

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 1, 1955

Semimonthly

AVOID SICKNESSES OF MIND
AND HEART

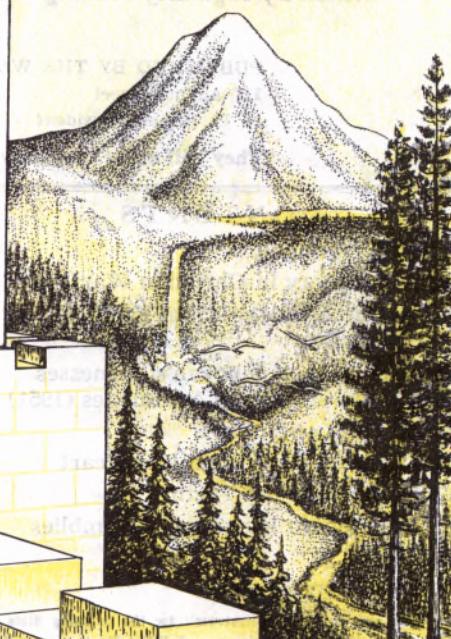
KEEPING UP WITH THE TRUTH

ATTAINING VICTORY IN
CHRISTIAN WARFARE

BRIDLE YOUR TONGUE

THE "TRIUMPHANT KINGDOM"
ASSEMBLIES OF 1955

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary

"They will all be taught by Jehovah."—John 6:45, NW; Isaiah 54:13

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Abbreviations used in "The Watchtower" for the following Bible versions	
AS	American Standard Version
AT	An American Translation
D _a	J. N. Darby's version
D _y	Catholic Douay version
ED	The Emphatic Diaglott
Le	Isaac Leeser's version
LXX	The Septuagint Version
Mo	James Moffatt's version
NW	New World Translation
Ro	J. B. Rotherham's version
RS	Revised Standard Version
Yg	Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

Printing this issue: 2,350,000		Five cents a copy	
PUBLISHED IN THE FOLLOWING LANGUAGES			
Semimonthly	Monthly	Arabic	Polish
Afrikaans	Indonesian	Chinese	Portuguese
Cebu-Visayan	Italian	Cibemba	Russian
Cinyanja	Japanese	Cishona	Sesotho
Danish	Norwegian	Greek	Siamese
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German	Tagalog	Kanarese	Urdu
Hollandish	Twi	Korean	Xhosa
Ilocano		Malayalam	Yoruba
		Pangasinan	Zulu

Watch Tower Society offices	Yearly subscription rate
America, U. S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Act of March 3, 1879. Printed in U.S.A.

The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVII

March 1, 1956

Number 5

BRIDLE your TONGUE

"OUT of the abundance of the heart," Jesus said, "the mouth speaks." Does what comes out of your mouth show that you have a clean heart? Or are the good things that come out of it sometimes contaminated with filth? Profanity, dirty language and obscene jokes are common today, and their bad example contaminates the hearts and mouths of many persons.—Matt. 12:34, NW.

Yet, the Christian can in no way go along with this trend. Paul wrote: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God."—Eph. 5:3-5, NW.

Your mind captains your ship, directing your course; why becloud its judgment with filth that subtly suggests that you might as well do what the words say, rationalizing the obscene actions that the filthy words and stories describe? The repetition of such stories will wear away

your indignation, implying that such immoral actions are common, that other people do these things, talk about them, listen to them, so you might as well follow their example.

Some men laugh at dirty jokes and resort to profanity because of the pressure to be accepted as a "regular fellow" by those who consider these things a sign of real manliness. But the real man is the one who has the strength to resist it, refusing to stoop to obscene jests. Profanity often is a blustering to be "tough" on the part of someone who does not know enough to be right. Certainly you do not want to be in that class; so tighten up your determination to be a man about it. Dirty speech does not make a real man, but a moral determination to do right does!

Bad habits are easy to form, hard to break. But with courage they can be broken: "But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." (Col. 3:8-10, NW) The Scriptures are not half-hearted on this matter, but positive and

definite. Loose use of your tongue can cancel out all the good that you do, for, "if any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile."—Jas. 1:26, NW.

Dirty language is unseemly, unbecoming and inexcusable on the part of a Christian.

It can be the symptom of a dirty mind. It can lead to filthy actions. But he will realize that right speech used in the right way can lead in the right direction. What kind of heart will you have? What words will mirror it? What kind of speech will you continue to use? For a Christian there can be only one answer to those questions. Will that right answer be yours?

Attaining Victory in CHRISTIAN WARFARE



If carnal warfare
were outlawed to-
morrow, the Christian
would go on fighting.

Why? How?

NO LONGER can war be considered "a medium of practical settlement of international differences. The enormous destruction to both sides of closely matched opponents makes it impossible for the winner to translate it into anything but his own disaster." "Science has clearly outmoded it as a feasible arbiter." So declared General of the Army Douglas MacArthur.

Even if scientific realism forces the abolition of war, still the Christian soldier must go on fighting before final victory is attained and realized. His warfare cannot be abolished in this world or by it. His is a continual, lifelong conflict, a daily battle, with no furloughs, no truces, no armistices. While Christians "pursue peace with all

people," they are, nevertheless, the greatest warriors the world has ever known. Their fight is in the interest of that which is good, true, noble, pure and godly. Theirs is a battle for righteousness. And they are encouraged by the apostle Paul to "contend for victory in the right contest of the faith."—Heb. 12:14; 1 Tim. 6:12, NW.

Who are these fighters whom Paul calls upon to fight? They are men and women of all walks of life who have given themselves over to God in full dedication. These recognize the King's authority and commands. Paul was not addressing the world in general, nor was he addressing Christians in name only, who have never dedicated themselves to God to take up the fight of faith. Paul's appeal was directly to those of faith, wholly devoted to Jehovah. It is to these that the instructions come respecting the fight that is now on.—2 Tim. 2:19, NW.

