. We can all lay the blame on our first parents, Adam and Eve. Before they ever had children they went wrong. They did not do what God told them to do. W 4/15 9, 11-13

Thursday, August 4

Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.—1 Pet. 5:8.

If a Christian elder cultivates a proud, haughty spirit, he may open the way for the Devil to succeed in devouring him, and also members of the flock. So elders, seek to avoid even the appearance of being high-minded or superior. Gird yourselves with humility. Be approachable, kind, tender and compassionate, as when a nursing mother cherishes her own children. (1 Thess. 2:7, 8) Always look to the example and teachings of Jesus Christ, and do your best to imitate him. Just think of how fine it will be when all persons living exhibit lowliness of mind and consider that others are superior to them. Even now, within the Christian congregation, we are receiving a foretaste of this blessing of being associated with humble, unselfish men, women and children. Are we not encouraged, then, to gird ourselves with humility? It can safeguard us, prevent us from being devoured by the Devil. W 6/15 27, 28a

Friday, August 5

Happy is the man . . . [whose] delight is in the law of Jehovah, and in his law he reads in an undertone day and night.—Ps. 1:1, 2.

Did you take a short-term or a long-term view of your dedication and baptism? Were you conscious that you had entered into a personal relationship with the Supreme One of the universe, yet One with whom you could speak intimately and whom you could call on as your Father? Did you discern that you had begun something that had to be developed and safeguarded, else it would recede and be in danger of getting damaged and possibly terminated? So the big question is: How can this relationship into which I have entered with my heavenly Father be strengthened and deepened? Of first importance is the way you go about your *personal study* of the Bible, and your learning how to make a practical application of it in your daily life. To do as the psalmist says calls for a continual combing over of God's Word, as well as the spiritual food given by the "faithful and discreet slave." —Matt. 24:45-47. W 8/15 9, 10b

Saturday, August 6

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.

That word or promise to Israel was not dead or weak. In fact, the few who exercised faith *did* enter into that "rest" in the Promised Land. Similarly today, we have God's precious promise concerning life in a new system of righteousness. We have heard his "word" that the generation living in this time of the end

will be the generation that will experience the "great tribulation." We have heard his word of promise that we can enter into his rest now, by faith, and that a great crowd of his servants will survive that tribulation to enter into the new order that follows. The "word" is alive and has power to accomplish everything that Jehovah has purposed; it will not fail. Why not? God, who gave that word, is alive and is constantly working out the details that bring his word to a fulfillment. He is not asleep or forgetful of any detail of that "word," as men may be. W 7/15 6a

Sunday, August 7

I cannot do a single thing of my own initiative; just as I hear, I judge.—John 5:30.

How can we make sure that we will come to know God? First, we must *persistently* pray for God's spirit, since only by holy spirit can we get an insight into God's personality. Prayer is one of the most intimate privileges. In pouring out our hearts, we make God our most intimate confidant. And prayer has *power*, because God actually hears and answers prayers in the way that does the most good for us. While study and meditation on God's Word are important, in addition, we must put that Word into action. When a question of conduct or a problem in life arises, do we act on our own opinion or do we check to see that we are in harmony with God's ways? If we are not absolutely sure, do we *make sure* that we have Bible support for what we say or do? Are answers that we give to others our own opinion or personal viewpoint? or can we back up what we say with plain, clear proof from the Bible? Doing this we are following the pattern Jesus himself set for us. W 9/15 18-20a

Monday, August 8

There are new heavens and a new earth that we are awaiting . . . Hence, . . . do your utmost to be found finally by him spotless and unblemished and in peace.—2 Pet. 3:13, 14.

Do we profess to be dedicated Christians? Well, then, are we conducting ourselves as "aliens and temporary residents" among the worldly nations in the way advised by Peter? (1 Pet. 2:11, 12) Then obviously we are no longer part of this world that is alienated from God. We are no longer walking in its darkness, but are light bearers from God. Our hope is inspired by Jehovah God's promise. This promise is now nearing fulfillment, glorious realization. More than nineteen centuries ago the apostle Peter penned the above words. Those new heavens are the city that faithful Abraham awaited so patiently, a heavenly government. The new earth is the new human society made up of all those who procure a blessing through the spiritual seed of Abraham. Having this hope, may we keep spotless, unblemished and in peace.—Heb. 11:10. W 12/15 14, 15

Tuesday, August 9

Jehovah himself has caused the error of us all to meet up with that one.—Isa. 53:6.

Jesus faced death in the service of his heavenly Father. On one occasion those listening to him in the synagogue at Nazareth became so filled with anger that they led him to the brow of a mountain, intending to throw him down, but without success. Yet the time did come for him to die in the accomplishment of Jehovah's purpose. Now the chief priests taunted him, saying: "He has put his trust in

God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" (Matt. 27:43) But God did not prevent Jesus' death, for the reason given by Isaiah. Thus as a redeemer of the human family, he accomplished even more by his death in faithfulness than by all the rest of his ministry on earth. The course of faithfulness he followed was not an easy one, yet he did not hold his life as too precious, but was willing to offer it as a sacrifice on behalf of mankind. Even when suffering, he did not resort to threatening or reviling in return. W 5/1 7a

Wednesday, August 10

Turn them from darkness to light and from the authority of Satan to God.—Acts 26:18.

When speaking to Saul, Jesus said that this was the objective for opening people's eyes. These words thus mention a root source and a governing authority as regards both darkness and light, or, we might say, as regards both death and life. Accepting that Jehovah God is the Supreme Authority, we naturally want to know how there could possibly be an authority in opposition to Jehovah. What is the "authority of Satan" that Jesus mentioned? How did it come about? And how can we come out from under its domination? As the inspired account shows, Satan attempted to use his *influence* in a subtle way, and in this he was successful. How so? By insinuation and falsehood. In other words, he put darkness for light. He said that Eve would not die but would continue to live and promised her increased enlightenment if she did as he suggested. First Eve, then Adam, disobeyed Jehovah God and thus came under the authority of Satan. W 5/15 12, 14, 15

Thursday, August 11

[Jehovah] is a lover of righteousness and justice.

—Ps. 33:5.

If one's sense of what is righteous became exaggerated by imperfection, it might be like a man looking through a wavy pane of glass. Much as he wants to see clearly what is on the other side, the image reaching his eyes is affected by the imperfect glass. Hence, we can appreciate that mere human thinking based on our own sense of righteousness needs to be balanced and guided by what Jehovah himself says. How thankful we can be that there is abundant testimony and evidence that God is a lover of justice! And that thankfulness should be increased by the knowledge that his exercise of these qualities cannot be distorted by imperfection. In all ways, at all times and with all persons, He does what is perfect and in accord with his abundant knowledge, wisdom and love. Confidence in this certainly should influence our thinking about God's future dealings, regarding such things as the extent of Kingdom preaching, and marriage in the New Order. W 6/1 28, 31, 32

Friday, August 12

You must accordingly be perfect, as your heavenly Father is perfect.—Matt. 5:48.

An examination of our conscience can reveal whether our service to God and man springs from motives higher than those originating from mere obedience to a detailed code of laws. In other words, it will reveal whether we are motivated to a course of morality just because certain laws require us to be moral, or whether we strive to be moral because we truly want to please God, coming to realize

more fully what his good pleasure is as a result of our relationship with him. An examination will force us to ask and answer the question: Would we be moral persons even if there were no Bible commandments saying we must be moral? Morality is God's way. Unquestionably, it is the better course because it promotes true peace and happiness. Jesus taught that morality must find its source in God, even as we read at Matthew 5:43-48. Therefore, a good conscience must find its primary example in Jehovah. W 9/1 5, 6a

Saturday, August 13

They keep on crying with a loud voice, saying: "Salvation we owe to our God, who is seated on the throne, and to the Lamb."—Rev. 7:10.

If we are going to be among those surviving the great tribulation, we must right now be doing what John saw the great crowd doing after the tribulation had passed. Not hesitatingly, not uncertainly, but as with a loud voice, motivated by confidence and by wholehearted love and whole-souled devotion—that is how we want to make public declaration to Jehovah's name and concerning all the grand things for which it stands and all the glorious promises that are backed up by that name. We want to be praising Jehovah and his Son, always, to one another in our homes, at our meetings, and to all who will listen in our community or wherever we are. And if we do this, all the heavenly hosts will back us up to the full, saying, "Amen!" (Rev. 7:12) Our sacred service is drawing thousands toward Jehovah today. Seeing our love, integrity and peaceableness, they are impelled to listen. W 10/1 25, 26a

Sunday, August 14

The desert plain will be joyful and blossom as the saffron. . . . There will be those who will see the glory of Jehovah, the splendor of our God. —Isa. 35:1, 2.

The spiritual paradise will be like an ark of protection, with a precious load of passengers, in passing through the "great tribulation" into the pollution-free earth beyond! Then, cruel rulers will no longer oppress. The "great crowd" will have wholesome, rewarding, stimulating work to do, in transforming the entire globe into a physical paradise of loveliness—a delightful reflection of the spiritual paradise concerning which Isaiah wrote. Nor will the dead be forgotten! On the basis of Jesus' loving sacrifice, Jehovah—the great God of loving-kindness—will resurrect them. (John 5:28, 29) They will stand before his throne with opportunity to meet his further requirements for entering into a happy, abundant life that goes on forever. What grand good news is all of this! How we should thank the Author of this good news and be eager to tell others about it! W 11/15 10, 11a

Monday, August 15

You wives, be in subjection to your husbands . . . You husbands, keep on loving your wives and do not be bitterly angry with them. —Col. 3:18, 19.

God has provided for order in the family by making the husband the head. As "senior partner" he is available for consultation and is responsible for the final decisions on matters affecting the family's welfare. (Eph. 5:23-29) A good husband, appreciating the God-ordained responsibility that he has, will try to engender respect, not merely be-

cause he is head but because his wife is one with him and he does not want to hurt her or bring disrepute upon himself (and his Creator) by tyrannical use of authority. Rather, he will encourage his family to be free in their interchange of ideas, thoughts and feelings. He will keep the lines of communication open by being readily and kindly approachable upon any subject or problem. He will also respect their feelings, weigh their opinions impartially, and accord them certain authorities within their realm of activity in the family arrangement. W 10/15 11, 12

Tuesday, August 16

Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time. —Rev. 12:12.

Satan and his demons are bent on doing the greatest damage possible in the tiny portion of their "short period of time" that yet remains. By bringing woe on worldlings who selfishly do business on land and sea, Satan like a dragon swallows down mankind in general to make them a part of his visible organization. He keeps them so preoccupied with their selfish, materialistic pursuits due to the woe upon them, that they have no time, attention or enthusiasm for the newborn Messianic kingdom of God. Very few of them take seriously or act upon "this good news of the kingdom" that is being preached world wide. However, Satan the Devil is not satisfied with this. In his malicious desire to defeat the purpose of Jehovah God, he desperately tries to force the Kingdom preachers into his camp, where people still favor world domination by man-made political governments. W 12/15 11, 12a

Wednesday, August 17

I well know, O Jehovah, that to earthing man his way does not belong. It does not belong to man who is walking even to direct his step.—Jer. 10:23.

Such Bible principles are proving to be the truth. The realities of human living demand a government superior to what men can produce. Yet today there is a government that is succeeding where all others are failing. Why? Because it is not another man-made government. It is God's Kingdom government. Its constitution and body of law (the Bible) are implemented through local citylike congregations far more effectively than what is true of any laws of earthly governments. Thus the Christian congregation acts as a "pillar and support of the truth," aiding toward obedience or removing any who are unwilling to remain in the way of truth. (1 Tim. 3:15) The subjects of that Kingdom government receive an unparalleled education in the truth through Bible study aids. This Kingdom government is successful, and is growing more so every day, because it is founded on the truth. W 4/1 16, 17a

Thursday, August 18

By faith Moses . . . continued steadfast as seeing the One who is invisible.—Heb. 11:24, 27.

Moses was the adopted son of Pharaoh's daughter, and having this status he was in line to enjoy the finest of foods and the best of clothing, as well as living in royal style in the most luxurious surroundings. He would have a great deal of prestige and honor, and ultimately he would have inherited an extensive estate. He received the highest of educations, being "instructed in all the wisdom of the Egypt-

tians" and becoming "powerful in his words and deeds." Nevertheless, Moses was more concerned about his relationship with Jehovah. Therein he provided a proper example for all Christians, 1,900 years ago and down to today. Loyalty to God and his people caused him to make the decision to refuse "to be called the son of the daughter of Pharaoh." Strengthening him was his being able to see the One who is invisible. We, too, will be able to continue steadfast if we keep our eyes fixed upon "the One who is invisible." W 2/1 10

Friday, August 19

Command certain ones not to . . . pay attention to . . . [things] which furnish questions for research rather than a dispensing of anything by God in connection with faith.—1 Tim. 1:3, 4.

Do you have difficulty in finding answers to Bible questions? Elders can show you practical ways of searching out the answers. In many cases, an elder may be able to direct you straight to the scripture you want. However, there are some questions that are best left alone, speculative inquiries, such as those mentioned above. In building faith, what value is there in presenting elders or the Society with such problems as: What if Adam had eaten of the tree of life before he was driven out of Eden? What would Jehovah have done if Jesus had not proved faithful while on earth? Will some form of money be used in the New Order? Would the water canopy around the earth have fallen if Adam had not sinned? Rather, those humbly seeking the truth will be asking questions of the kind that sincere truth-seekers inquired of Jesus.—Acts 1:6. W 7/1 20-22

Saturday, August 20

The spirit and the bride keep on saying: "Come!" And let anyone hearing say: "Come!" And let anyone thirsting come; let anyone that wishes take life's water free.—Rev. 22:17.

Is anybody today listening and responding to this invitation? Yes, particularly since 1935 thousands who were thirsting for "life's water" have come out of drought-stricken Babylon the Great. They have turned away from the broken-down worldly cisterns that can contain no real life-sustaining water for dying mankind. Through Jesus Christ, they have come to Jehovah, "the source of living water," "the source of life." (Jer. 2:13; Ps. 36:9) Being spiritually refreshed by drinking of "life's water," the "great crowd" join the remnant in extending the invitation to still others. Jehovah has put his spirit upon the "great crowd," and they are not ashamed by being reproached for His name and that of his Christ. This good news will continue to be preached ever more extensively world wide till the end comes upon this system of things. W 11/1 25, 26a

Sunday, August 21

Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. . . . Your heavenly Father knows you need all these things.—Matt. 6:25, 32.

Yes, if we do our part, Jehovah will take care to see that we have the necessities of life. However, Satan does not want us to rely on God. Rather, with the aim of crowding out spiritual interests he wants us to feel that we have to use extraordinary personal initiative to protect ourselves against inflation as well

as shortages of fuel, food and other items. Even people who have their personal necessities for the immediate future well cared for find themselves anxious about what is going to happen months and years into the future. Some feel they have to stockpile beyond what is normal to protect themselves against contrived or prophesied shortages. How few follow Jesus' plain advice! Many people have allowed this subtle attack of Satan to crowd out the spiritual solution to life's problems. So in these matters, how are you doing? W 8/1 8

Monday, August 22

You are not a God taking delight in wickedness; no one bad may reside for any time with you.—Ps. 5:4.

Most people are particular about whom they choose as friends. A friend is defined as "one attached to another by affection or esteem," "an intimate associate." Would you choose for an intimate friend one whose habits you detest, whose thinking and viewpoints are always opposed to yours, and who would associate or take sides with your enemies? Since we are particular in our choice of friends, we can expect nothing less of the Supreme God Jehovah. Therefore, it is vital that we learn how to become friends with God, Jehovah, and how to maintain friendship with him. Jehovah has not barred the human race from being friends with him. In fact, his love for mankind prompted him to give his most precious "only-begotten Son, in order that everyone exercising faith in him might . . . have everlasting life." (John 3:16) But we cannot expect that Jehovah God will befriend just anyone, even as noted by the above words of the psalmist. W 2/15 1, 2

Tuesday, August 23

An earring of gold . . . is a wise reprover upon the hearing ear.—Prov. 25:12.

Christian elders rightly desire to show themselves to be wise reprovers so as to 'turn back erring ones from what is hurtful.' (Job 36:10-13) Obviously this requires that they understand what is meant by "reproof" and what the difference is between it and "re-buke." To rebuke means to criticize sharply or censure severely, to reprimand. A rebuke may be simply an expression of strong disapproval and is often intended to get someone to stop some offensive action or speech. The Bible shows that reproof, on the other hand, requires the presentation of evidence or argument. This difference might be compared to the parent who is satisfied with scolding a child to get it to stop something as compared with the parent who is willing to take the time to reason with the child and to help it to see why the wrong action is really bad and why the child should want to avoid it. While rebukes have their place, often the need for reproof is far greater. W 12/1 2, 3, 11, 12

Wednesday, August 24

Look intently at the Chief Agent and Perfecter of our faith, Jesus.—Heb. 12:2.

In order to endure and gain eternal life in fulfillment of Jehovah God's promise, we have to exercise faith down to the finish of our life in this wicked system of things, of which Satan is the ruler. We need to display the same degree of faith that was displayed by faithful men of old time. They proved their faith down to the very death, even though they did not receive the fulfillment of the particular promise made to them.

Their exemplary exploits of faith Paul briefly describes in Hebrews chapter eleven. From his account of so many men and women of faith who had a commendable witness borne to them by God, Paul leads us to the greatest example of faith. Now especially it behooves us to look intently at our Perfect Exemplar, Jesus Christ, for by this time he not only sits at the right hand of the throne of God but also reigns as the Messianic King. Failure to do so will cause us to shrink back and then Jehovah will have no pleasure in us.—Heb. 10:38. W 12/15 11, 13b

Thursday, August 25

God proceeded to create the man in his image, in God's image he created him; male and female he created them.—Gen. 1:27.

How aptly Paul's admonition to the Ephesians fits in with these words! "In a word, as God's dear children, try to be like him, and live in love as Christ loved you." (Eph. 5:1, 2, NE) The fine attributes that were originally instilled in man at the very time of creation—love, justice, wisdom and power—are being cultivated by us today. It can be done. We should not think that what we read above can be true of only exceptional persons. Right now there are more than two million Christian witnesses of Jehovah who are regularly attending our meetings; and not only that—they are preaching the good news of the Kingdom all over the world, and bringing the same kind of peace and joy and contentment to many people. Really, Jehovah has shown great patience toward humankind. This has been very beneficial, because it often takes time for one's heart to get fully in tune with God's purposes. W 1/1 12, 13a

Friday, August 26

This is what the eternal life is, that they should know you, the only true God, and . . . Jesus Christ.—John 17:3, Byington.

What does it mean to "know" the Father? Does it mean to know that God exists? or, further, to recognize God as Sovereign and to be baptized as a servant of his? Knowing these things, yes. But much more is meant. The Greek word translated "to know" carries a deeper meaning than our English word "know" generally implies, though often when we say we know a person we mean that we understand him and his qualities. In this Bible context the verb form of "to know" means "to come to know, to get acquainted with, to understand." It indicates a relationship between God and the person that brings ever-increasing knowledge of God and Christ; information of importance to the one who grows in knowledge. It also implies a closeness of trust and confidence. In fact, the apostle John says: "He that does not love has not come to know God."—1 John 4:8. W 9/15 10a

Saturday, August 27

We are therefore . . . substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: "Become reconciled to God."—2 Cor. 5:20.

Jehovah God sends forth his ambassadors or emissaries to the alienated world, not to sue for peace and make a compromise with the world. The doomed world is not the one to dictate to Jehovah God any terms of peace. God sends forth his ambassadors or emissaries to plead with individual persons of the world to take advantage of God's loving

terms for entering a peaceful, lifesaving relationship with Him. The apostle Paul, along with his companion Timothy, calls attention to this fact in the words above. Because of being ambassadors or emissaries substituting for Christ to all the nations, the commissioned Christians have to carry "the word of the reconciliation" to people of all sorts of political persuasion—to Democrats, to Republicans, to Socialists, to Communists, to Conservatives, and so forth. Are you having as full a share as possible in this work? W 12/15 21, 23

Sunday, August 28

Whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit.—Gal. 6:7, 8.

Till now the worldwide preaching of "this good news of the kingdom" has been simply miraculous. How shall we account for it? In no other way than that holy spirit has been and still is in action. God has put it into action in behalf of the preaching work. Nothing done by men and demons has been able to counteract His spirit. In view of His inflexible rule that "whatever a man is sowing, this he will also reap," let us refrain from sowing to our corrupt flesh and, instead, let us sow to God's holy spirit. By henceforth sowing to it, we shall in due time reap from that divine spirit everlasting life in God's new order. All thanks be to God through Christ that, in this time of urgent need on the part of all lovers of righteousness and peace, His spirit is mightily in action. W 11/1 27a

Monday, August 29

I well know, O Jehovah, that your judicial decisions are righteousness.—Ps. 119:75.

Thus a Hebrew psalmist long ago sang regarding Jehovah. Though that expression was made many centuries ago, does it not appeal to you? Is it not satisfying and reassuring to think of the Creator, the final authority in the universe, in this way? Undoubtedly one reason we respond in this way is that every one of us has been subjected to some form of injustice. Perhaps because of your national, racial or social background you have been treated unjustly. Or maybe at school, on your job or in the neighborhood you have been dealt with unfairly. And how often do we hear of unjust treatment from someone in authority! Jesus realized how people feel when dealt with unjustly, as is seen from an illustration he gave of a judge who was unrighteous and who finally gave justice to a widow only because she kept importuning him. (Luke 18:1-6) What a refreshing contrast there is in the Judge who is described truthfully as "a lover of righteousness and justice!"—Ps. 33:5. *W 6/1 1-4*

Tuesday, August 30

Who will separate us from the love of the Christ? Will tribulation or distress or persecution . . . or sword? To the contrary, in all these things we are coming off completely victorious through him that loved us.—Rom. 8:35, 37.

The loyal servants of Jehovah God have been persecuted and even killed by Satan and his agents. But their integrity will be rewarded. (Rev. 2:10) They have shared with Jesus in answering Satan's challenge that God could not put men on earth who would remain loyal

to God under every kind of trial. Throughout six thousand years of human history they have proved that nothing can turn God's true servants from their love and devotion to him. These faithful worshippers of Jehovah appreciate that man-rule cannot bring happiness to mankind. Only God's righteous sovereignty can do that. And now that man-rule has shown itself to be a complete failure, the time is at hand for Jehovah to deliver his loyal servants, vindicate his sovereignty and restore his Kingdom rule over all the earth. *W 11/15 21*

Wednesday, August 31

For this very cause keep on reproving them with severity, that they may be healthy in the faith.—Titus 1:13.

Matthew 18:15-17 points to a concern that private problems be kept private where possible. Jesus said that the one sinned against was not to broadcast the matter but, rather, was to go to the offender and straighten out the matter in private. From all the Scriptural evidence it would seem that occasions where sinning needs to be reprov'd before the entire congregation would be limited to cases of serious wrongdoing that are, or are certain to become, general knowledge, or to cases where more private efforts at bringing about repentance and a turning away from wrongdoing have brought uncertain results and it is felt that a potential danger remains for the congregation, a danger against which they need to be warned in order to protect themselves. Where the wrongdoing is a source of widespread trouble for the congregation, the reproof needs to be "with severity" and persisted in until the wrongs are cleaned out. *W 12/1 11, 13b*

Thursday, September 1

He has said: "I will by no means leave you nor by any means forsake you."—Heb. 13:5.

Let us always bear in mind that our keeping faith under test helps in proving that Satan is a liar. Job was a fine example of this. Through all his trials, Job 'held fast his integrity.' He continued to honor the true God. (Job 2:4, 5, 9, 10) With our eyes of faith we can look forward with anticipation. We can visualize Jehovah triumphing over his enemies and delivering his people from tribulation. Great comfort can be drawn from the examples of faith set before us in God's Word. So, regardless of what might develop against us because of the hatred of peoples or governments, we can appreciate the importance of maintaining absolute confidence in Jehovah's ability to sustain us. This includes his protecting us as we render loyal service to him. Let us move forward, then, continuing resolute, 'as seeing the invisible God,' the One who can make us sharers in the blessings of his grand victory.—Heb. 11:27. *W 2/1 30-32*

Friday, September 2

Babylon the Great . . . was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus.—Rev. 17:5, 6.

Often supporting the political wild beast of Revelation 13:1, 6-8 is the false religious organization fittingly described in the above words. Both elements, the political and the religious, worked together in bringing about the death of Jesus, as well as the imprisonment of Paul, Jewish zealots turning Jesus over to the Roman state. Throughout the centuries Satan has used as the ultimate threat, the

key weapon, fear of violent death to try to break the integrity of God's servants. Most people do not get too concerned or upset at the advent of old age with the prospect of eventual death, but may get very fearful if threatened with immediate death, being inclined to compromise or do anything to avoid it. Satan well knows this. But we should remember the faithful course of Jesus Christ, that he learned obedience by the things he suffered and that he showed his loyalty even to death. *W 5/1 4, 5a*

Saturday, September 3

If anyone draw back, My soul hath no pleasure in him. But the just shall live by faith in Me.—Hab. 2:4, Thomson's Septuagint.

The one losing faith and drawing back gains Jehovah's displeasure. This one is contrasted with the Christian who holds fast his faith in Jehovah and gains eternal life. In making his quotation Paul reverses the order of the two parts of Habakkuk 2:4. Paul puts the last part first. He does this in order to caution us, for even now there is the danger that some of us may shrink back and fall away. (1 Cor. 10:12) As Satan's world gets more dictatorial, the pressure upon us increases. As we see the tremendous final test of our faithfulness looming up before us at the approach of the "great tribulation," we might decide not to face it. We might lose faith and confidence in God. So we shrink back. We cease to endure trial. The quitter stops short of the reward, the fulfillment of God's promise to the faithful. Jehovah God has no pleasure in quitters. May we never be found to be among them! *W 12/15 14, 15, 17b*

Sunday, September 4

You are my witnesses . . . even my servant whom I have chosen, in order that you may know and have faith in me.
—Isa. 43:10.

Jehovah's "servant" is now seen to embrace those serving with Jesus Christ as their head, and making up a servant body of "witnesses," spiritual Israel. These, along with their many sheeplike companions, are sharing in the worldwide Kingdom proclamation. They gratefully absorb the ever-increasing light of understanding that shines from the pages of God's Word. These spiritual Israelites "reflect like mirrors the glory of Jehovah." (2 Cor. 3:16-18) They do so by their personal conduct, also by declaring the Kingdom good news. (Matt. 24:14) The remnant of spiritual Israel and their companions gladly press forward in their God-given work of Kingdom-preaching and disciple-making. Their prayer to Jehovah, in which they invite others actively to share, is beautifully expressed at Psalm 43:3: "Send out your light and your truth. . . . May they bring me to your holy mountain." W 5/15 21, 22a

Monday, September 5

Do you also become holy yourselves in all your conduct.
—1 Pet. 1:15.

The English words "holy" and "holiness" in the Bible are translated from Hebrew words that appear to have the root meaning "to be clean," "to be new or fresh, untarnished." This would apply in a physical sense, but, more importantly, in a spiritual or moral sense. Thus, the words mainly have to do with moral cleanness, sacredness, purity. These Hebrew words also convey the idea of being separate, exclusive, or sanctified to God. In the

Christian Greek Scriptures, the two words also denote a separation to God, and refer to purity or perfection in the personal conduct of an individual. With an understanding of these words in mind, we can appreciate why the apostle Peter wrote as he did. First he mentioned to "quit being fashioned according to the desires you formerly had," and, secondly, he goes on to state that we must "become holy." What is the incentive to respond to this dual command? The key reason for wanting to acquire holiness is because Jehovah is holy. W 2/15 2, 3a

Tuesday, September 6

When once you have returned, strengthen your brothers.
—Luke 22:32.

Under the circumstances, Jesus' command was meant for Peter. However, it is appropriate for all true Christians. Jesus frequently spoke to one person or just a few, using them as a sounding board, as it were, to convey instructions to others. To strengthen our brothers means to help firmly to fix or establish them in the faith. How can we do this? The best way is by following the example of Jesus. And as we can see, Jesus was merciful and forgiving. We can strengthen our brothers, firmly fixing them in the faith, by dealing with them in a similar way. We need to heed the counsel at Ephesians 4:32. Elders in the congregation are particularly responsible to give strengthening aid to their brothers, and so need carefully to examine Jesus' example. Imitate him by cultivating in your brothers a genuine appreciation for Jehovah so that they are motivated from the heart to want to please Him. This is what will fix them firmly in the faith. W 6/15 6, 21-23

Wednesday, September 7

Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted.—Gal. 6:1.

Elders should be most interested in helping all to attain to the goal of everlasting life. This does not mean that they must delve into every private aspect of people's lives. But there may be times when elders find it necessary to speak to certain ones about their conduct. If they observe that someone in the congregation is doing things that may endanger his spirituality or at last result in his falling away from the truth, then it is their obligation to warn that one. Thus they can help him before he reaches a point of no return and falls into serious sin. Counsel and suggestions can be given, and should be heeded. An elder may thus be of invaluable service in calling attention to a trend, even in small things, that could lead to a serious problem.—Jas. 5:19, 20. W 7/1 23, 24

Thursday, September 8

Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.—Heb. 10:39.

Faced now with the most turbulent time in all the history of Jehovah's devoted people, what shall we do? What should be our determination? Far be it from us to take the cowardly course and shrink back! By God's undeserved kindness, our rightful course is set out for us by Paul as he speaks for the faithful ones and says the above. Now is the time for us to make up our minds. Are

we going to rest unwavering faith in God and decisively agree with Paul? Declaring ourselves to be not the shrinking sort of unbelieving Christians, we shall not forsake the "gathering of ourselves together," as the shrinking unbelievers have the custom, but we shall, even in underground places, if necessary, gather together to encourage one another. We should not throw away our freeness of speech, but we will boldly keep on proclaiming Jehovah's theocratic government by Christ as the only hope for all mankind. W 12/15 18, 19b

Friday, September 9

Satan himself keeps transforming himself into an angel of light.—2 Cor. 11:14.

The Scriptures refer to Satan as "misleading the entire inhabited earth." (Rev. 12:9) This should make it clear that from the viewpoint of the Creator the vast majority of mankind are under the influence and control of the Devil. How has it been possible for most of mankind to come under his influence? It is because of the methods he uses. Having once been "in the truth" he knows very well how to transform himself into "an angel of light." Just as poisonous food tastily prepared may be quite appealing to an unsuspecting person, so Satan often takes things that appeal to normal natural desires but gives them a twist that certainly can be fatal. He wants to lead us to the point where, when we recognize what has happened, it is too late. Staying on this deadly course for a period of time soon sears our conscience so that eventually our perverted course becomes normal to us, and we start thinking that others in the congregation are wrong. W 8/1 3, 4

Saturday, September 10

*To do your will, O my God,
I have delighted, and your
law is within my inward parts.*
—Ps. 40:8.