Against whom do Christians fight? Their battle is not against their fellow creatures nor with carnal weapons. They are commanded to love one another and do good to their enemies, to keep themselves "restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them [the evildoers] repentance leading to an accurate knowl-

edge of truth." Christians are commanded to return good for evil, gentleness for rudeness, kindness for courtesy; that the wicked world may discern that there are such things as the spirit of God, the spirit of love, generosity, kindness, and that not all are actuated by the malevolent spirit of selfishness that controls its degraded systems.—2 Tim. 2:24-26; Matt. 5:44, NW.

The Christian's fight is against all unrighteousness, which is sin. For six thousand years sin has been paying regularly the terrible penalty death, with all its accompanying woes of sickness, pain, sorrow and trouble. Yes, sin is a formidable enemy. And the one who influenced the first man into sin and slavery is another adversary of ours, namely, Satan the Devil. Not that Christians directly battle with the Devil. He is a mighty spirit angel that could reduce them to nothing in no time. Their fight with him is by resisting his influences, deceptions and endeavors to mislead them back into sin, hence against God. Paul makes this point plain, saying: "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—1 John 5:17; Eph. 6:12, NW.

Yes, Satan is a mighty foe. He is the great instigator of all the various influences with which the Christian must battle. It is his cunning, his wiles, that supervise the war against the devoted servant of God. This servant must battle against the spirit and disposition of the world under satanic control. The world's mind, the motives that actuate it, its ambitions, its pride of life, the deceitfulness of riches—all these things, these wrong views of matters as seen from a purely worldly standpoint, he must resist and fight against if he would attain victory. This is his daily warfare. —1 John 2:15-17.

Finally, he must fight against flesh—his own flesh. Ever since Adam's fall from perfection the flesh has been conducive to mental, moral and physical degradation. Its tendency is toward bad continually. And only as the warrior of Christ gets rid of the blinding influences and perverted tastes and desires, ambitions and hopes and loves, which sin cultivates in the flesh, only in proportion to that will he get to see matters in their true light and begin to have a conception of his own degraded condition and thereby be in a more favorable position to combat it.—Gen. 6:5.

Never in Christian warfare must the flesh be underestimated as a potent enemy. It is to its degraded desires that Satan appeals. These he seeks to encourage in their warfare against the renewed Christian mind. It is through these warped desires that the spirit of the world gains closest approach, that it captures and leads the soldier of Christ back to the slavery of sin. Christians are, as it were, beset on every hand with enemies, plotting their disaster and re-enslavement. They, therefore, must fight and keep on fighting. They must fight for themselves, fight for their right to preach, fight for victory over their own weaknesses, fight against delusions and snares of the adversary. No wonder, then, that they are urged to be continually watchful, to be on guard, and are constantly admonished to "put on the complete suit of armor from God," lest they become careless with their freedom and fall victim to the adversary and lose out on victory. Aware of the enemy flesh, Paul said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." All faithful fighters imitate Paul. They keep strict watch over their flesh.—Eph. 6:11; 1 Cor. 9:27; Rom. 7:14-25, NW.

SUPERIOR LEADERSHIP AND WEAPONS

Without the superior leadership of Jehovah God and Christ Jesus and the warring equipment that these provide for the Christian soldier, the contest would be a very unequal and fruitless one indeed. Therefore the warrior of Christ says, Thanks be to God for the Captain of our salvation, Jesus Christ, who redeemed us from slavery of sin with his own precious blood. Thanks be to God for the great armory of his Word, from which we obtain the helmet of salvation. Thanks be to God for the breastplate of righteousness, for the shield of faith, of trust, of confidence. Thanks be to God, he says, for the sandals, the preparation to endure hardness patiently. And thanks for the sword of the spirit, the Word of truth, which is a defense by which we can resist the adversary and come off completely victorious through him that loved us.—Acts 2:37-39; Rev. 19:11-16; Eph. 6:13-20; Rom. 8:35-39, NW.

Christians fight not only for themselves, but for their brothers too. They are ready and willing to die for their brothers if necessary. They are ready to assist, to encourage, to help them in little acts of service as well as in larger matters. They also find great pleasure and profit in defending the honor of Jehovah's name and the majesty of his righteous government. They are valiant and fearless in battle, carrying the fight into the strongholds of the enemy to release all who are yet held captive by Satan's wicked organization.—Neh. 4:14.

They wage war in a systematic and intelligent manner, fighting strictly according to the directions of their Captain Christ Jesus. They fight the good fight of faith by making their minds over, by putting away and utterly routing from their own hearts and dispositions all wrath, anger, injuriousness, abusive speech, obscene talk, "every defilement of flesh and spirit, per-

fecting holiness in God's fear," by stripping off the old personality with its practices and clothing themselves with a new personality, which, through accurate knowledge, is being renewed according to the image of the one who created it.—2 Cor. 7:1; Rom. 12:2; Eph. 4:17-32; Col. 3:2-10, NW.

Theirs is a fight of faith in every respect. It is a fight under an unseen leader and against an unseen foe; only by faith do they recognize the Captain of their salvation, and only by faith in his Word do they recognize the wily leader who opposes them. By faith they accept God's Word and its conclusions. Christians fight for a freedom and a glory of the verity of which they have no knowledge except as they accept it by faith. And it is against this Christian faith that the whole ungodly, satanic world, plus sin and the weaknesses of fallen flesh, are allied. Therefore, only by having the faith that God inspires will the warrior of Christ be able to stand and come off victorious. "This is the conquest that has conquered the world, our faith."

—1 John 5:4, NW.

It is not enough just to enlist in Jehovah's army, but it is mandatory to go to his armory, his Word, the Bible, and there painstakingly put on the whole armor that he has provided. Whoever does not follow this course will be sure to fail in battle. Armor alone does not secure victory. More is required. With the armor on the Christian must fight as God through Christ directs, remaining loyal even unto death.

—Rev. 2:10.