From the Scriptural record we can surely conclude that Jesus, especially when approaching the age of thirty, had a keen perception of what was ahead of him. He knew that his baptism was only a beginning. A beginning of just his ministry and future reward on proving faithful? No. There was something that went along with those things, but now going much deeper. This deeper and more important and precious thing was his relationship with his heavenly Father, now taking on an added meaning, a spiritual one. This is indicated at Psalm 40:6-10, which Jesus doubtless came to realize was speaking prophetically about himself. What was Jesus' attitude? The psalmist gives the answer. How eloquently this tells, not only of Jesus' mental attitude, but also of his deep appreciation and heartfelt motivation prompting him to maintain a relationship of constant submission and devotion to his heavenly Father! —Heb. 10:5-9. W 8/15 6, 7b

Sunday, September 11

*We do have the mind of
Christ.—1 Cor. 2:16.*

Since Jesus Christ always reflects Jehovah's perfect personality, we should make every effort to get his mind. This means that we should acquire the mental disposition of Christ that ensures our personality's becoming in every respect like that of Jesus rather than our giving just a grudging conformity. The exemplary relationship that existed between Jesus and his heavenly Father is reflected by Jesus' words at John 5:19, 20. We see the goodness of God mirrored

in Jesus' whole life pattern. (John 14:19) It is the example of Jesus that we are called upon to follow as Christians. What a fine example Jesus set, even as Peter tells at 1 Peter 2:22-24. The example of Jesus has cleansing power and an effect for good. So we should want to follow it closely. And as we come to know more and more the substance of the truth of God as revealed in Jesus, personally and as the Head of the Christian congregation, we should find that the whole bent of our mind and heart will be improved progressively. W 9/1 18-20a

Monday, September 12

*God proceeded to bless the
seventh day and make it
sacred.—Gen. 2:3.*

We have ample information and evidence to cause us to be confident that we are living in the "time of the end." Yet, beyond this, there are things that God has not revealed to us. One of these is the time for the outbreak of the "great tribulation," a tribulation that will be global in its fulfillment. There are reasons why we cannot know this. Even though Bible chronology clearly indicates that we have reached the mark of six thousand years since Adam's creation, it does not tell us just how long after that the sixth creative day came to its close and the seventh "day" began. Since God blessed that day and made it sacred it seems reasonable that it will see within its bounds the removal of the wicked old order, also that the thousand-year reign of Christ will form the closing part of that great rest day. That would enable God to say of it and its results—as he did of the other creative days—that "it was good." —Gen. 1:4, 10, 12, 18, 21, 25, 31. W 7/15 16, 17

Tuesday, September 13

*The salvation and the glory
and the power belong to our
God, because his judgments
are true and righteous.*
—Rev. 19:1, 2.

Jehovah God's judgments are not merely a matter of applying strict, unfeeling justice. His mercy, compassion and love are involved. As the psalmist David put it: "He has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve." (Ps. 103:10) Actually, the only wages that imperfect, sinful humans deserve is death. (Rom. 6:23) Yes, in his mercy and compassion Jehovah has purposed that the message of salvation be spread extensively so that humans might gain life. God wants them to do so. (Isa. 55:6, 7; Ezek. 33:11) If God's mercy, love and compassion have been displayed so consistently down to this time, and we have benefited from them, cannot we be absolutely certain that they will come into play, too, in the judgment at the conclusion of the system of things? Yes, the survivors will be absolutely right when they proclaim the above words. W 6/1 18a

Wednesday, September 14

*I tell everyone there among
you not to think more of him-
self than it is necessary to
think; but to think so as
to have a sound mind.*
—Rom. 12:3.

Paul, after admonishing us to prove to ourselves God's will (Rom. 12:1, 2), goes on to show how we can evince a mind that is not conformed to this world and its thinking and practices. In this way we will have a real regard for our brothers, not comparing ourselves with others or, because we have some ability, thinking that we are better

or are entitled to greater deference and privileges. Why not? Because we are members "belonging individually to one another." We are in the congregation for what purpose? To help one another to endure to the completing of our faith through endurance. So we should find our place in the congregation and do all we can to serve there. If we take these words to heart and follow them closely, we will become complete in God's eyes. Yes, then, "after we have suffered a little while, God will finish our training, make us firm and strong."—1 Pet. 5:10; Jas. 1:12. W 9/15 22, 23, 25a

Thursday, September 15

*It is Jehovah your God you
must worship, and it is to
him alone you must render
sacred service.—Matt. 4:10.*

True Christians should certainly be interested in service, for service lies at the heart of Christianity. As Jehovah's Witnesses, the service that concerns us is one that surpasses in honor and worth any other in which humans could possibly share. It may cost us much—time, effort, sacrifices, yes, it could even cost us our lives. It will bring us no praise from the world; no monuments will be raised or streets named in our honor. But despite all such factors, this we do know: *It is worth it.* Yes, we know and are firmly convinced that we can engage in the noblest, the finest service and the one that will bring the greatest and most lasting, universal good. That service is the service of our grand Creator, Jehovah God, truly, a sacred service. Like the "glorious knowledge of God by the face of Christ," it is a wonderful treasure. Jesus appreciated and so should we that we owe this sacred service to Jehovah alone.—2 Cor. 4:6. W 10/1 5

Friday, September 16

As the congregation is in subjection to the Christ, so let wives also be to their husbands in everything.
—Eph. 5:24.

The wife can have a great share in making the family happy. First, she realizes the truth of the advice above. This subjection, rather than being slavery, actually brings liberation to the woman from the heavy responsibilities that the husband, being the head, must measure up to, in the sight of both God and men. The good wife understands that, in a situation where she may think she is right, she should, nevertheless, submit to her husband's decision if he sees the matter differently. She should not hypocritically claim to submit, while using devious means to try to control the situation. Of course, where a violation of Christian conscience may be involved, the Christian will obey God first. The good wife also understands that, while her husband is charged by the Scriptures 'not to be bitterly angry' with his wife, she must be careful that she does not give him occasion to feel that way toward her.
—Col. 3:19. W 10/15 16-18

Saturday, September 17

"My righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him."
—Heb. 10:38.

Do we have such faith? We need it to make us strong to endure until the fulfillment of God's promise. Such faith on our part honors God, for it demonstrates that we trust in him with respect to truthness to his promise. So our faith in God is something pleasing to him. He is happy to reward such enduring faith. (Heb. 11:6) In reminding us

of how essential faith is to our maintaining Christian integrity and proving worthy of eternal life in the promised new order of righteousness, Paul quotes a statement by God in the prophecy of Habakkuk. In that prophecy God first speaks of the one who is swelled up with pride and self-importance, having no faith in Jehovah. So this one is not an upright soul, not upright toward the one true and living God. After taking note of such a soul, Jehovah makes the statement that is quoted by Paul. Such faith will induce us to be faithful, upright.
—Hab. 2:4. W 12/15 10b

Sunday, September 18

Though the tribulation is momentary and light, it works out for us a glory that is . . . everlasting.—2 Cor. 4:17.

Even under severe trial, our plight is not as difficult as that of Shadrach, Meshach and Abednego. Even when they were confronted with being tossed into the hot burning furnace, they did not falter. (Dan. 3:17, 18) A great deal of comfort is to be gained in recognizing that Jehovah can completely undo any damage that Satan may inflict upon us. So what is momentary suffering in comparison with eternal life under perfect conditions? Paul's words above are most comforting. True, persecution of our fellow witnesses of Jehovah may be saddening to us. It was to Moses when he saw the harsh treatment of the Israelites at the hands of Pharaoh. The suffering that befalls our brothers, however, should not frighten us, though we do, indeed, feel for them in their suffering. If like suffering should come our way, we will follow their pattern of endurance, confident that our faith will win out. W 2/1 28, 29

Monday, September 19

Behave in a manner worthy of the good news . . . standing firm in one spirit, with one soul striving side by side for the faith of the good news.
—Phil. 1:27.

Jesus himself set the pattern for sounding forth the good news, and his anointed followers have followed in his footsteps down until this day. Now in all the earth a "great crowd" joins the remnant in sounding forth that good news. The "glorious good news of the happy God," concerning his Christ, is being sounded forth to earth's extremities. In some countries, harsh rulers or ingrained Babylonish religion have stood as barriers to the light of truth. But the good news continues to be sounded forth, and in more and more places "faith follows the thing heard." (Rom. 10:17) May our feet continue to be shod with the "equipment of the good news of peace" as we "bear thorough witness to the good news." (Acts 20:24; Eph. 6:15) The good news must triumph! May we keep busy heeding the words of Paul above, thus continuing to be happy and making many others very, very happy! W 11/15 20-22a

Tuesday, September 20

If you return at all in peace, Jehovah has not spoken with me.—1 Ki. 22:28.

Although the false prophet Zedekiah objected, Jehovah had indeed spoken by Micahiah, for King Ahab never came back alive from the war. (1 Ki. 22:20-38) There is a modern parallel of that incident, particularly since the year 1919, when formation of the League of Nations to safeguard world peace and security began. The anointed remnant have been like Micahiah. Holy spirit had been poured out upon them from

on high, and, as foretold, the effect upon them was that they prophesied, declaring the prophecies of God's inspired Bible. (Joel 2:28, 29) Fearlessly they foretold from Bible prophecies that the League of Nations would fail. Also, they declared a warning message against the kings or political rulers of Christendom, who correspond with King Ahab of apostate Israel. The remnant declared that in the coming war at Har-Magedon those professed "Christian" rulers would suffer defeat and be destroyed by God's execution of judgment against them. W 11/1 12-14a

Wednesday, September 21

All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness.
—2 Tim. 3:16.

The fact that a person has reproved himself in his own heart does not necessarily mean that he would continue to exercise all the same functions in the congregation that he had been doing. The elders may judge it advisable not to use him in matters of responsibility for a time. And in the case of one who repents only as a result of being reproved by others, after being convinced of a sinful course in order to bring him to genuine repentance, then the removal of responsibility or privileges could follow as contributing to a "disciplining in righteousness." In all cases, the elders must weigh such factors as the seriousness of the wrong committed, the length of time that has passed since it occurred, the circumstances that led up to it, and the extent to which a measure of willfulness was shown or there was failure to give heed to earlier warning counsel. W 12/1 23a

Thursday, September 22

You must be holy, because I am holy.—1 Pet. 1:16.

Let us continue to cleanse ourselves by obeying God's Word. We want to follow the leadings of the Christian congregation and respond to the direction of the holy spirit that Jehovah is pouring out to help us to gain his holiness. Let us display our genuine holiness by our sincere love for other people and by responding with an ever-deepening love for our God, Jehovah. What a grand prospect all of us have before us today! The holiness that many thought could never be reached can be ours. However, to experience these future blessings it is essential NOW to associate with the clean people that make up the congregations of Jehovah God. It will stimulate us to imitate their fine example. How wonderful it will be as truly holy persons to reflect on the many superlative qualities of God throughout eternity! All praise and honor go to Him! How eternally grateful we will be to Jehovah God for the opportunity that was given to us to respond to his command to be holy, as stated by the apostle Peter. W 2/15 23, 24a

Friday, September 23

God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.—1 Cor. 10:13.

If you are sincerely trying to do God's will, this verse means that as far as your integrity to God is concerned, you do not have a 'breaking point.' There is no power or contrivance, visible or invisible, that can be brought to bear against you with the certainty that you will break

your integrity to God. You do not have any so-called 'weak spot' that your adversaries can use against you with sure success. If you will go as far as your human flesh will take you in being faithful to God, then you can know for a certainty that, when you think you cannot hold out any longer in your own strength, Jehovah God will step in with his help and "make the way out." This does not mean necessarily that he will remove the temptation. Rather, the purpose of this divine intervention will be "in order for you to be able to endure it." W 8/1 15a

Saturday, September 24

Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased.—Heb. 13:16.

By thus describing other sacrifices that God wants of us in addition to the sacrifice of the "fruit of lips," Paul shows that our sacred service is not entirely a matter of talking. Yes, our sacred service needs to be a balanced one, one that balances words of praise to God with deeds, with actions. So, like Jesus we want our whole life to be a witness to the truth. Of course, we cannot perform miracles as Jesus did to help people, but our fine conduct, honesty, sincerity and helpfulness to people when we can and with what we have are just as acceptable. We can do as Galatians 6:10 urges. By this course we establish a groundwork for persons opening their ears to the truth. We must not, then, hold back from declaring the good news to all, freely, boldly, 'out of the abundance of our hearts.' Otherwise, how will people who observe our good works and our fine conduct really be helped? W 10/1 4, 5a

Sunday, September 25

The dragon . . . went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus.—Rev. 12:17.

Satan and his demons had battled unsuccessfully to maintain their position in the holy heavens after the Kingdom's birth in 1914. So now during their detention in the neighborhood of our earth they spitefully direct their warfare against those who are called to the Messianic kingdom. This is really a "hot war." It has already cost the lives of many hundreds of Jehovah's Christian witnesses in violent deaths, both among the "remnant" and among those who are preparing now to be earthly subjects of Christ's kingdom. Unitedly these engage in doing the will of God by observing His commandments and carrying out the work of bearing witness to Jesus. They bear witness to Jesus as being now enthroned in heaven and making ready to destroy Satan and his demons for a thousand years. Happy are all those sharing in this witness work. Are you? W 12/15 16, 17a

Monday, September 26

Know that Jehovah is God. It is he that has made us, and not we ourselves. We are his people and the sheep of his pasturage.—Ps. 100:3.

Satan claimed that humans serve Jehovah only for what they selfishly get out of it. But true Christians are not serving God primarily because of the blessings they receive now or because of what they expect to be given to them in the New Order. They are serving him out of genuine love and because of their privilege of sanctifying his name,

and they are pleased to serve Jehovah both now and forever because of what he is. He is our Creator to whom we are grateful for life, even as the psalmist tells. Jehovah will never disappoint us. His righteous acts will move us to be ever grateful that He is our God. And the millennial rule by his Son will be marked by the same righteousness and justice. (Heb. 1:3) At Isaiah 9:7 God's Word describes his princely rule of peace to which there will be no end. We can with full confidence look forward to such blessings from Jehovah God and his Son Jesus Christ. W 6/1 25, 26a

Tuesday, September 27

God opposes the haughty ones, but he gives undeserved kindness to the humble ones.—Jas. 4:6.

Leading up to your dedication and baptism there was probably no great difficulty. You were starting on a new way of life. However, the newness can wear off. A time might develop in which you find, either gradually or otherwise, that prayer has become difficult or routine. What are you going to do? Do not make excuses or try to justify yourself. That is the opposite of humility. Rather, make an honest and humble effort to pinpoint the cause. Is your conscience disturbed over something? That can easily hinder your prayers. Is it a recurring weakness that is more deep-rooted than you realized? If the difficulty has become so serious that you feel you cannot approach Jehovah in prayer, then the only alternative is to confide in one of Jehovah's servants and request his help, preferably an overseer or someone else that is mature. This will require humility but it will be worth the effort. W 8/15 13, 14b

Wednesday, September 28

The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing.—John 5:19.