Remember always, victory in Christian warfare must come through faith in Jehovah God and Christ Jesus. Therefore, with a view to ultimate victory, we join Paul in saying: "Thanks to God, for he gives us the victory through our Lord Jesus Christ!" —Heb. 2:10; 1 Cor. 15:57, NW.

Proving Ourselves the Right Kind of Ministers

MOST persons professing to be Christians content themselves with believing on Jesus, going more or less regularly to church on Sundays and trying to keep the Ten Commandments. But, as all Christian witnesses of Jehovah well know, to be a Christian requires much more. Jesus Christ did not content himself with merely visiting the synagogue on the sabbath and trying to keep the Law. He kept busy making known his Father's name and kingdom as a minister of Jehovah.

As he himself said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." And also: "The Son of man came, not to be ministered to, but to minister." The Greek verb here translated "to minister" is *diakonéo*, and means "to be a servant," and so to be a minister is to be a servant. Every Christian must therefore be a servant. Of whom? Of Jehovah, primarily, but also included is the serving of one's neighbor.—John 18:37; Matt. 20:28, NW.

However, merely being a minister is not enough, we must prove ourselves to be the right kind of ministers.* That means we must continually make progress, advance to maturity, by making our minds over, by keeping clean from this old world, by ever becoming more able ministers, and particularly must we assist others to become mature ministers. We must follow Jesus' "steps closely," as Peter tells us. He not only preached but he also trained others so that they could 'teach still others all the things he had commanded them.'—1 Pet. 2:21; Matt. 28:20, NW.

Emphasizing this obligation to teach others, Paul wrote to his young friend in

the ministry, Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." In fact, proving ourselves the right kind of ministers depends upon our teaching our brothers, as Paul also wrote Timothy: "By giving these advices to the brothers you will be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely."—2 Tim. 2:2; 1 Tim. 4:6, NW.

So that all things may "take place decently and by arrangement," let each mature minister co-operate with his local congregational organization in this matter of assisting others, not being choosy as to who it is that is assigned to him, but glad to train him, for mutual upbuilding and the advancement of the witness work. On the one hand, the right kind of minister will set a good example, in neat appearance, in knowledge of the truth and tactful presentation, in punctuality and dependability, and in zeal and in adhering closely to organization instructions. And, on the other hand, he will be careful not to overwhelm the one whom he is training, nor to become overbearing or show impatience in dealing with him.—1 Cor. 14:40, NW.

Yes, let all right kind of ministers also imitate Jesus in their training work. He said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, . . . For my yoke is kindly and my load is light." By effectively preaching the Word and by training others to preach we shall be proving ourselves the right kind of ministers.—Matt. 11:28-30, NW.

* For details, see *The Watchtower*, February 1, 1955.

MODERN HISTORY of

Jehovah's Witnesses

Part 29

INTERNATIONAL ASSEMBLIES (1951)



AT THE 1950 Yankee Stadium convention in New York city the president of the Watch Tower Society announced that during the summer of 1951 the international family of witnesses would meet in Europe in a series of assemblies there, and that all should then begin to plan to attend. The year 1951 came, with no third world war to prevent this series of European theocratic festivals, which were called "Clean Worship" assemblies. The first of this grand series met in London, England, August 1-5, at the vast Wembley Stadium, to which thousands from forty different nations flocked by train, car, boat and plane. There 36,315 attended to hear the public talk "Will Religion Meet the World Crisis?" delivered by N. H. Knorr. This convention was well organized with various departments, on lines similar to the 1950 New York convention. The thousands were fed by cafeteria, and accommodations were available in hotels and private homes throughout London.

The program was particularly spiritually instructive and very refreshing to all. An unusually splendid orchestra was organized to direct the singing. At this happy assembly 1,123 were immersed. The major pleasant surprise was the release of the new study book entitled "What Has Religion Done for Mankind?" There was also released a series of four new tracts for effective public field service. The lectures at this convention were given in English principally. However, there were sessions in

Danish, Finnish, French, German, Hollandish, Norwegian and Swedish. The international fellowship was sweet. None hesitated to talk to fellow witnesses seen all over London and recognizable by the neat lapel badges all conventioners wore. From London many of the witnesses traveled to the Continent to share in further assemblies, to meet thousands of their foreign associates who were unable to come to London.^a

A joyous international assembly next followed in Paris, France, meeting at the Palais des Sports August 9-12, with 10,456 attending the public lecture. Witnesses from twenty-eight countries were represented at this first assembly of witnesses for all France in fourteen years. There 351 were baptized. Much enthusiasm prevailed during this instructive, theocratic four-day festival. All convention departments worked well to serve meals and supply accommodations, and an orchestra of fifty musicians led the singing; and did the French brothers sing heartily!

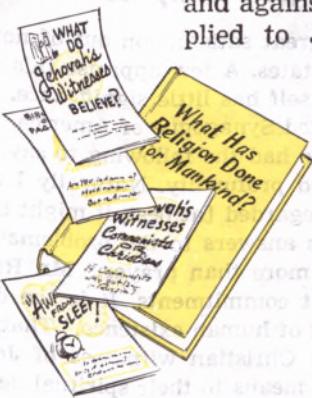
Rotterdam in the Netherlands was the next center for "Clean Worship" assembly August 17-19, meeting in the Ahoy building, the sports arena. There 285 were immersed. For the many who could not afford to be accommodated in private homes six large tents supplied with straw came to be the sleeping chambers for 3,600 conventioners. The native witnesses were espe-

^a Report of the Clean Worship Assembly of Jehovah's Witnesses, London, 1951, pp. 3-32; Watchtower, 1951, pp. 707-715.

cially busy in advertising the Sunday public meeting, which was attended by 10,775, the largest of the Society's gatherings in that country.^b All who had fellowship at this assembly left with their hearts warmed through and through for those sturdy New World brothers of the Netherlands.