Children do not just happen to be good in an immoral world—no more so than “do people gather grapes from thorns or figs from thistles.” (Matt. 7:16-18) If parents want their children to “become examples to the faithful ones in speaking, in conduct, in love, in faith, in chasteness,” then they themselves must set the pattern for their children to follow. It is not enough just to want children to be morally good. Effort is required. Children are not born with moral integrity. Goodness and morality are learned by direct instruction and observation. The father who lives by the moral code of the Bible and the wife who is an example of moral integrity teach by word and example. (Deut. 6:4-9) This method of teaching comes from the highest authority, for Jehovah God himself uses it, even as Jesus tells us in the above words. So by their own exemplary lives affectionate parents may show their children how they want them to conduct their lives. W 9/1 4

Thursday, September 29

Supply . . . to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love.—2 Pet. 1:5-7.

The persons who do these things are the kind that God wants to live in his new system of things. True, he does not enjoy seeing his servants on earth suffer, but he wants to refine them so that they are naturally, from the heart, able to fulfill completely what he asks of humans, namely, “to exercise justice and to love kindness and to be modest in

walking with [their] God.” (Mic. 6:8) The way God does this is through our endurance. Therefore, endurance is of very great importance. From our individual standpoint, endurance produces God’s approval. God is pleased with us and draws close to us. From our experience in successfully enduring, we have greater devotion to Jehovah God. During severe trials, we learn that we have to lean wholly on Jehovah and no one else, for only Jehovah, through Jesus Christ, can supply all our needs and the necessary strength to endure.—Phil. 4:13. W 9/15 5, 6a

Friday, September 30

It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you.

—1 Thess. 2:9.

At Acts 20:34 Paul goes on to mention how he worked with his own hands doing secular work so as to attend to the material needs of himself and of his companions. Yes, Paul sometimes was occupied with secular work such as tentmaking, not only in the day but also in the evening. But it is important for us to ask: Why did he do this? Was it for materialistic reasons? No. He set an example in this so that no one could accuse him of leading a soft life through the support of those to whom he was serving the good news. Because his motive was to advance the truth and eliminate any stumbling blocks in the minds of those he served he could be said to be engaging in sacred service even during those secular hours. But what if his motive had been selfish? Then his work would have been no different from that of any other secular work. It would not have been a sacred service. W 10/1 18, 19a

Saturday, October 1

If, when you are doing good and you suffer, you endure it, this is a thing agreeable with God. In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely.

—1 Pet. 2:20, 21.

We know that Jehovah God sent his Son into the world, and his sacrifice on the torture stake paid the price or ransom. But Jesus did something more. He gave us a perfect example to follow! He was a man of integrity, so we should be like him in our love. Christ certainly loved us or else he would never have died upon the torture stake—a terrible death—in order to provide the ransom sacrifice. This way of life, this example that Jesus set, was something very pleasing to Jehovah. Even before Jesus paid the ransom price with his blood, John the Baptist said of Jesus: “See, the Lamb of God that takes away the sin of the world!” (John 1:29) If we walk in the way of life that Jesus walked, then certainly we, too, are trying to be like Jehovah God, his Father and our Father in heaven. W 1/1 9, 10

Sunday, October 2

Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come.

—1 Tim. 4:8.

Those who choose to walk in the truth as a way of life are rewarded with a valuable benefit. The truth succeeds in practice. What worldly-wise men say and write on matters of living often sounds good. But most of their theories fail the test of truth because they do not work! The unfortunate results of their philosophies in practice are all around us. In contrast, the Bible’s record

of the confident, purposeful lives of God’s servants in the past, as well as the lives of those who practice the truth today, proves that true worship is the only really successful way of life. Obedience to God’s commandments has always set true worshippers apart from their contemporaries. Israel stood out as superior in its time, so long as it stuck faithfully to the Law given through Moses. Historians note how this way of truth succeeded for the early Christians, and it succeeds today among those who truly practice it. W 4/1 8, 9a

Monday, October 3

Consider the apostle and high priest whom we confess—Jesus. He was faithful to the One that made him such, as Moses was also.—Heb. 3:1, 2.

In offering himself up as a sacrificial Lamb, Jesus Christ served as God’s High Priest who was foreshadowed by Israel’s first high priest, namely, Aaron of the tribe of Levi. All the further sacrificial high priests of ancient Israel descended from this Aaron the brother of Moses. That is another reason why all mankind needs Jesus Christ, for him to serve as the antitype of Israel’s high priests in taking the blood of the sacrifices into the Most Holy of the temple on the annual Day of Atonement. The resurrected Jesus Christ carried out this Atonement Day picture when he ascended from earth back to heaven, to appear in God’s presence and offer the merit or value of his perfect human sacrifice in atonement for the sins of all mankind. That is why the Christianized Jews were told to look no longer to the Aaronic high priests but to the antitype thereof, in the above words by Paul. W 4/15 5, 6a

Tuesday, October 4

It puts under compulsion all persons, . . . that they should give these a mark in their right hand or upon their forehead.—Rev. 13:16.

Revelation chapter 12 reveals that Satan was cast down from heaven to earth. He has always claimed that men are motivated by selfishness, not by love of God, and that they would forsake God if their lives were at stake. Now time is running out for Satan and those aligned with him, so he intensifies his opposition toward God's servants, waging war against them. Each one has to decide which side of this controversy he wishes to be on, and whether he will serve God faithfully out of love no matter what comes. Satan uses certain elements in his attacks against true Christians. One, described at Revelation 13:1, 6-8 as the "wild beast" or the political element, not only was instrumental in the death of Christ and many of his followers in the first century, but also was foreseen to wage war against the holy ones in its attempt to get the support and worship of all peoples in the last days. *W 5/1 3, 4a*

Wednesday, October 5

If the world hates you, you know that it has hated me before it hated you. Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also.—John 15:18, 20.

There was sound reason for Jesus to pray as he did at John 17:15-17, inasmuch as the "wicked one" is "the ruler of this world." (John 12:31; 14:30) Does this world of Devil-ruled mankind love the Christian "aliens and temporary residents" because they

consistently refuse to become part of this world? Well, did the world love Jesus Christ because, as he said, he was "no part of the world"? The disciple is not better than his Master. Consequently Jesus said the above to his disciples. In order for us to enter into the fulfillment of Jehovah God's promise, we have to undergo faithfully such hatred and mistreatment. Admittedly the world is hostile to Jehovah God and to his devoted people. Because of this, God has assigned to his dedicated, baptized worshippers, service as ambassadors or as emissaries. *W 12/15 18, 19, 21*

Thursday, October 6

The person faithful in what is least is faithful also in much.—Luke 16:10.

The situation may seem utterly hopeless, and we may not see immediately how Jehovah is going to work things out, but here is where faith and childlike trust in Jehovah come in. We could not endure without it. True, God's people are not certain what trials await them in the future, but, whatever these may be, we are confident that the principle stated by Jesus will hold true. This being so, we will endeavor each day to handle successfully the tests of faith that come along. There are many things that may loom up as obstacles in our daily living and in serving Jehovah, but if we successfully meet these tests "in what is least" or what is basic to Christianity, we will be strengthened to face with faith whatever the future may bring. Then let the Devil do his worst. Let him put into operation whatever schemes he may have in mind. They are nothing new. They have been met and will be met successfully by those manifesting faith under Satan's attack. *W 8/1 16-18a*

Friday, October 7

On this account you too prove yourselves ready, because at an hour that you do not think to be it, the Son of man is coming.—Matt. 24:44.

Time is fast running out! The generation from 1914 has now witnessed the fulfillment of the major part of Jesus' great prophetic sign describing the conclusion of the system of things. The "great tribulation" is about to break in all its fury over the entire earth. We must remain awake, alert, ready. Jehovah's hour of reckoning with Satan's world hastens on! Proving ourselves ready includes separating ourselves completely from all false religion and maintaining that separateness. (Rev. 18:4, 5) However, it is not sufficient just to get out of false religion. It is necessary to get into the ark of spiritual protection that God today provides. This is not some material structure. Rather it means we must study and apply God's Word in our lives, cultivate Christian personalities and be 'spirited' in our service, giving ourselves heart and soul to showing love for God and neighbor. *W 11/15 1, 2, 4a*

Saturday, October 8

Having sustenance and covering, we shall be content with these things.—1 Tim. 6:8.

Through study of God's Word a person may come to recognize that what he does for a living violates Scriptural principles. This presents a real problem. It may be very hard for him to find other work. Giving up his employment and then taking on another job may result in lower wages and in the forfeiting of insurance, health and retirement benefits. One aid in resisting the pressure to compromise in the hope of secur-

ing one's livelihood is a proper evaluation of material things. A person's being content with food and clothing will make him less concerned about any losses that he might experience if he has to get another job. Also, his being content with necessities will give him a wider field of work from which to choose. Even if only low-paying employment is available to him, he should not refuse to take on such work simply because it would seem to be beneath his dignity. He should even be willing to try forms of self-employment that may appear menial. *W 8/15 4, 6a*

Sunday, October 9

You young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah.—Ps. 148:12, 13.

What you parents do now to teach and discipline your children could well save them. To instill God's Word in them all day long does not mean constant preaching to them. It calls for your exemplifying what God's truth is all about by your daily life and conversation. On every occasion, by your loving, close relationship with them and by your friendly, intimate association and free communication, you can help them to appreciate Jehovah God, his wisdom, his love and the rightness of his ways. Listen to them, reason with them. Of course, you want your child to be well-mannered, respectful, honest and considerate of others. But you want him or her to be that way because, above all, your child has come to know and to love Jehovah God. For the upbringing of your children to be truly a sacred service, their minds and hearts must be directed to Jehovah, so that they become praisers of Jehovah. *W 10/1 11-13a*

Monday, October 10

Speaking the truth, let us by love grow up in all things into him who is the head, Christ.
—Eph. 4:15.

May all the flock appreciate the elders' labors of love and that they are trying to strike a proper balance between evangelizing, shepherding and teaching. As circumstances allow, they are most happy when the overseers are their constant companions in the evangelizing work. Often, ministerial servants and others in the congregation can lighten the overseers' load by taking care of detailed work or other responsibilities that do not particularly call for attention by an overseer. Such ones who serve loyally alongside the overseers, and who help out wherever possible, are a great blessing in the congregation. As overseers, ministerial servants and all others unite in speaking the truth zealously in Kingdom service and with one another, and as the entire congregation cooperates in every detail with a view to advancing the Kingdom-preaching and disciple-making work, may all indeed do as Paul tells. W 7/1 20, 21a

Tuesday, October 11

It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction.
—Acts 1:7.

Yes, all that we really need to know to serve Jehovah God faithfully, and that we need in order to sustain us in our hope and conviction, this, God reveals to us. But where it accomplishes his purpose better, he can also conceal matters, with no lack or hurt to his servants. Thus Jesus made this very point in answer to his disciples' inquiry about restoring the kingdom. Jesus as-

sured them that God would, and He did, empower them to accomplish their assigned work and service in harmony with His revealed will for them. There were things, however, they did not know, and later, some disciples were inclined to jump to conclusions about certain promised events, in effect trying to hurry them up. (2 Thess. 2:1-5) But all that they really needed to know to be of strong faith, conviction and courage, and to act wisely, Jehovah God supplied to them. And he has done the same for us today. W 7/15 9, 10

Wednesday, October 12

You need endurance, if you are to do God's will and win what he has promised.—Heb. 10:36, New English Bible.

The short period of time during which Satan and his demons are restrained here at the earth is now nearing its close. (Rev. 12:7-12) He may therefore be expected to intensify his warfare against the remnant and the great crowd of fellow proclaimers of God's kingdom. So it becomes all the more urgent for these doers of God's will to exercise faith in order to endure faithfully under the fire of the enemy. All we who are now the target of Satan's warfare are given much encouragement to remain faithful to the Sovereign Lord Jehovah until the enemy's guns are silenced. This bringing of the warfare to a close should reasonably be near, especially since it is now more than fifty-seven years since Satan and his demons were hurled down from heaven to the vicinity of the earth, to be left on the loose for a short period of time. But in spite of the shortness of the time, we must still follow the counsel of Paul as given above. W 12/15 1, 2b

Thursday, October 13

You have been grieved by various trials, in order that the tested quality of your faith . . . may be found a cause for praise . . . at the revelation of Jesus Christ.—1 Pet. 1:6, 7.

Why must our faith be of such a high quality that it will withstand attack from any quarter? Take the case of the great crowd that will survive the great tribulation when it destroys the present system of things. Entering into a cleansed earth, they will become the foundation of a new society. Then, at the end of Christ's thousand-year reign, the final test provided by the loosing of Satan will try the faith of all on earth. This test will test out each one's integrity and faith toward Jehovah God, even one's very smallest consideration of the thought of unfaithfulness. This is necessary for the reason that the ones passing this test will be granted *everlasting life*. Because of their demonstrating unbreakable faith Jehovah and his entire universe will know that they will never weaken or turn away from the truth. W 9/15 16, 17

Friday, October 14

Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of in-jurious things.—1 Tim. 6:9, 10.

Youths growing up in Christian homes should know that one of the greatest threats to their spirituality is materialism. Why? Because having many fine things, like houses, cars, boats, televisions, and so forth, is equated with success, and youths want desperately to be successful. While there

is nothing wrong with possessions in themselves, the Bible warns against "the love of money" and the "determination to be rich." It shows wealth to be deceptive, because it can neither deliver from death nor give health and life. Riches can lead one away from the faith, even cause one to forget Jehovah. Youths must come to appreciate and trust the promise of God at Hebrews 13:5 that he will not forsake them. Then they will know that it is Jehovah's blessing that makes rich.—Prov. 10:22. W 9/1 8

Saturday, October 15

My son, to my words do pay attention. . . . For they are life to those finding them.
—Prov. 4:20, 22.

A youth may say that he wants to please God and to gain everlasting life, but if he makes little or no effort to study and to obey God's Word, obviously something is lacking. Each of us needs to realize that the key to getting the best out of life is found in our reliance on our heavenly Father, Jehovah God. We always want to appreciate the need for guidance from Jehovah. He inspired the above words for young persons. Yes, the more you look to Jehovah God and his Word for direction, the smoother the road will become for you. True, it will not be easy so long as we are in this world with its god, Satan, who is trying to turn us away from Jehovah. But stand firm! Be confident! If you stick to your determination to serve Jehovah God, he and all his angels will back you up. They will help you get the most out of your youth now, and to gain everlasting life in God's righteous new system so near at hand. W 10/15 21, 23, 24a

Sunday, October 16

Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name.

—Matt. 24:9.

Violent persecution has been heaped upon the remnant and their fellow Witnesses. Does this signify that all of these do not have Jehovah's spirit? No! It is, in fact, evidence to the contrary, for Christ foretold this to happen in the "conclusion of the system of things." His true disciples were to be hated by all the nations and to be persecuted for bearing witness to his Messianic kingdom. Hatred, reproach, persecution for holding fast to the name of Christ as the now reigning King are no real cause for our being ashamed as if we were doing the wrong thing. (1 Pet. 4:14) The persons who reproach us for our obeying God's commands through Christ want to make us feel ashamed to the point of our quitting God's service. But the spirit that God puts upon his Kingdom preachers is not one that induces a feeling of shame. Rather, it makes us feel honored, glorified. W 11/1 17-19a

Monday, October 17

One there is that is lawgiver and judge, he who is able to save and to destroy.—Jas. 4:12.