It was like living in the woods in the new world for three days during the international assembly at Frankfurt am Main, Germany, August 24-26, 1951. The large Sports Stadium and the neighboring Cycle Racing Bowl as an overflow auditorium were rented for this largest of German assemblies. Much advance preparation had been made in getting ready for this gigantic convention, and 4,901 convention volunteer workers helped to make this assembly a huge success. Adjoining the main stadium in the large wooded park there was erected a large tent city with streets bearing Biblical names. Several of these tents were used for the various departments, and there was a cafeteria, which had a railroad locomotive supplying steam for the unique kitchen arrangement that made it possible to feed 30,000 persons an hour. But the majority of this tent city was for the accommodation of 27,000 conventioners who could not afford to pay lodgings in hotels or private homes in Frankfurt itself. A well-conducted orchestra of 150 musicians entertained the convention and led in assembly singing.

The program was similar to that at the London assembly. There was a release of the German edition of "Equipped for Every Good Work". Also, 2,373 were baptized. Excellent newspaper and radio publicity was obtained. Sunday the convention reached its climax



^b W 1951, pp. 756-763.

with an attendance of 47,432 hearing the public lecture by N. H. Knorr. Then at the close of the sessions followed a never-to-be-forgotten spontaneous German farewell song sung by the throng, commanding to God Brother Knorr and his fellow witnesses who had come from twenty-four nations. The German brothers, who have been denied the opportunity of traveling in numbers to other countries, especially appreciated the rich fellowship with all their hundreds of foreign guests during these blessed assembly days.^c

Inasmuch as the activities of the witnesses in East Germany have been under ban by the Communists since August, 1950, it was not possible for many of them to get to the Frankfurt assembly. For this reason a special one-day convention was arranged for the following Tuesday in the West zone of Berlin, where a resumé of all the principal lectures and items of interest was presented by several of the original speakers themselves. The assembly took place in the pleasant outdoor amphitheater called the Woodland Stage (Waldbuehne), and 13,563 attended this stirring four-hour program. It is estimated some 8,000 were from the Communist East zone. As Brothers Knorr and Frost and others addressed them, they drank in every word and were spontaneous in their applause for freedom and against dictatorial methods' being applied to Jehovah's witnesses.

The dispersal of this multitude was likewise one never to be forgotten as they, too, sang affectionate parting songs. With smiles of spiritual satisfaction and after brief exchanges of greetings with their Western witness friends, the Eastern zone brothers, young and old,

^c W 1952, pp. 25-29, 56, 57; 1952 Yearbook, p. 140.

walked determinedly back to the subway trains, to be carried to the center of Berlin where all had to negotiate carefully their safe infiltration into the Soviet sector of the city. Many had risked their lives and spent most of their earnings to make it to this one-day convention, but to them it was worth it all. They went back to their home territories to minister amid trying times, not knowing what day they, too, might next be shut up in prisons and concentration camps along with many of their associates already incarcerated. It would have been so much easier to stay in the freedom of the Western sector. But by going back, there indeed was a display of genuine courage and devotion to theocratic duty.^d

The 1951 assembly campaign continued to roll on into northern and central Europe. At the Copenhagen, Denmark, assembly there were 6,912 at the public meeting. For the dual assemblies at Vaasa and Helsinki, Finland, the combined peak attendance was 5,750.^e Stockholm, Sweden, was the next convention city, with 6,211 attending. Lillehammer, Norway, had 2,391 hear the public lecture.^f The largest assembly ever held by the witnesses in Austria

^d W 1952, pp. 58, 59.

^e W 1952, pp. 89-94.

^f W 1952, pp. 121-125.

occurred in Vienna, with 4,467 attenders.^g

This 1951 series was concluded by the American convention's being held in Washington, D.C., October 12-14, at Griffith Stadium, with a peak attendance of 57,500.

What an energetic assembly program this 1951 series proved to be in stimulating theocratic fellowship, knowledge and expansion!^h These public-meeting convention figures further demonstrate what an important part these assemblies are playing in the global ingathering of Jehovah's other sheep. Here is evidence of an irresistible theocratic expansion among spiritually awakened mankind.

Throughout 1952 Jehovah's witnesses continued to have their normal local circuit and district assemblies, which likewise share in the process of drawing together more and more of Jehovah's people away from Satan's Babylonish world. No world assembly was scheduled for 1952, because everyone was planning for the long-announced international convention of 1953 to be held in New York city. This was to be a repeat of the famous 1950 Yankee Stadium gathering, but on a far larger scale.

(To be continued)

^g W 1952, pp. 153-157.

^h W 1952, pp. 185-190.

Religion Only on Surface

¶ Not all clergymen gain great satisfaction out of noting the increase in church membership in the United States. A few appraise this for what it really is, a surface manifestation that of itself has little significance. One such is Charles Rosengarten, president of the United Synagogue of America. As quoted in the New York Times, November 18, 1955, he had the following to say: "I do not measure growth in numbers but in depth and profundity. Naturally I am pleased with additional numbers, but that must be regarded [at best, it might be added] only as an indication of the need of religious answers to the problems of life—not the fulfillment of that need." "Religion is more than prayer," Mr. Rosengarten went on to say. "Religion is more than Lent commitments. It is the dedication of every part of one's being and every aspect of human existence." That, it might be added, is what religion meant to the early Christian witnesses of Jehovah who lived nineteen centuries ago and is what it means to their spiritual descendants today.

AVOID SICKNESSES OF MIND and HEART



THERE are killers stalking the earth far more deadly than the plagues of cancer and heart disease. Those killers produce spiritual death from which there is no restoration in the present time nor in the system of things to come. Satan and his brood of demons are those killers. They have been cast down to the earth to bring woes of spiritual troubles up-

on mankind. Satan as a fiendish physician keeps most of earth's inhabitants spiritually sick to bring them to eventual death out of God's favor. By every means at his disposal he seeks to blind the minds and corrupt the hearts of mankind. He seeks to turn their hearts back from Jehovah that their steps will not lead them toward the new world of righteousness. Satan especially does this by promoting public and private false religious formulas that produce spiritual sleeping sickness and other dire spiritual diseases. From such sicknesses it is difficult for their victims to be aroused to seek the services of the true doctors who administer the right medicine that brings genuine spiritual cures.—Matt. 12:32; Rev. 12:12, NW.