If we humans were responsible to judge, how could we properly evaluate factors such as: How much of an opportunity did a person have to hear and accept the good news? Did his genetic, family or religious background affect his response? What is his heart condition—does he love righteousness? If he is a child or was born mentally retarded, how much bearing should family or community respon-

sibility have on the matter? Unquestionably, not one of us is qualified to weigh these, and perhaps many other, vital factors and principles. We could not reach judgments that are 'perfect, righteous and just.' (Deut. 32:4) Hence, why should any of us become needlessly involved with trying to decide who will survive and who will not? Rather than trying to decide whether a certain group of persons fits the description of the "goats" or not, we can be content to leave the matter in the hands of "the Judge of all the earth." —Gen. 18:25. W 6/1 16, 17a

Tuesday, October 18

Let us not give up in doing what is fine, for in due season we shall reap if we do not tire out.—Gal. 6:9.

As shepherds, congregational elders can heal, reprove, reprimand (rebuke, 2 Timothy 4:2, *Kingdom Interlinear Translation*), can readjust and discipline by their use of God's Word. They can also rebuke by disfellowshipping unrepentant ones. Mercy may be shown by the congregation, but this does not mean that sinners ever 'get away with it.' For though repentance may gain one Jehovah's mercy, sin will bring its inescapable consequences. The natural outworkings of sinful action always produce hurt—whether major or minor—to the wrongdoer in a mental, emotional or even physical and material way. But for what he suffers he has no one but himself to blame. He is reaping what he has sown. Wisely then, let us all strive to be sowing, not to the fallen flesh and its corrupt tendencies, but to the spirit, knowing that we can "reap everlasting life from the spirit." Pursuing righteousness we are assured of God's blessings. W 12/1 22, 23b

Wednesday, October 19

Moses . . . esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward.—Heb. 11:24, 26.

Friendship with the world can result in certain advantages but it is only a temporary enjoyment of sin. It is short-lived. Would it not be better to follow the fine example of Moses? He refused the offer to be a friend of the world, with its riches, because he desired a reward from Jehovah. What was that reward? He knew that by remaining a friend of Jehovah he would be remembered by God and have a resurrection to life in a righteous new order. May our faith and hope be as strong as that of Moses! May we, in all avenues of life, keep ourselves unspotted from the world and its friends. May our heart's desire be to continue to attach ourselves to Jehovah as an intimate friend. It will mean blessings NOW, but, most rewarding of all, we will receive the prize of everlasting life in a righteous new order inhabited only by the friends of Jehovah God. W 2/15 20, 21

Thursday, October 20

Be in subjection to one another in fear of Christ.—Eph. 5:21.

It must be acknowledged that Christ Jesus directs and cares for his congregation and this in the present twentieth century just as he did during the early days of the congregation. All must come to appreciate that Christ is the ransoming Agent and also the future millennial King. Holding close to Christ as the head prevents persons from having an erroneous or exalted view of themselves and of their Christian companions, even as indicated by Paul's words

here. Paul then goes on to describe God's arrangement for Christian families and for the congregation. Both brothers and sisters in the congregation are placed in their respective positions under the headship of Christ. Elders in the congregation, along with ministerial servants, should not regard themselves as superiors, but should humbly serve those in the congregation, as such trust is committed to them by Christ. This contributes toward the building up of the congregation in love. W 2/1 7, 8a

Friday, October 21

Before the mountains themselves were born, or you proceeded to bring forth . . . the productive land, even from time indefinite to time indefinite you are God.

—Ps. 90:2.

Because of having just so much time ahead before their life runs out, people incline to become impatient to see the attainment of their desires. Imperfect man's situation is therefore very different from that of his Creator, who is eternal, timeless in His existence, even as the psalmist Moses wrote. But does that make Jehovah God indifferent toward time? No; nor does it prevent him from having a keen interest in the future and its developments. However, because of his being able to view things from the standpoint of eternity, God is never pressured by anxiety to see something realized before time runs out on him. He is able to survey the stream of time and determine just when to act and to cause his purposes to work out precisely at the right time, the best time for all concerned, neither too soon nor too late. What a comfort that fact is! W 7/15 3-5

Saturday, October 22

As God's servants, we try to recommend ourselves in all circumstances by . . . declaring the truth.—2 Cor. 6:4, 6, New English Bible.

God's word of reconciliation is the same to all political parties, without partiality. For this reason we cannot dabble in the politics of any country or become members of any political party anywhere. As ambassadors or emissaries from God we are "aliens and temporary residents" no matter in what land we are preaching "this good news of the kingdom." Remembering that "our citizenship exists in the heavens," we know we have no right to meddle in political matters. (Phil. 3:20, 21) We must remain strictly neutral toward all politics and all selfish conflicts of this world. Still we are the most law-abiding people, paying taxes and acting in the best interests of the community. Yet we who substitute for Christ are hated by the world, just as Christ himself was. It is not strange, therefore, that about six years after Paul wrote the above, he found himself a prisoner in Rome.—Eph. 6:19, 20. *W 12/15 23, 24*

Sunday, October 23

Never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own badness.—Matt. 6:34.

The most valuable aid in resisting the temptation to compromise when facing economic pressure is unshakable faith in Jehovah's ability to provide for those who love him. (Heb. 13:5, 6) While men may cause a person to lose a job, they cannot prevent God from answering the petition, "Give us today our bread for this day." (Matt. 6:11) The loss of cer-

tain material advantages does not have to mean the loss of one's livelihood. Jesus Christ, in effect, obligated his Father to care for those who put spiritual interests first and faithfully adhere to God's standard of what is right. (Matt. 6:31-33) In harmony with Jesus' words, we do well to keep in mind that each day has its own problems. So one should not add to these problems by undue worry about the next day. Why, a person cannot be absolutely sure that he will even live to see the next day! Nothing in the present human sphere has any real permanence. *W 8/15 7-9a*

Monday, October 24

Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward.—Col. 3:23, 24.

Are we not happy that we have come to know Jehovah and his Son? This knowledge has brought us into a way of life that leads to eternal happiness. It is an active, meaningful life. It centers around our showing deep love for Jehovah and self-sacrificing love for our neighbor, and especially for our own families and our brothers. In living the truth we don't need a long list of don'ts. There are a few necessary things to refrain from, which would harm us spiritually. (Acts 15:28, 29) But our Christian way of life is a positive living of the truth, a joyful, happy manner of life as dedicated, baptized slaves of God. It is life with a purpose. Great will be our joy, now and on through into the paradise earth, if we heed well Paul's words. And the great work that must be done today is to get this good news of the kingdom preached in all the earth as a witness. *W 11/15 14a*

Tuesday, October 25

If, now, you practice carrying out the kingly law according to the scripture: "You must love your neighbor as yourself," you are doing quite well.—Jas. 2:8.

Jesus, who was a master at sensitizing the conscience, revealed that the love of God, reflected in everyday deeds of life, is the best mirror of a good conscience. All duties performed by man should be acts of love. ("Love is the law's fulfillment." (Rom. 13:10) And since Christians are no longer under a detailed law code but under the 'kingly law of love,' we today become morally responsible for everything we know about Jehovah. (1 John 4:8) Love should motivate us to use our increased understanding of the nature and operation of the conscience, not only so that we can improve its effectiveness in ourselves, but so that we may assist others in this respect also. A sensitive and effective conscience is necessary to us in safely guiding our lives in these increasingly complex and hazardous times, so that we may stay pleasing to Jehovah, our heavenly Father. *W 9/1 7a*

Wednesday, October 26

Righteous Father, . . . I have come to know you.—John 17:25.

To know Jehovah would be to attain an understanding friendship with him. Since heart knowledge, not mere head knowledge, is meant, to know God the Christian would be in tune with God and his ways. He would feel as God feels about matters. He would see things through God's eyes, as it were. And he would immediately sense something wrong when confronted by false notions about God and His ways. The Christian who knows God will be a person

who through use has had his perceptive powers trained to distinguish both right and wrong. (Heb. 5:14) He will not generally have to go to some Bible commentary or to someone else to see what is right or what is wrong about a matter. Because of his Christian training, it will become a part of him to love what God loves and to hate what God hates. (Rom. 12:9) Jesus was a fine example of this advance development in knowing God. He could say the above because of being perfectly in tune with his Father. *W 9/15 11-13a*

Thursday, October 27

For the eager expectation of the creation is . . . that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God.—Rom. 8:19, 21.

Why should we treasure Jehovah's sacred service as superior to any other in which we might engage? For one thing, it will help people of all races and nations to see the realization of things that mankind has longed for throughout all history and has never achieved, a world at peace, and freedom from hunger, poverty, disease, oppression. But far more, it contributes to their realizing something that most would hesitate to hope for—freedom from death itself. No man-made rule, no philanthropic or humanitarian effort can bring these things. They can never come, apart from God and his purpose. That is why Jesus Christ refused to let himself be selected as king of his own homeland by enthusiastic crowds who appreciated his powers to do tremendous good in a humanitarian way. That is why he turned down Satan's offer of world dominion.—Matt. 4:10. *W 10/1 6, 7*

Friday, October 28

She has rewarded him with good, and not bad, all the days of her life. She has sought wool and linen, and she works at whatever is the delight of her hands.—Prov. 31:12, 13.

From this it is seen that the wife should be given latitude to manage the household. Proving herself a good worker, capable and apt in handling these things, she usually would be the one planning the decorating of the home, the buying of food and, perhaps, furniture and other things that promote family happiness. The husband would intervene only when her plans or spending would endanger the family's welfare. The appreciative husband never forgets to give his wife encouragement and to acknowledge freely her hard work and her accomplishments in the family's behalf. His associates respect him because her fine qualities reflect his good headship and loving attention to her. Both husband and children speak well of her on every occasion. Neither the good husband nor the good wife ever 'runs down' the mate by speaking disparagingly of him or her before others. W 10/15 14, 15

Saturday, October 29

You have need of endurance, so that you may do the will of God and receive what is promised.—Heb. 10:36, Revised Standard Version.

Today's worldwide extreme nationalism indeed calls for endurance on our part. But our steadfast obedience to God's commandments and the faith of Jesus is what now constitutes the will of God. (Rev. 14:12) It is only after we have done the will of God in this respect that we shall receive the fulfillment of the promise to us. Inasmuch as it is now but a very little while before

he who is coming will arrive and not delay, it would be foolish in itself for us to stop enduring so as to get selfish relief for ourselves before Jehovah arrives with vengeance against those who make it hard for us to do His will faithfully until the end. The thing promised by God serves as an incentive to us to continue doing God's will out of love for him. We also need to exercise strong faith in the Promiser, believing that he is absolutely faithful to his promise as well as being able to fulfill it to us. W 12/15 9b

Sunday, October 30

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.

From 1919 onward the remnant saw that this was their main purpose in living. According to the Bible, that was the reason why God preserved them alive through World War I and freed them from bondage to Babylon the Great. So they reassembled their scattered members and reorganized for carrying out the Kingdom witnessing world wide down to the end. Came the year 1931. By means of hundreds of millions of free tracts, by tens of millions of bound books, by a worldwide Bible-lecture campaign, by hundreds of radio stations, they had by then given an earth-wide witness to Jehovah's name and to his Messianic kingdom. All of this they did free from the "spirit of cowardice." (2 Tim. 1:7) So now, with the words of Isaiah 43:10 ringing in their ears, those anointed champions of Jehovah and of his kingdom by Christ took up the Bible-supported name "Jehovah's Witnesses." W 11/1 8a

Monday, October 31

Keep working out your own salvation with fear and trembling.—Phil. 2:12.

Where the elders are satisfied that a person who has seriously sinned has genuinely been reproved by his or her own heart and conscience and through the power of God's Word, then their efforts can be directed toward building up that person to spiritual health. They would give sound Scriptural counsel designed to strengthen the repentant one against any repetition of the wrongdoing and would impress upon him the seriousness of

the situation. They would help him to appreciate more fully the danger of 'letting down his guard' even momentarily, and the need to heed Paul's words above. In any case of serious wrongdoing, however, whether the repentant one seeks their help or they, instead, go to him, the congregational elders would want to be satisfied that there is sincere repentance and that he is earnestly endeavoring to hold to a right course. If such is not the case, then the elders have the duty to endeavor to help bring about these needed things. W 12/1 14, 15a

Tuesday, November 1

Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers.—Heb. 13:4.

Perhaps the Devil's most nefarious method of attack is in connection with the perfectly normal desire for marriage and the intimacies associated with it. For example, an engaged couple may begin to reason, 'Well, we are going to be married tomorrow, and we do love each other. After all, marriage itself is just a piece of paper and a few words. What really counts is the way we feel about each other. So what would be wrong with beginning now to enjoy some of the intimate privileges afforded married persons?' But what would be all right tomorrow may be wrong today, even as Paul shows. Satan's subtle approach is to make us think that God is withholding something beneficial and pleasurable from us without just cause. Such thinking is a snare against which we must guard. Christians must demonstrate unquestionable loyalty to the laws of God if they are to remain firm in the face of Satan's attack. W 3/1 10

Wednesday, November 2

It was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence.—2 Pet. 1:16.

The apostle Peter illustrated the striking contrast between Jehovah's worship and other forms of worship when he related how he was able to convince others of the truth about Jesus in the above words. That is one identifying mark of true worship. It is regularly supported by historical, witnessed facts and events. Other forms of worship are characteristically full of clever stories or just plain myths concocted by men. Among religious writings, the Bible is uniquely accurate and candid in presenting history. That is why many of the facts and events in it are confirmed by secular history, though they are not dependent on that support. Actually, the Bible is bound up with facts and history and these are the threads that weave the fabric of its message, the message of a God who acts in history. W 4/1 10, 11

Thursday, November 3

Dust you are and to dust you will return.—Gen. 3:19.

Can we blame God for sentencing Adam and Eve to what he said would be the sure penalty for the slightest act of rebellion against him as the Supreme Lawgiver and Judge? We could not justly do so. But can we blame God for driving them out of the paradise? No! As Creator of the Garden of Eden he has property rights. He has the perfect right to decide who should be tenants on his property. Look at how selfish, thoughtless people reduce fine housing projects to something resembling ghettos and slums. Look at how the human race in general is ruining the earth as a whole, threatening it with nuclear warfare. When we come to think of it, it is a wonder that God permitted sinful Adam and Eve to take up living outside the paradise of Eden, so as to people the earth to the extent that it is populated today. Certainly it was merciful on God's part to let Adam and Eve continue living so as to bring forth children, so that now we find ourselves alive on earth six thousand years later. W 4/15 14

Friday, November 4

You will be objects of hatred by all the nations on account of my name.—Matt. 24:9.

It is not for any wrongdoing that Christians face persecution in this generation, but, rather, for zealously observing God's commandments and bearing witness to Jesus. It should come as no surprise then, that in more than forty of the 210 countries where Jehovah's Witnesses were busy in the year 1975 preaching about Jehovah God's kingdom, there have been hindrances or opposition to the work, such as restrictions on public as-

sembly, or prohibitions on the house-to-house activity, or refusal to accord legal recognition to the work or to permit the importation of their Bible literature, or refusal to legalize marriages, even outright bans and imprisonment of those speaking about the good news to others. As Jesus said, his followers would be hated by all the nations. Certainly this has not been true of those who are Christians in name only. But it has been and is true of those who follow Jesus' precepts by being no part of the world.—John 15:17-25. W 5/12, 13a

Saturday, November 5

The utterance of transgression to the wicked one is in the midst of his heart; there is no dread of God in front of his eyes.—Ps. 36:1.