² Who are those true physicians? None other than Jehovah God himself and his loyal assistant, Christ Jesus. Both of these know all the secrets in connection with man's wonderful mind and heart because they were the creators of the first man and

"Our heart is not turned back, neither have our steps declined from thy way."
—Ps. 44:18, AS.

woman. To the Israelites it was declared of Jehovah: "I am Jehovah who is healing you." Of Jesus' reputation for healing it is written:

"And he went through the land doing good and healing all those oppressed by the Devil." "And Jehovah's power was there for him to do healing."—Ex. 15:26; Acts 10:38; Luke 5:17, NW.

³ By Jehovah's undeserved kindness his witnesses have succeeded in becoming free from Satan's paralyzing religious control. They have gone to the right doctors for help. Have the doctors made them spiritually whole overnight as by a miracle? No! Rather it has taken them years to make their minds over and to fortify their hearts with truth. Such has been necessary to overcome the poison of false religion that had saturated their minds and hearts. Years of spiritual healing have been involved, necessitating years of study and spiritual refreshment under the guiding direction of these master physicians. They have been submitting themselves to a continuous healing program, which has been leading them from one progressive spiritual position to another still higher. They are seeking spiritual perfection in the new

1. In the earth today what is the situation as to spiritual sickness, and who is responsible for it?

2. Who have proved to be the true physicians?

3, 4. (a) How and to what extent have Jehovah's people been spiritually healed? (b) What foolish course should be avoided, and why?

world after Armageddon. How are you keeping up with this great spiritual rejuvenation program now under way?

⁴ In our keeping up, let us not be foolish as some are who, after a short period of spiritual healing, deceive themselves by thinking they are fully restored and thereby cut loose from Jehovah's healing organization. In no time such have a serious relapse of still worse spiritual sickness. Soon the death doctors of Satan get hold of them and they make sure that they will spiritually die as an enemy of God. Thus it may be that in faltering today by not advancing in Jehovah's healing program one may reach fatal disaster tomorrow as concerns his everlasting welfare in the new world.

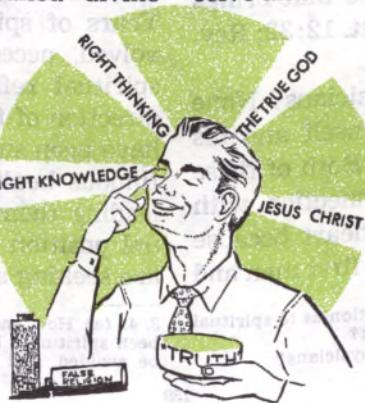
⁵ The right healing medicine used by the great physicians, Jehovah God and Christ Jesus, is that provided by means of the holy spirit, the active force emanating from God. This revealed Word of God is likened to "eyesalve" that is rubbed into one's eyes of understanding to bring about the healing of one's spiritual eyesight. This balm of God's applied Word is far greater than any "wonder drug" or "miracle vaccine" that man has been able to discover. (Rev. 3:18) Such divine medicine is not available for administration through Satan, the false physician, nor through any of his religious agencies of so-called "divine healing." This effective healing balm of God's unfolded Word is also known as "the truth," which brings about right thinking by the right "knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Jesus demonstrated by his healing works

5. What is the right healing medicine, and how does it work?

and his sayings that he was one of the true physicians through whom this right spiritual medicine is administered. He said: "You will know the truth, and the truth will set you free. . . . I am the way and the truth and the life." When leaving the earth Jesus gave assurance that this healing balm of truth would continue with his followers. He said that he would send them "the spirit of the truth" as a helper "which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you."—John 17:3; 8:32; 14:6, 16, 17, NW.

⁶ The true physicians, fully understanding the make-up of man, know how to administer the spiritual healing balm of truth. They created man wonderfully in the image of God. This imageship not only applies to man's natural endowment to a limited degree of the attributes of love, wisdom, power and justice, but also to man's faculties of intelligence to appreciate and use those attributes for his good. The Bible describes these faculties of intelligence by the use of the words *mind* and *conscience*. Our entire nervous system comprising the brain, the spinal cord and the vast network of nerves picking up the perceptions of sight, hearing, smell, touch and taste actually is the physical instrument used by our faculties of intelligence to receive and convey thoughts and communications and control actions.

⁷ The Bible uses the word *mind* in different ways in connection with man's faculties of intelligence. The first meaning refers to the ability that



6. How did the true physicians originally create man, making it possible to respond to spiritual healing?

7. Show from the Bible one meaning of the word "mind."

man has of gathering informative facts, to reason on those facts and to come to certain conclusions as to those facts or supposed facts. For example, when studying we might say, 'I am going to keep my mind on that *Watchtower* lesson.' By such statement we mean to keep our minds attentive to absorb all the information contained therein. Of those Paul found in Beroea he noted that they were ready with open minds to receive and to reason upon the true Biblical facts. "For they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so." Observe, too, how Mary used her mind to "reason out" concerning the angel's message to her. "But she was deeply disturbed at the saying and began to reason out what kind of greeting this might be."—Acts 17:11 and Luke 1:29, NW.

⁸ Another way in which the word *mind* is commonly used is with reference to the ability to hold in memory the facts we have previously collected and reasoned upon. Often we say, 'I will keep those points in mind,' meaning to put them into our memory for future recollection. Occasionally it is good to stir up those memories to adjust our actions, which may have become lax. To Titus Paul wrote: "Continue reminding them to be in subjection." Jehovah, the Great Master Intelligence, likewise has memory. "Did not Jehovah remember them, and came it not into his mind?"—Titus 3:1, NW; Jer. 44:21, AS.