Consider one of Satan's chief tactics and how it operates. By subtle means, by deception, he tempts us to view things from a selfish standpoint, as he did with Eve. If at heart we are, or become, governed by selfishness, then we readily fall into Satan's snare and are easily blinded and deceived. We seek to justify ourselves, and put out of our mind the fear of God. How clearly this is expressed by the psalmist! God's judgment of such is well expressed by the prophet Isaiah at Isaiah 5:20, 21. Therefore we should fear lest we "become hardened [and hence blinded] by the deceptive power of sin." (Heb. 3:13) From the time of the rebellion in Eden, mankind in general came increasingly under Satan's influence and control. Though Satan was primarily responsible, yet man himself was also to blame to a large extent. Keep in mind that God did not leave himself without a witness even as Paul shows at Acts 14:17. W 5/15 16, 17

Sunday, November 6

Here is where it means the endurance and faith of the holy ones.—Rev. 13:10.

In contrast to destruction, eternal life is what we want, is it not? So speaking now, not negatively, but positively, we wholeheartedly say: "We are . . . the sort that have faith to the preserving alive of the soul. Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. For by means of this the men of old times had witness borne to them." (Heb. 10:39-12:2) Our faith in the promise of God empowers us to endure. Faith and endurance go together, as is written above. Till now we may have endured a long time for the promise of God to be fulfilled, but our expectation of it is a fortified, assured one, an expectation to the point where we are absolutely convinced that God will not disappoint us. We may not yet see the things promised by God and for which we hope, but we know that they are realities forasmuch as we have the "evident demonstration" of their existence according to God's power. W 12/15 20-22b

Monday, November 7

A woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For, wife, how do you know but that you will save your husband?—1 Cor. 7:13, 16.

Do you have a domestic problem, perhaps with an unbelieving mate? No doubt you are familiar with the Scriptural counsel, such as the above. But you wonder, How can I apply the Scriptures for better success? An elder may be able to offer the practical advice that you need. He may be able to visit when you are both at

home together, and to help in breaking down the tensions, giving workable suggestions for improving relationships. Oftentimes, the unbelieving mate has been barraged with negative talk about Jehovah's Witnesses from workmates or relatives—on neutrality, blood, holiday or image-worship issues. In an understanding way, an elder can explain how everything ties in to the main positive issue of the Kingdom, which brings enduring happiness and peace, "satisfying the desire of every living thing." —Ps. 145:9-16. W 7/1 13, 14

Tuesday, November 8

Let no one deceive you with shallow arguments; it is for all these things that God's dreadful judgement is coming upon his rebel subjects. Have no part or lot with them.

—Eph. 5:6, 7, New English Bible.

Adam was a rebel. He did not listen to Jehovah God even though he was given the attributes of wisdom, justice, love and power, and had everything provided for him in the way of fine living conditions. Still, he wanted to decide for himself what was good and what was bad. However, those decisions are Jehovah God's prerogatives. God loves us and is interested in us. Are we interested in him? If we are not interested and refuse his way and want to go our own way and make all our own decisions, contrary to Jehovah's counsel, then we can expect the dreadful judgment that is coming upon his rebel subjects. Paul's strong admonition is for us to have no part with rebels, with those who are going contrary to Jehovah's way. As Christians, we ought to see to it that we put forth extraordinary effort to live as true Christians. W 1/1 15, 16

Wednesday, November 9

Flee from the desires incidental to youth.—2 Tim. 2:22.

It is clear that many young folks need help to develop a viewpoint that will equip them to obtain lasting happiness and satisfaction from life. They need to be turned to their Creator, to recognize that he really exists. They need to see the wisdom and the practicalness of his laws, how the above counsel is for their own benefit, so that they can prove useful to God. They need to learn that his purpose is to destroy this corrupt system and to replace it with a new one of his making. They need to be helped to live for that new system, to live in a way now so that they can prove worthy to live forever. This is what will truly bring them happiness. Thus God's Word can help young people to get a balanced view of sports, even as can be seen from the apostle Paul's words at 1 Timothy 4:7, 8. So the Bible shows that "bodily training," such as we get in sports, has its place. But note the caution, "bodily training is beneficial for a little." By becoming too absorbed one can be harmed. W 10/15 8, 9a

Thursday, November 10

Even by his practices a boy makes himself recognized as to whether his activity is pure and upright.—Prov. 20:11.

Children concerned with rendering sacred service to God can show respect for their parents in bringing honor to God by helping them to keep the house in good, clean order. Their conduct before schoolmates, respect for teachers, telling others about the good news when opportunity affords and working closely with the congregation in things done at the Kingdom Hall and sharing in the field service, cer-

tainly are things God counts as sacred service to him. A good test of your service, as to whether it is true sacred service or not, is the question a youth might ask himself: 'Do I go in the field service, perhaps carrying Bible literature to others?' That is commendable. But, now, let him ask himself: 'At school and elsewhere, what is my conduct? Do I do what worldly youths do? Or do I remember that I am to render sacred service to Jehovah night and day?' You can do much to interest people in the good news by your fine daily conduct. W 10/1 16a

Friday, November 11

Who has measured the waters in the mere hollow of his hand, and taken the proportions of the heavens themselves with a mere span and included in a measure the dust of the earth, or weighed with an indicator the mountains, and the hills in the scales?

—Isa. 40:12.

Creation is too marvelous for mere humans fully to comprehend. We view life on earth, with its creatures interdependent and essential to one another. Then we have the Bible, which tells us that God created these things, and his purpose in doing so. So we have the testimony of the created things themselves, and the Word of God, spoken through, not one man, but many men of integrity and faithfulness. We also possess the faculty of logic, which tells us that a Creator obviously must be beyond the complete comprehension of those whom he creates. When we look at the tremendous expanse of the physical universe in which we live, we can comprehend only a minute part of it. Must its Creator not be far above it, even invisible to us? This fact God corroborates through Isaiah. W 9/15 6, 7

Saturday, November 12

Not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed.—Josh. 23:14.

To improve the conscience it is imperative that we study the Bible. Knowledge gathered through Bible study should build the basis for an intimate acquaintance and relationship with its Author, Jehovah. It ought to acquaint us with his thinking, his personality, in the same way that visiting regularly with a friend might do. Since God is the wisest and most loving Personage in the universe, what we learn from him should touch our minds and hearts in a real and vital way. Thus Jehovah's loving provisions for mankind, which did not cease even with the entry of sin, should stir our hearts to show love toward our Creator. Later we get a glimpse of God's almightiness expressed in his giving Abraham a son. The oppressed Israelites saved from Egyptian bondage saw Jehovah as "the One doing marvels." (Ex. 15:11) And Joshua saw Jehovah as a God of His word and promise. W 9/1 13, 14a

Sunday, November 13

He received a sign . . . as a seal of the righteousness by the faith he had . . . that he might be the father of all those having faith.

—Rom. 4:11.

For Abraham's faithfulness till death, Jehovah God promised him, not a heavenly inheritance, but an earthly one, the land of Canaan. So, at his resurrection from the dead, Abraham will be raised to life on earth. But at that time the earth will be under the absolute rule of the city "belonging to heaven," the Messianic kingdom of Abraham's most important Descendant, name-

ly, Jesus Christ. Abraham was an excellent example of faith to this glorious Descendant, the one through whom God's promise to Abraham is fulfilled, for Jesus Christ is outstandingly the seed of Abraham in whom all the nations of the earth will procure a never-ending blessing. Spiritually speaking, Abraham is the "father" of the disciples of Jesus Christ, no matter whether these have been taken from among circumcised Jews or from among uncircumcised non-Jews, the Gentiles, yes, of "all those having faith." Do you have that faith? W 12/15 8

Monday, November 14

Christ offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear.

—Heb. 5:7.

The case of Jesus well illustrates the help that God supplies through his spirit. A tremendous weight of responsibility rested on the Son of God. He knew that his Father had absolute confidence in him and had even foretold that he would remain a flawless integrity-keeper. Nevertheless, Jesus had to use his faculty of free choice. Any failure on his part would have meant eternal death for him, would have called into question his Father's truthfulness and would have ruined the opportunity for imperfect humans to be liberated from sin and death. Truly, Jesus needed the strengthening power of God's spirit. Completely aware of what was required of him, he prayed as noted above. The fact that Jesus maintained his perfection to the very death proves that his Father answered his cries for aid, strengthening his Son by means of His spirit. W 8/15 12

Tuesday, November 15

But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart.
—Matt. 5:28.

Here we can see the superiority of the teachings of Christ over those of the Law in making one holy. Under the Law the physical acts of murder and adultery would bring condemnation of death to an Israelite. But with the Christian, even his thoughts and motives could condemn him in Jehovah's eyes. He had to have a clean heart. (Mark 7:18-23) A Christian could not entertain improper thoughts and desires and expect to put on the holiness that would reflect the glory of Jehovah. (2 Cor. 3:18) So Jesus highlighted the principles behind the Law. He stressed the spirit of the Law, which had been largely ignored by those that taught the Law. The apostles and other followers of Jesus took to heart that counsel by endeavoring to apply the principles and spirit of the Law in their lives. This was helpful to them in acquiring the holiness that was expected of them. W 2/15 9, 10a

Wednesday, November 16

Reprove before all onlookers persons who practice sin, that the rest also may have fear.
—1 Tim. 5:20.

Would engaging in some wrong more than once automatically make one a "practicer" of sin? There can be no doubt that each time a sin is repeated, the gravity of the wrongdoing grows. And anyone who extends his sinning over a prolonged period certainly is making a practice of it. However, the sole fact that a person committed a certain wrong more than once, per-

haps two or three times, would not of itself place him among those "who practice sin." The vital question is, Has the person turned away from the wrongdoing, abandoning it? Or is it a continuing thing, a persistent course? If the latter is the case, then the person does fit the apostle's description. There is no reason for a congregation member who has slipped into some wrongdoing, and who has sincerely repented, to feel hesitant about seeking the aid of elders so as to be fortified against any future slipping into wrongdoing. —Jas. 5:14-16. W 12/1 2, 5, 9a

Thursday, November 17

Therefore, to the older men among you I give this exhortation . . . neither as lordship it over those who are God's inheritance, but becoming examples to the flock.
—1 Pet. 5:1-3.

Why did Peter, after mentioning the sufferings of Christians, say, "Therefore"? It is for the reason that if elders lack humility, this attitude can add to the suffering and burdens under which Christian brothers may already be laboring. But the humble attitude of elders is refreshing, and makes it easier for brothers to show endurance. (Isa. 32:1, 2) So, Peter admonishes elders as above, not to be like the proud Pharisees. Rather, they should set the example; they themselves should be willing to do whatever they ask others to do. They should, along with all other Christians, 'gird themselves with lowliness of mind.' (1 Pet. 5:5) As a result, they will never consider themselves above menial tasks, such as cleaning the Kingdom Hall, or above sharing in all features of the Christian congregation's preaching activities. W 6/15 22, 23a

Friday, November 18

The man was calling the names of all the domestic animals and of . . . every wild beast of the field, but for man there was found no helper as a complement.—Gen. 2:20.

It takes but a few words to describe this; but how long did it take in actuality? True, Adam may have had to deal only with basic family kinds rather than all the varieties of creatures that have developed out of those family kinds. But even so, we cannot rule out the possibility that God's bringing these creatures to Adam may have involved their moving in sufficiently close to allow Adam to study them for a time, observing their distinctive habits and makeup, and then select a name that would be especially fitting for each. This could mean the passing of a considerable amount of time. And we may note that, when Adam finally did see his newly created wife, his first words were: "This is at last bone of my bones and flesh of my flesh." (Gen. 2:23) This too could indicate that Adam had waited for some time to receive his delightful counterpart. W 7/15 23, 24

Saturday, November 19

It is their way that is not adjusted right.—Ezek. 33:17.

There is a certain uneasiness on the part of some persons about what Jehovah's judgment will be at the conclusion of the system of things. They are somewhat concerned as to whether Jehovah's judgment will be just and righteous. But, really, is there any reason to be concerned, in view of the fact that Jehovah will be responsible for the outcome, especially in view of what the prophet Isaiah long ago wrote about Jehovah God? (Isa. 40:

14) Is it not true that no human has ever needed to teach God justice and righteousness? When some Israelites said, "The way of Jehovah is not adjusted right," with whom was the lack? It was not with Jehovah, but was on the part of those imperfect men with their imperfect view of what is right. As Ezekiel recorded, it was their way that was not adjusted right. We can be absolutely confident that Jehovah's judgment at the conclusion of the system of things will be righteous, just, loving and merciful. W 6/1 12, 13a

Sunday, November 20

Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus.—Rev. 14:12.

Those who worship the wild beast and its image proudly wear the number of its name 666. They resort to persecution of various kinds against Jehovah's Christian witnesses. Why? Because these refuse to take part in idolatrous worship of man-made creations. This poses a severe test of faithfulness for all who uphold Jehovah's universal sovereignty and Godship. That is why the angel seen in John's vision said the above. We who observe God's commandments obey Him as Ruler rather than men, even at the cost of suffering at the hands of persecutors. We hold onto our faith in Jesus as the Messiah and advertise him as the anointed King whom Jehovah has enthroned and crowned at the expiration of the Gentile Times. For this vital reason we abstain from taking an active part in the politics and violent controversies of the "wild beast." To do otherwise would lead to our everlasting destruction. W 12/15 7, 8b

Monday, November 21

I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ.—2 Cor. 11:2.

Respectfully, we let the voice of "the spirit and the bride" be heard throughout the earth. (Rev. 22:17) We recognize who this bride is. She is the congregation of spirit-begotten disciples who are promised in marriage to the heavenly Bridegroom, Jesus Christ. On earth today she is represented by the anointed remnant that will shortly be united to Christ in heaven. For this reason the remnant of the "bride" class does not take any part in the religious fornication that Babylon the Great now commits with the rulers of the earth. Instead of meddling in politics and becoming friends with the world, those of the "bride" class keep virgin pure for their heavenly Bridegroom, Jesus Christ, whom they everywhere proclaim as the King reigning at God's right hand. In this work their "companions" are glad to share.—Ps. 45:14. *W 11/1 23a*

Tuesday, November 22

The head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God.—1 Cor. 11:3.

Since God is the Designer of the family arrangement, and since man was made in the image of God, the good husband recognizes the godlike qualities, desires and feelings of the members of his family. He exercises headship in imitation of God and Christ. He demonstrates that he recognizes the Divine headship over himself and directs the family to respect, above all, that Headship. Wives who recog-

nize this principle follow the pattern of Sarah, Rebekah and other faithful women who served God. A wife could receive no finer compliment than to be called a true daughter of Sarah. Love and kindness will predominate in the happy family, but discipline will not be neglected, for all need training, especially being the imperfect sinners that we are. (Heb. 12:9-11; Eph. 6:4) If each one in the family treats the others as God treats him, there is certain to be a happy family life. *W 10/15 27-29*

Wednesday, November 23

Become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you.—Eph. 5:1, 2.

Christians today are admonished to put forth an extraordinary effort to be like Jehovah God, and there is no reason for a Christian to give up in trying. If a Christian today entertains earthly hopes and expects to live eternally after the thousand-year Messianic reign of Christ Jesus has ended, he will certainly have to reflect the image and likeness of Jehovah by then. Why? Because, when Christ turns everything over to the Father, truly everyone then alive on earth will be a son of God through Christ—as Jehovah said, "in our image, according to our likeness." Jehovah's purpose will have been carried out for the first human pair to "be fruitful and become many and fill the earth." True, in the present system of things the natural inclination of man is bent toward doing wrong. That is because he is born in sin and shaped in iniquity. Still, God's Word, in the above words, counsels us to be like Jehovah God. *W 1/1 8, 9*

Thursday, November 24

Be obedient to those who are taking the lead among you and be submissive.—Heb. 13:17.