⁹ In the mind is where reasoning on the acquired information takes place, to come to certain definite conclusions. When these conclusions are reached we are enabled to make intelligent decisions. Paul called upon all the Corinthian brothers to come to the same knowledge of the truth. This would

lead them all to united right thinking, thus avoiding divisions. "There should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10, NW) Then if one thinks wrongly on things of the fallen flesh, wrong desires are aroused that influence one's course in a downward way. "For those who are in accord with the flesh set their minds [mental attention] on the things of the flesh." (Rom. 8:5, NW) Following wrong desires and faulty determinations over a period of time we are found to form a set design of decisions or a pattern of determinations. This entire pattern of conclusions governing our personal conduct may be so far off the beam of right conduct that a radical about-face of conduct is required. This is the situation in which one finds himself when he becomes a true Christian. An entire new pattern of thinking is required to make one over into a new personality. Concerning this Paul wrote: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2 and Col. 3:9, 10, NW.

¹⁰ So we can have various attitudes of mind. For example, we might describe a person as being 'a high-minded person,' meaning one who thinks high things of himself. On the other hand, we might say such a person is 'a humble-minded man,' meaning one who thinks lowlily of himself. Such was the mental attitude of Christ Jesus. Paul counsels that all Christians should endeavor to maintain the same humble attitude of mind and disposition as was exemplified by Jesus. "Keep this mental attitude in you which was also in Christ Jesus." Peter confirms this advice. "Therefore since Christ suffered in the

8. Show from the Bible a second meaning of "mind."
9. How does the mind aid in making decisions?

10. Which of various attitudes of mind should we imitate?

flesh, you, too, arm yourselves with the same mental disposition." (Phil. 2:5 and 1 Pet. 4:1, NW) The word *spirit* is sometimes used to refer to one's impulsive disposition or inclination, which is largely influenced by the mind. "He whose spirit [disposition, temper] is without restraint is like a city that is broken down and without walls."—Prov. 25:28, AS.

¹¹ Jehovah, the all-wise Creator, has thoughtfully equipped man with another faculty of mind that the Bible calls *conscience*. Conscience is an inward realization or sense of right and wrong that excuses or accuses one. A Christian's perception of right and wrong must be constantly developed or educated from God's Word of truth so that he will be sure he is constantly making the right decisions. By making decisions in harmony with Jehovah's Word such a servant will at all times have a clear and good conscience. He will not be accusing himself of wrongdoing. Paul shows that a weak conscience is due to lack of knowledge. "There is not this knowledge in all persons; but some, being accustomed until now to the idol, eat food as something sacrificed to an idol, and their conscience, as it is weak, becomes vile." "All things are clean to clean persons [persons guided by a Bible-trained conscience]. But to persons defiled and faithless nothing is clean, but both their minds [mental ability] and their consciences are defiled."—1 Cor. 8:7 and Titus 1:15, NW.

KEEPING THE HEART

¹² A related item to consider here is that which the Bible calls the *heart*. Heart in this most common Biblical sense is the seat of love and affection, hence of motive, and the center of direction and drive. By meditation, study and reflection on the part of

the mind or by constant outside influence and association the "heart" can be reached and affected. It is the long-term development of this state of one's affections that is described as one's "heart condition." For this reason a person can develop a "good heart condition" or a "bad heart condition," depending on whether it is kindly toward Jehovah or whether it is hardened against Jehovah.

¹³ Solomon wrote: "Keep thy heart with all diligence; for out of it are the issues of life." Literally, the heart as an organ is located about in the center of our organism. As an inner central pump it continually receives blood through the large *vena cava*, then sends the blood through the pulmonary circuit and finally sends out the blood through the aorta. Similarly our seat of affection keeps receiving thoughts and impressions from the mind and the nervous system. In reverse direction almost constantly feelings and expressions of love or hate flow outward from this inner depth to reflect the real personality of the creature on the inside. Truly, then, out from this figurative heart the "issues of life" flow, because the very outcome of one's existence results from the expressions of this heart; hence the eternal destiny of the creature can be affected by the heart condition that is built up. (Prov. 4:23, AS) If he wants life, he has to watch his seat of affection and keep it spiritually healthy.

¹⁴ Many so-called "psychiatrists" claim to be able to read the mind of individuals, but only Jehovah God and Christ Jesus can thoroughly read the hearts of men. Said David: "Solomon my son, know the God of your father and serve him with a complete heart and with a delightful soul, for all hearts Jehovah is searching and every inclination of the thoughts he is discerning." (1 Chron. 28:9, NW) Jesus, too, has

11. Show from the Bible what "conscience" is and what should be done about it.

12. What is the common Biblical use of the word "heart," and how can it be developed?

13. How is Proverbs 4:23 to be explained?

14, 15. (a) Who can truly read man's heart, and why? (b) How does one strengthen his heart condition?

this discerning power over the heart or seat of affection that induces a creature to think or reason a certain way in his mind. "But Jesus, discerning their reasonings, said in answer to them: 'What are you reasoning out in your hearts?' "—Luke 5:22, NW.

¹⁵ Since Jehovah is searching only for those men of good will who are of good heart condition, it is vitally necessary that we become stronghearted for Jehovah in our motives, love, intentions, drive and affection. It is only by allowing the seeds of truth that enter our minds as we study Jehovah's Word of truth to be absorbed down deep into the "right kind of soil" of our affections or hearts that the strengthening takes place. Indeed, let them take firm root there that an abundance of righteous fruitage of the spirit may be produced. Upon that righteous foundation of collected spiritual treasures let us develop also a heart acceptance of right principles. Not only words of truth but experiences in Jehovah's ministerial service and also trials of integrity create lasting impressions upon the mind. The effect of this strengthens one's heart condition immeasurably. "Be strong, and let your heart take courage, all ye that hope in Jehovah." (Ps. 31:24, AS) The longer one serves as a faithful, dedicated servant and keeps up with the truth, the more stouthearted he becomes as a valiant fighter for Jehovah's name.—Matt. 13:23, NW; Gal. 5:22.