We must take positive steps in our opposing Satan and his associates. How? By doing as Jesus did, letting God's Word govern our every action in opposing Satan. (Matt. 4:1-11) Doing so, we can strengthen our friendship with Jehovah. Also, to encourage and help us to resist catering to selfish desires, God has taken additional steps by appointing elders. It is wise to respond to their counsel. Occasionally, we may not like what they tell us. It may be contrary to what we want to hear. But, to be a friend of God, we should listen to them and humbly apply their counsel. (Prov. 12:15) What if one engages in wrongdoing of a serious nature? Is all hope gone? Not at all. (Jas. 5:13-16) Enlist the aid of the elders and let them help you to recover from the sinful course. What a comfort to know that one might momentarily lose friendship with God, and yet be restored as a trusted friend by repenting and taking a course in harmony with his ways! *W 2/15 16, 18, 19*

Friday, November 25

Grant us [Jehovah] . . . the privilege of fearlessly rendering sacred service . . . with loyalty and righteousness . . . all our days.—Luke 1:74, 75.

Why did Jesus do works in relieving the suffering of the people? Simply because he was a humanitarian? No, he did these physical and material good things so that there would be solid ground for people to have faith in the good news as being indeed from God. He pointed not just to his words but to his works as testimony that he was tru-

ly God's representative. Why should people accept him as the Messiah if he did not show by his works that he had the qualities of the God he was trying to get the people to know? (John 10:37, 38) We today must follow his pattern if our service to God is to be acceptable. Realizing the vast good that can result from using our lives in this way, may we continue on steadfastly and see God's backing of us through whatever may come in the way of difficulty or opposition. And may God hear our prayer. *W 10/1 26, 27*

Saturday, November 26

For we know that all creation keeps on groaning together and being in pain together until now.—Rom. 8:22.

Jesus could have married and produced a perfect human family of his own. But he was not interested in that. He was interested in us, Adam's helpless family, and in doing his Father's will by ransoming us from sin and death. Fittingly God highly rewarded him for this. (Phil. 2:9-11) Now Jesus serves as high priest forever, so that he is able to remove for all time the effects of inherited sin. This he has already done in behalf of his little flock of anointed followers, bringing them into a new covenant with the prospect of ruling with him through a resurrection as spirit creatures. This good news Paul and others proclaimed vigorously. But the "good news" tells also of the hope of life eternal to be enjoyed by the "great crowd" of Har-Magedon survivors and the even greater crowd of the dead of mankind that will be resurrected in the restored paradise. This is marvelous good news indeed for the groaning creation. *W 11/15 19, 20*

Sunday, November 27

They are no part of the world, just as I am no part of the world.—John 17:16.

Since we are "aliens and temporary residents" and, as such, are awaiting the fulfillment of the divine promise at 2 Peter 3:13, how could we interest ourselves in the political affairs of worldly nations? (1 Pet. 2:11) If our hearts are truly set on the "new heavens" and a "new earth" in connection with God's kingdom, we sincerely could not do so! Jesus told us to "keep on seeking first God's kingdom and his righteousness." (Matt. 6:33) Such a seeking would include our taking an active part in carrying out Jesus' words at Matthew 24:14. As obedient Christians we cannot compromisingly divide our attention and time between God's Kingdom interests and the interests of man-made kingdoms and actually be putting God's kingdom first and gaining his approval. Having become "aliens and temporary residents" toward this old world, we no longer have the right to make ourselves a part of this world. Were we to do so, we would not be included in the words of Jesus above. *W 12/15 16-18*

Monday, November 28

[The wicked one] has acted too smoothly to himself in his own eyes to find out his error so as to hate it.—Ps. 36:2.

A person may have committed fornication just one time. But if he has not sincerely repented of that wrong he is still a practitioner of fornication. How so? In that he has not rejected or repudiated that wrong way in his heart. (Matt. 5:28) So, if a person still looks back on some sinful act with a measure of pleasure rather than with detestation and deep regret and a determina-

tion to avoid repeating it, he still has that sin in his heart. He has not been cleansed from sin by God's forgiveness through Jesus Christ and so is still unclean. He will likely engage in that wrong again if opportunity affords and he feels he can get away with it. He fits the description of the psalmist's words above. There is therefore good reason for elders to weigh carefully claims of repentance where the person has shown himself to be guilty of hypocrisy, lying and deliberate efforts to deceive. *W 12/1 16, 17a*

Tuesday, November 29

Really 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.

The conscience is not simply a mental activity but a reflection of the moral nature of the whole person. The conscience must do more than tell us what we ought to be, it must identify what we are in real life. Therefore, with strong reason the Bible associates a good conscience with faith and the quality of love, not just with knowledge. Thus we see that faith, love and a good conscience go hand in hand. To reject any one of these is to reject the other two. To reject the conscience is to make shipwreck of faith. Also, to say that love is not needed is to deny the paramount quality of God, because God is love. Thus God's personality, revealed in his Word and in his dealings with his servants, is brought to the fore as the focal point around which a good conscience is to be developed. One could end up with a head full of information, without the heart's being touched.—1 Cor. 13:1, 2. *W 9/1 8-10a*

Wednesday, November 30

All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness.—2 Tim. 3:16.

In showing what faith is, the apostle uses the Greek word for "reproving," rendered by various translators as "evident demonstration," "conviction," "make certain," and similar expressions. (Heb. 11:1) When we reprove someone we go into a matter thoroughly, looking at it from every angle. We bring to bear pertinent facts and strong arguments

proving the point at issue, so that the hearer is convinced beyond a doubt by the powerful evidence. Faith, then, has to be based on evidence that is convincing. Mere emotional feeling is not faith. Faith must have facts, previous experience or irrefutable testimony in which to place confidence. Then the things believed in or the things hoped for will not come to be disappointing. To exercise faith in something unseen we must have evidence from reliable sources. As to the existence of God, we have the evidence of creation. *W 9/15 5, 6*

Thursday, December 1

These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them.—Rev. 17:14.

After the United Nations "wild beast" is used by Jehovah as his ax in chopping down Babylon the Great, what attitude will that "wild beast" organization take toward the Wielder of the ax? Will its attitude be in favor of Jehovah God and his Christ or not? Vividly Bible prophecy answers, depicting how the worldly nations give their united support to the international organization for world peace and security. (Rev. 17:13) They thus present a united front against the kingdom of Jehovah's Son, Jesus Christ, "the Lamb of God." In the above words we have the answer to our question. There we have prophetically portrayed to us the attitude that is adopted by the symbolic ax that Jehovah God wields when executing judgment upon Babylon the Great. The ax turns against its heavenly Wielder and tries to enhance itself over Him! By fighting against the Lamb it is fighting against Jehovah God. *W 1/15 10, 11a*

Friday, December 2

Say to your brothers, "My people!" and to your sisters, "O woman shown mercy!"—Hos. 2:1.

Let us point out before the Supreme Court of the universe that Christendom is guilty of spiritual fornication, adultery, in making herself a friend of the world. (Jas. 4:4) Her religious children, her church members, are "sons of [spiritual] fornication." We shall heartily approve of it when Jehovah has her destroyed in the great tribulation. But let us feel a brotherhood with those whom we Scripturally recognize to be Jehovah's people, of whom he says, "My people!" Let us feel a family relationship, like that of sisters, to the cleansed, faithful, true organization upon which Jehovah has shown mercy in this time of the end in this world's history before the impending great tribulation. Let us recognize her as the modern Ruhamah and say to her, "O woman shown mercy!" For our sincerely doing this we may hope to experience Jehovah's further mercy, when he displays it to his worthy ones at Armageddon.—Rev. 16:14, 16. *W 3/1 28, 29a*

Saturday, December 3

Keep testing whether you are in the faith, keep proving what you yourselves are.
—2 Cor. 13:5.

In the congregation, the brothers particularly should willingly accept responsibility. They should offer themselves voluntarily with the heart's desire to serve well in the congregation where they are assigned. There are so many opportunities open for us in which to share. The appraisal of ourselves should be an honest one, having in mind particularly the desire to develop a strong attachment with our Christian companions and to assist them in every way possible. And all of us should make an honest appraisal of ourselves with a view to developing a stronger attachment for others within the congregation. The starting point is for each one to examine himself, rather than to evaluate and compare himself with others, which comparison can cause enmities. This in itself shows the importance of being humble. It calls for honest self-examination to see where we can develop stronger feelings of attachment to our Christian brothers. W 2/1 13, 15a

Sunday, December 4

We are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.—Heb. 10:39.

There was no doubt about the tested quality of Paul's faith. He had good reason to have faith. Not only had he been called in a miraculous way, but time after time he had seen the operation of God's spirit in the things he was privileged to perform and in angelic intervention on his behalf. But despite the intense hatred he encountered from both demonic and hu-

man sources, he did not let his faith waver nor was he turned aside from the work to which he had been called. He put his confidence in the Lord and in the resurrection hope. Paul was not ashamed of his course of life. (Acts 26:28, 29) He stood firm for the truth. Few, if any, of us will ever face all the trials he did. Yet we can all demonstrate faith like his, remembering his encouraging words to the Hebrews. Knowing that the tested quality of our faith works out endurance, we should be imitators of Paul as he was of Christ. W 5/1 22-24

Monday, December 5

What has come into existence by means of him was life, and the life was the light of men. And the light is shining in the darkness, but the darkness has not overpowered it.
—John 1:3-5.

John the apostle was certainly one who believed that life and light go hand in hand. Notice how strongly this is emphasized in the above words. John loses no time in telling of the conflict between light and darkness, making the point that the darkness could not gain the conquest over him who was God's "Chief Agent" for conveying both life and light to mankind. John then makes some illuminating remarks that will help those who perhaps are uncertain as to what steps to take to escape from the realm of darkness under Satan's authority. He shows that it is our own attitude and response that is the determining factor in our benefiting from the light, rather than our background or past experience or natural temperament. In fact, we might have a most favorable background and yet not accept the light, as John pointed out further on in his Gospel.—John 1:9-13. W 5/15 1, 2a

Tuesday, December 6

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.

Those who gird themselves with humility will not arrogate special comforts or privileges to themselves, as though they deserve better things than those received by others. At Christian assemblies, for instance, could it not be, in effect, lording it over their brothers if elders secure for themselves special meals and the best work assignments, while allocating to their brothers what is inferior? Or would it be setting the example for the flock if they went to the head of the cafeteria line and obtained their meals ahead of those who had been waiting longer? True, there may be emergencies, due to urgent work assignments, when it may be necessary to go to the head of the cafeteria line or to eat at a different time or place than others do. Yet these are matters to think about seriously. Why? Because such things go contrary to what Peter exhorts. W 6/15 24a

Wednesday, December 7

Do not think I came to put peace upon the earth; I came to put, not peace, but a sword. . . . A man's enemies will be persons of his own household.
—Matt. 10:34, 36.

Is there any way of knowing exactly what Satan's methods are? Yes! By a study of God's Word and the modern history of the Christian congregation we can learn what his schemes are. He is not a creator so that he could devise something totally new and take us completely by surprise. Thus one of his crafty acts that affects especially those newly associated with the Christian

congregation is Satan's playing on fear of what neighbors, friends and relatives may think. Close family members may turn away, and even our own marriage mate may oppose us. Should this overtake us as a sudden surprise? No! Did not Jesus warn about this very thing? As you try to conform to Bible principles you may find that such ones will bring pressure to bear against you. By this method Satan hopes that your normal desire to be accepted will cause you to give in. Have you been the target of such an attack? W 8/1 5, 7

Thursday, December 8

While her husband is living, she would be styled an adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's.
—Rom. 7:3.

In answering the religious leaders of his day Jesus indicated that death dissolves the marriage bond, a fact that Paul later confirmed. So if a woman's husband died, would she need to feel obliged to remain without a husband or a father for her children? No. And why do we know that? Because Jehovah kindly included this information in the Bible. Even though he was not attempting to provide us with full details about family arrangements in the New Order, Jesus was thus helping to eliminate a possible problem for Christians yet in this system of things. Does not the fact that he would show such understanding and compassion add to our confidence that whatever arrangements He will make for us in the New Order will also reflect his love, compassion and wisdom? Surely, Jehovah is a God deserving of our worship. W 6/1 24, 25a

Friday, December 9

I feel pity for the crowd, . . . if I should send them off to their homes fasting, they will give out on the road.

—Mark 8:2, 3.

It was not enough for Jesus to talk about the truth. He had to live it. He had to prove God's Word true by doing all the things that Word foretold about him and by living a life that would enable men to come to know and understand his Father. He watched his entire course of conduct so that no reproach would fall on Jehovah God's name, which he always sanctified. Like his Father, Jesus had a deep, heartfelt compassion for the people of his day. (Matt. 9:36) He comforted them with the good news of the Kingdom. And he was not just one who did talk or give speeches; but he also did things for people in the way of human kindness. After talking to a large crowd that had come out to hear him he said the above. Then he fed them, miraculously. When a leper said with faith that Jesus could heal him 'if he just wanted to,' Jesus replied: "I want to," and healed him immediately. —Mark 1:40, 41. W 10/1 24, 25

Saturday, December 10

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.

During the short period of time allowed to him, Satan desperately tries to force Kingdom preachers into his camp. He does this by making war upon Christ's disciples who are in line for a place with him in his heavenly kingdom of a thousand years. This warfare is, not imaginary, but as real as what Jehovah said to the symbolical serpent in

the Garden of Eden after the rebellion of Adam and Eve. That enmity has persisted to this day. That original serpent, the symbolical dragon, Satan the Devil, knows that God's Messianic kingdom was born in the heavens in 1914, despite all his efforts to prevent this. The Kingdom's birth is an accomplished fact that he cannot undo. There is now left on earth just a small remnant. These Satan makes the target of his attack. Because the great crowd of other sheep are companions of the remnant Satan also wages war on them. W 12/15 12-14a

Sunday, December 11

If I have the gift of prophesying . . . and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing.—1 Cor. 13:2.

Yes, just learning more Bible laws and principles would not necessarily improve the effectiveness of the conscience. A real danger could develop. External observances could gain the ascendancy over true spirituality. External acts could be performed without a sincere spirit to supply the motivating force. Minor observances could easily be substituted for major responsibilities, as was the case with the Pharisees. (Matt. 23:23) These small duties can soothe the conscience that condones lovelessness. Small gestures can excuse failure in all the weightier matters of justice and human understanding. That is why increased knowledge of Jehovah must go beyond improving the mind. The informed mind must act along with a morally sensitive heart. It must make you, a person, more sensitive to the standards of another Person, namely, Jehovah, whose personality we should try to reflect. W 9/1 10-12a

Monday, December 12

Let your water source prove to be blessed, and rejoice with the wife of your youth . . . With her love may you be in an ecstasy constantly.

—Prov. 5:18, 19.

The Bible openly discusses sex in a truthful, frank way. The fact is, the Bible is largely a book about people, and sex is an integral part of the life of people. So God's Word tells us about the joys of honorable marriage. But it also tells about the perversions and the misuse of sex. Thus Genesis describes the homosexual passions of the men of Sodom, the drunken relations of Lot with his daughters, the rape of Jacob's daughter Dinah, Judah's relations with his daughter-in-law whom he mistook for a prostitute, and the bold attempts of Potiphar's wife to seduce Joseph. Some persons criticize the Bible for telling about these things. Yet it never does this in a way to stimulate passions or to encourage wrongdoing. Rather, it shows the bad consequences of a wrong course. Also, these accounts are recorded so that vital lessons can be learned from them. W 10/15 15, 16a

Tuesday, December 13

Reprove before all onlookers persons who practice sin.