¹⁶ A strong, well-fortified heart condition can be likened to a flywheel of a motor which, when in rotation, is difficult to stop but keeps rolling on, overcoming any momentary interference or inertia. If the person should momentarily be thrown off balance or deviated due to temptations by Satan or other evil ones to follow an un-

wise course, the heart condition of the well-entrenched, long-time servant of Jehovah is strong enough to right him immediately to resist such temptations. A strong heart condition also keeps one balanced against all storms of opposition and assures one of a proper, steady course of righteousness.

¹⁷ Where Satan succeeds in planting doubt and wrong thinking in the minds of weakhearted ones, he keeps them deflected or off balance for a period of time, which results in serious spiritual sickness. Such spiritually sick ones need the services quickly of the true physicians, Jehovah and Christ Jesus, that they may be returned to healthy spiritual balance. Note the following scriptures that reveal Satan's agelong tactics of keeping the minds of most men blinded to the truth and, instead, occupied with fleshly, earthly thoughts that do not lead to a righteous heart condition. "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4, NW) "Their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth." (Phil. 3:19, NW) "You who were once alienated and enemies because your minds were on the works that were wicked, he now has again reconciled." (Col. 1:21, NW) Satan has ever sought to steal the minds of men that he might corrupt their hearts, leading them to certain spiritual death. "I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ."—2 Cor. 11:3, NW.

¹⁸ Surely in this time of the world's end we are not ignorant of Satan's designs. Nor are we unaware of the great importance of

16, 17. (a) To what may it be likened and of what advantage is it to have a strong heart condition? (b) How does Satan take advantage of the weakhearted ones, and what is the result?

18. What should we do as to our mind and heart?

keeping up with the truth. Now we see how necessary it is to keep our minds protected by the "helmet of salvation" and our hearts covered with the "breastplate of righteousness" by a love of righteousness. (Eph. 6:14, 17, NW) All this enables us to carry out Jesus' commandment: "You must love Jehovah your God with your whole heart [seat of love and motive] and with your whole soul [all physical powers] and with your whole mind [mental powers]

to gather information and to reason]." (Matt. 22:37, NW) Said the psalmist: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Ps. 139:23, 24, AS) In the following article an examination will be made of Jehovah's progressive supply of truth and how to acquire a greater grasp of the Word of life.—2 Cor. 2:11, NW.

KEEPING UP with the TRUTH



JEHOVAH as man's loving Creator and Benefactor has made ample provision for his servants to worship him with their whole mind and heart. In fact, the close, warm relationship that Jehovah establishes between himself and his true worshipers requires the building up of the mind and heart. This is best done by keeping up with the truth. When keeping up with the flow of new truth there is a continual meeting of the minds and hearts between God and man. The giving of money and offering of material sacrifices now bring a measure of delight to the living God. But he especially seeks the "fruit of lips" of those who serve him and praise him from the heart. (Heb.

"You were running well. Who hindered you from keeping on obeying the truth?"

—Gal. 5:7, NW.

13:15, NW) When rejecting the materialistically-minded, cold-hearted, unprogressive King Saul, Samuel said: "Jehovah will certainly find for himself a man agreeable to his heart, and Jehovah will commission him as a leader over his people." (1 Sam. 13:14; 15:22, NW) That man in harmony with Jehovah's heart proved to be the beloved David, who later was anointed king. As Jehovah demonstrated throughout David's theocratic career, God has brought forth an abundant store of truth from which each servant can draw priceless treasures of knowledge and wisdom to feed his eager mind and to fill his receptive heart. "For out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things,

1. Why is a continuous meeting of minds and hearts between God and man necessary, and what has been provided toward that end?

whereas the wicked man out of his wicked treasure sends out wicked things."—Matt. 12:34, 35, NW.

² In harmony with this Jesus taught that the true religion was nonmaterialistic, that it was the worshiping of Jehovah God "with spirit and truth." (John 4:24, NW) Such true religion is actually an ever-expanding intelligent worship of Jehovah as guided by God's holy spirit. The true religion is based on a series of heaven-originated communications of truth that have been made known and recorded from Adam's time to that of the apostle John. These communications from heaven make an appeal to the mind and heart of the true worshiper and hence are essentially spiritual. Therefore the one complete religion progressively revealed throughout the entire Bible makes up the true religion today. To be up to date on the true religion one must keep up with the expansion of true religion and be familiar with all its steps of development.

³ In Enoch's time, about 4,994 years ago, the true religion included God's Edenic heart-stirring promise to send a mighty Seed, a deliverer, who would vindicate Jehovah's name against Satan by establishing a righteous New World system without end. Doubtless Enoch's clean worship also included the following of Abel's pattern by offering animal sacrifices, which pointed forward in spiritual hope toward the great ransom sacrifice necessary for the redemption of man from his disability of sin and death. (Gen. 3:15; 4:4; 5:23, NW) While walking in the ways of the true God Enoch was rewarded by receiving a further revelation from heaven as added truth for the true religion. By vision Enoch was encouraged to maintain integrity by being shown that ungodliness does not pay, because Jehovah will call into operation a

vast judgment organization of "holy ten thousands" to bring execution of destruction upon all of Satan's viperlike organization of wicked ones.—Jude 14, 15, NW, mar.