—1 Tim. 5:20.

This text could mean that the reproof is to be given before the entire congregation or it could mean before all those who are in some way involved in or aware of the matter and who are present when the wrongdoer is reproofed. Whatever the case, it is evident that the reproof was of a public nature. Since we cannot be dogmatic as to just how comprehensive the phrase "before all onlookers" is in its application, it would seem that the need existing

should guide its application. If reproof needs to be brought to the attention of the whole congregation, then this should be done. If not, then it should be given before all who are concerned in the matter. None of us would want to have our faults aired publicly if no real need existed. On the other hand, if our brothers needed to hear something for their own good, we would have to put ourselves in their place and recognize that we ourselves would not want to have needed information withheld from us. W 12/1 2, 5, 6b

Wednesday, December 14

The man that has entered into God's rest has also himself rested from his own works, just as God did from his own.

—Heb. 4:10.

Jehovah's word or message is true when it speaks about our entering into God's rest now and remaining in it through the "great tribulation," after which Christ's thousand-year reign will transform the earth into a paradise garden. God's word is indeed sharp like a two-edged sword. It will show what we really are, revealing what our thoughts and the intentions of our heart are. Are we serving Jehovah God because we love him, trust him, and have full confidence in what he says? Or are we becoming weary in well-doing? Are we appreciative of all the good things we have had from Jehovah and from association with his people? Have not the things we have learned helped us in our family lives? Do we not love the many genuine friends we have now gained as a result of knowing the truth? Yes, and are we not now enjoying the rest Paul speaks about, which rest we will continue to enjoy right into the New Order? W 7/15 10a

Thursday, December 15

Calculate the number of the wild beast, for it is a man's number; and its number is six hundred and sixty-six.
—Rev. 13:18.

Patriotic believers in national sovereignty and man-made forms of political rulership over all the earth really worship the political wild beast. They also trust in the image of that wild beast rather than Jehovah's sovereign rulership by Christ. Nationalistically they lend hand and head to the support of those man-made arrangements for world domination. This results in their getting the mark that plainly shows that they are serving, not the interests of God's kingdom, but those of self-governing mankind. In the Bible six is the number used to signify human imperfection, human shortcoming. Hence 600 plus 60 plus 6 denotes human imperfection and deficiency in an intensified way, particularly in human rulership. Today we can see more clearly than ever before the frustrating failure of man's political rulership because of its imperfection, inadequacy and corruptness. It is found wanting before God. W 12/15 6b

Friday, December 16

The bow and the sword and war I shall break out of the land, and I will make them lie down in security.
—Hos. 2:18.

About eight centuries after this promise was given, a remnant of natural Israel accepted Jesus as the Messiah. They entered into the realization of that divine promise. They had been drawn from the twelve tribes of Israel and yet no intertribal warfare broke out among those disciples of Jesus Christ. The same has been true of the remnant of spiritual Israelites

whom Jehovah has liberated from Babylon the Great. Even though this modern remnant has been drawn from people of all the nations, never has there been any international warfare among them in this war-mad world. Jehovah has broken out of their spiritual estate on earth "the bow and the sword and war." As members of spiritual Israel they persist in keeping peace among themselves. This has been possible because they have changed their personalities to be like that of their Messianic Leader. Their "great crowd" companions have done likewise. W 3/15 10, 11a

Saturday, December 17

If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you.
—1 Pet. 4:14.

We may expect further reproach from the devilish dragon and the political wild beast and the Anglo-American false prophet, because we do not march along with the political rulers and their armies to the battlefield of Har-Magedon. Their froggy propaganda and their hostility to the Witnesses will never make us worship anyone or anything else as God or make us renounce his universal sovereignty or stop seeking first the precious things of the Kingdom. We have "the spirit of glory, even the spirit of God," to counteract all the demonic "inspired expressions" that are leading all the nations to the war at Har-Magedon. We, for our part, listen and give heed to the "inspired expressions" that issue from God's Word. We direct our course in life in harmony with it. So Jehovah's spirit, which inspired the prophets to write the Bible, is what is in action in our lives. W 11/1 22a

Sunday, December 18

Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna.—Matt. 10:28.

What if the pressure becomes so great as to threaten one's very existence? Should ban or persecution put a Christian's livelihood in jeopardy, he would still lose out on life were he to compromise. He might get temporary relief from an extreme situation. But he could lose his title to life and go into everlasting destruction. Were he to perish at the time divine judgment is executed or should he die before then as one disloyal to God and Christ, he would forfeit the prospect of a resurrection from the dead, with eternal life in view. On the other hand, the person who dies as an integrity-keeper is assured of a resurrection from the dead. No man can stop God from restoring that individual to life. Regardless of how severe things may appear to be, the hand of Jehovah is not cut short. His record as a Provider for his people guarantees that. W 8/15 10a

Monday, December 19

Those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage.
—Luke 20:35.

The Bible does not say with whom or where resurrected ones will live. So it is wisdom on our part not to speculate on such matters and perhaps disturb ourselves and others. In answering the Sadducees was Jesus talking about the heavenly resurrection? No, Jesus did not leave unanswered their question about the earthly resurrection; he answered it. He spoke of the

resurrection to life on earth, such as Abraham, Isaac and Jacob will receive. Such faithful ones will not receive immortality, but will be like the angels. How so? In that the angels are mortal, but by remaining loyal to Jehovah they will never die. Being rewarded with the right to everlasting life, they cannot have their life taken away from them by anyone else without authorization from Jehovah God. Endless life on earth is a blessing that only Jehovah can provide, and he will provide it and preserve it! W 6/1 22, 23a

Tuesday, December 20

Openly confess your sins to one another and pray for one another, that you may get healed.—Jas. 5:16.

How encouraging toward 'openly confessing sins to one another' if the sincerely repentant wrongdoer knows that those to whom he confesses are primarily interested in helping him "get healed" of his spiritual illness. On the other hand, if such a repentant one felt that they would automatically deal with him as meriting a reprimand before the whole congregation as a 'practicer of sin,' the effect might be different. Such an attitude could create a barrier between the congregational shepherds and those seriously needing their help to overcome a drift into continued wrongdoing. On the other hand, where confidence existed that the elders would take into account one's sincerity in turning away from the wrong and being desirous of never going back to it, this would surely be an encouragement for one to go to the elders, responding to their help as would an ailing sheep to that of his shepherd.—Contrast Psalm 23:1-5 with Ezekiel 34:4. W 12/1 10, 12a

Wednesday, December 21

They have a zeal for God; but not according to accurate knowledge.—Rom. 10:2.

The night and day service that so many of the Jews in Paul's days were rendering did not gain for them divine protection and survival during the intense tribulation that came on Jerusalem in the first century, a tribulation foretold by God's Son. Why not? Paul answers as above. They failed to see in Jesus Christ the fulfillment of Bible prophecies and to realize that by him Jehovah God was now setting the standard for all future sacred service to Him. They lost sight of the fact that the heart is the key to pleasing God, and they let their hearts become unresponsive to God's direction and leading. (Deut. 10:12-14, 16; Matt. 15:8) If we want to avoid the grave consequences this brought upon them we need to learn all we can about God's Son now in order that our service to God will be acceptable. Jesus bore witness to the truth by speaking it out boldly, the last three and a half years of his life being occupied in preaching God's kingdom. W 10/1 23, 24

Thursday, December 22

Will the ax enhance itself over the one chopping with it, or the saw magnify itself over the one moving it back and forth, as though the staff moved back and forth the ones raising it on high? —Isa. 10:15.

Here we need to remember that it is the Dragon, Satan the Devil, who gave power and throne and great authority to the symbolic wild beast, to which a political image has been made since 1919. So the time of Sennacherib's threat to Jerusalem pictures the time when the nations

that make up the image of the wild beast begin to battle for Satan and against the Lamb of God, the Lord of lords and King of kings. It is the dawn of the great day of God the Almighty upon the world situation called Har-Magedon. What does that betoken? It betokens that world developments have gone so far that Jehovah can once again properly raise the question first raised in the eighth century B.C.E. By then Jehovah will drop the symbolic ax as being of no further use to Him. He now finds added reason for destroying it.—Isa. 10:16-19. W 1/15 22, 23a

Friday, December 23

I shall answer the heavens, and they, for their part, will answer the earth; and the earth, for its part, will answer the grain and the sweet wine and the oil.—Hos. 2:21, 22.

Jehovah's restored remnant back there got to know that all the beneficial operations in their natural environment are by his arrangement. And how about the restored remnant of spiritual Israelites today? They too have come to recognize that the God who liberated them is responsible for the spiritual paradise of plenty, peace and security into which he has brought them since 1919. Hundreds of thousands of God-fearing people have taken note of this spiritual paradise of the remnant. (Ezek. 36:35, 36) So a great crowd of honest observers have stepped over into the spiritual paradise to enjoy its spiritual abundance, peace and security along with the reconciled remnant. In this spiritually beneficial way Jehovah God shows mercy to the remnant that had been deprived of his mercy while they were exiles in Babylon the Great during World War I. W 3/15 19-21a

Saturday, December 24

There are seven lamps of fire burning before the throne, and these mean the seven spirits of God.—Rev. 4:5.

The march to the battleground of Har-Magedon is on! Is the foul, unclean propaganda persuading us individually to march with the "kings of the entire inhabited earth"? (Rev. 16:14, 16) Are we going to let ourselves be propagandized into fighting against God the Almighty? If we personally do not want to do this, then how can we successfully resist the driving force of the "unclean inspired expressions" that issue from the dragon, the wild beast and the false prophet? We can do so only by the help of the counteractive force of God's holy spirit. This is a far superior force, not unclean, but holy. In the above text its effectiveness is pictured as being sevenfold, like the seven lamps that symbolized "the seven spirits of God." The spirit of God is his holy, invisible active force. If we are enlightened and strengthened by it, we can overpower the driving force of the three unclean spirits of demons. W 11/1 13

Sunday, December 25

Go your way out of your country . . . and I shall make a great nation out of you . . . and all the families of the ground will certainly bless themselves by means of you. —Gen. 12:1-3.

A good promise, made by a reliable person, can influence the receiver to take rewarding action. All for the sake of a promise, how many of us today would be willing to become an alien, a man without a country, in a foreign land, for a hundred years? Amazingly, we have the historical record of just such a course. The common forefa-

ther of the Arabs and the Jews received a promise, the carrying out of which affects the whole human family for everlasting good. The realization of this world-important promise called for action, even as is seen from the promissory statement made by God. How thankful all of us can be that the receiver of the promise, Abram of Ur of the Chaldeans, trustfully took the prescribed action! Abram (later called Abraham) is an example to us in the way of taking due action to realize a promise that Abraham's God makes to us. W 12/15 1, 3

Monday, December 26

Look! Sons are an inheritance from Jehovah; the fruitage of the belly is a reward. —Ps. 127:3.

Sacred service is not something that occupies only a portion of our lives. It is not limited to just one activity or to a certain number of activities but it takes in every aspect of our daily living. (1 Cor. 10:31) Many things are involved, but your aim, your goal and heart motivation are key factors in determining whether what you do is really sacred service or not. For example, a large part of the sacred service of parents involves their children. Are you caring for that inheritance as unto Jehovah and for his glory? This too is a night-and-day feature of your service, for God's Word points out that parents should be instilling God's fine principles into their children from the time they get up until the time they lie down. (Deut. 6:4-9) To do this, a basic thing is to study the Bible with them. Your children are viewed by God as holy. (1 Cor. 7:14) So should you not guard them most carefully every day, day and night? W 10/1 9, 10a

Tuesday, December 27

When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation.

—Prov. 18:13.

The account of Job might be used to illustrate this scripture. Unknown to Job and his three companions, Satan challenged Jehovah regarding Job's integrity. Jehovah was confident of Job's loving loyalty, so He permitted Satan to bring a succession of troubles on Job. (Job 1:6-19; 2:1-9) How would Job and others react? How would you have reacted? What would you have concluded about God? In defense of his own righteousness Job spoke of God as having the right to afflict the righteous ones as well as the wicked. Actually, however, it was Satan, and not God, that was afflicting Job. What position did Job's companions take? They immodestly and foolishly answered without knowing the facts. They even claimed that Jehovah had killed Job's sons. (Job 8:3, 4, 20) Yes, the Bible correctly says that the effect of the arguments of Job's companions was "to pronounce God wicked," surely foolishness. —Job 32:3. W 6/1 18, 19

Wednesday, December 28

By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise.

—Heb. 11:9.

When Abraham was seventy-five years old, he entered the Promised Land. He died as an alien at the age of one hundred and seventy-five years. His son Isaac was likewise a man without a country —for one hundred and eighty years. Isaac's son, Jacob, was a man without a country for one hundred and thirty years

before he was called down to Egypt, where he died. Yet, at his own request, this patriarch was buried in the Promised Land, the land of Canaan. What was it that strengthened those three patriarchs to hold on in a foreign land and not return to Ur of the Chaldeans? What helped them to endure in the alien land of Canaan for two hundred and fifteen years (1943 to 1728 B.C.E.) all together? It was their faith in Jehovah God and in the reliability of his unbreakable promise. If we have like faith we will be able to endure. W 12/15 4, 5

Thursday, December 29

Remove the wicked man from among yourselves.

—1 Cor. 5:13.

Ananias and Sapphira schemed together to deceive, 'purposing the wrong act in their hearts.' (Acts 5:1-11) Thus, also, if a married man secretly flirts with another woman, all the while putting on a pretense of being clean and perhaps even accepting sacred responsibilities within the congregation, and then actually abandons his wife and elopes with the other woman, should the elders hesitate in disfellowshipping such a person from the congregation? Obviously not. When the apostle Paul learned of a man who was living with the woman who evidently still was the wife of his father, Paul ordered prompt action on the part of the congregation. Likewise, the elders would exercise real caution in accepting a plea for reinstatement from such a person, since he has given them little basis for trusting his word as sincere and genuine. If, later, he is reinstated, they certainly should exercise great caution in giving him any responsibility. W 12/1 17, 18a

Friday, December 30

Fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah. —Eph. 6:4.

Child-parent controversies often focus on the use of parental authority. True, parents have the God-given right of authority, but the apostle Paul cautions them not to abuse it. Authority can deter and even punish those who offend the law, but what authority alone does not and cannot do is to teach young people how to want to be good. What is additionally required is that parents reach children's hearts and help them to make their minds over, not merely to change their behavior. (Rom. 12:1, 2) The will to do good must come from within the child, if there is to be an effective and meaningful change for the better. Children must come to sense within themselves a higher need for being morally good. This they may do by imitating parents who look to Jehovah God as their Example of goodness. W 9/1 6, 7

Saturday, December 31

If God is for us, who will be against us? —Rom. 8:31.

If we have God the Almighty with us, we can cope with the pressure and opposition of the whole world. Nineteen centuries ago the apostle Paul fearlessly said the above. Hence what may seem like an insurmountable mountain of opposition to us the Almighty God can make like a level piece of land. That is what He said to the governor of ancient Jerusalem whom He commanded to rebuild the temple in that city. To encourage him to go ahead despite the mountainous opposition from worldly outsiders, God said to him: "Not by a military force, nor by power, but by my spirit." (Zech. 4:6) Zerubbabel put God to the test by acting according to his commission and, as a result, had the joy of seeing the temple completed and of inaugurating it in the year 515 B.C.E. Likewise, today we are obliged to put God's spirit to the test, in order to keep worshiping Jehovah. W 11/1 15, 16

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