⁴ Then by Abraham's day, 3,739 years ago, true religion not only included all that Enoch put faith in but also was enlarged to put reliance in the record of God's exemplary dealings with Noah before the flood. There a global picture had been made of the preservation of a minority of righteous ones who survived to a cleansed earth while a whole wicked world of unrighteous ones was destroyed. Abraham's religious diet for the mind and heart further included a recognition of the Noachian rainbow covenant decreeing the sanctity of life on earth after the deluge. (Gen. 6:13, 14; 9:2, 3, 13) As a man of faith, Abraham had his New World hope vastly strengthened by Jehovah's special covenant word and oath, which became unalterable legal foundations for a new world. Here God assured the minds of his worshipers when he promised that the New World deliverer would descend through Abraham, saying: "By means of your seed all nations of the earth will certainly bless themselves." (Gen. 22:17, 18, NW) True religion did not lead Abraham to materialism by attempting to build a man-made organization and thus run ahead of Jehovah. No, "he was awaiting the city [New World organization] having real foundations and the builder and creator of which [city] is God." (Heb. 11:10, NW) To Isaac and Jacob came further revelations of truth. It was revealed to Jacob before his death that the line of the Seed, the King, would come through his fourth son Judah, from whose descendant the New World kingdom scepter would not depart.—Gen. 49:10.

⁵ Moses, the great man of God, died 3,428 years ago. However, during his long minis-

2. How has the true religion developed?

3. What was truth that Enoch kept up with?

4. How did Abraham keep up with the truth?
 5. (a) How did true religion expand in Moses' time?
 (b) What truth was new in David's time?

try true religion advanced greatly due to the many heavenly communications conveyed through him. All these new truths were added to the true religion of Abraham, Isaac and Jacob. The large amount of legislation of the law covenant through Moses with its more than six hundred laws set out a vast blueprint or pattern of details, casting prophetic shadows of the New World kingdom to be established by the Seed, the King destined to come through Abraham. As part of the expanded true religion there were bound by law upon the Israelites systems of sacrifices, sabbaths, festivals, tithes, priesthood, cleansings and other duties of exclusive devotion of mind and heart toward their invisible King, Jehovah.—Exodus, chapters 19 to 23.

⁶ On the throne of united Israel 3,020 years ago King David of the tribe of Judah was wielding in a typical way the promised kingdom scepter. Jehovah made a covenant with David, later known as “the loving-kindnesses of David,” where it was promised that the long-foretold Messiah, the Seed, would be of his lineage. (Acts 13:34, NW) Jehovah said: “He is the one that will build me a house [temple] and I shall certainly establish his throne firmly forever. I myself shall become his father and he himself will become my son.” (1 Chron. 17:12, 13, NW) The truth was also revealed that this future Davidic Messiah would serve as a priest-king after the likeness of Melchizedek.—Ps. 110:4.

⁷ Finally 2,562 years ago the Davidic dynasty became dormant when King Zedekiah was deposed and the throne was declared unoccupied in 607 B.C. By this time all the prophecy of Isaiah and most of the communications through Ezekiel and Jeremiah and some of the minor prophets had been proclaimed and released for public distribution. This flood of prophetic truths

pertained to the fall and restoration of Jerusalem and was spiritual food indeed for the minds and hearts of the faithful minority of Israel. While these prophecies had their miniature fulfillments upon fleshly Israel, yet longer shadows were cast of good to be fulfilled in later times to a far more glorious spiritual Israel of God. Then through the prophet Daniel came heavenly prophetic truths concerning the rise and fall of the Gentile kingdoms leading to the time when the New World kingdom of Messiah would appear on the global scene to break in pieces and consume all these old-world kingdoms. In victorious vindication this kingdom would stand forever. Then 2,397 years ago the last of the Hebrew Scriptures was written, Malachi’s prophecy, setting forth truths as to Jehovah’s coming to the temple for judgment in company with His “angel of the covenant” to arrange for a cleansed priesthood to lead in pure worship for the new world.—Ezek. 21:27; Gal. 6:16; Mal. 3:1, Da.

CHRISTIAN ADVANCE IN TRUTH

⁸ For more than four hundred years the communication line from heaven was silent. Suddenly 1,958 years ago a rush of contacts was established in 3 B.C. and 2 B.C. in connection with the birth of the son of David in Bethlehem who was destined to be the seed of Abraham, the Deliverer-Seed of God’s heavenly woman-like organization. Once again true religion was divinely enriched, this time by messages given through Zechariah, Mary, Elizabeth, Joseph, the shepherds, Simeon and Anna, the prophetess. Thirty years later this one, Jesus, became Jehovah’s Christ when he was anointed as King-designate of the new world. His phenomenal preaching campaign of three and one-half years released a veritable flood of

7. What was added to true religion by 607 B.C.? In Daniel’s time? In Malachi’s time?

8. (a) How were the 400 years of silence as to heavenly revelations broken? (b) What happened to true religion during the first century A.D.?

new truths that stirred and filled the minds and hearts of those conscious of their spiritual needs as had nothing theretofore. He vigorously expounded and laid foundations for a spiritual "kingdom of heaven" which was to be the fulfillment of Israel's hope and fondest dream. Following Jesus' impalement as man's ransomer, additional sacred secrets continued to flow through the apostles of Christ. The final revelations were released to John 1,860 years ago in the year 96 (A.D.). Thus a long, strongly woven cord of heavenly revelations over a period of more than four thousand years has been preserved for us in the sixty-six books of the Bible. Therein are contained the sacred oracles or holy words of truth progressively revealed by holy spirit. There on record and available for all is God's progressive supply of spiritual treasures. From this ever-expanding spiritual banquet table there is food for all to feed the mind and heart richly.—Luke, chapters 1 and 2.

⁹ As we have seen, Abraham, Moses and the faithful prophets were among the many who kept up to date with the truth to fortify their spiritual requirements. They kept up to date as the truth was revealed to them by the holy spirit up to their time. These loyal servants of Jehovah were forward-looking in religious outlook. They did not fall back into a static position, into a rut of tradition. To them the true religion was a dynamic one, one of action, that moved on to newer privileges of understanding and service. They were always alert for new revelations through the holy spirit concerning their great hope of the coming new world. "Hence God is not ashamed of them, to be called upon as their God, for he has made a city [New World organization] ready for them."—Heb. 11:16, NW.

¹⁰ But the Jews of Christian Stephen's

century did not follow the forward example of Abraham and Moses. Rather they were like many of their unfaithful forefathers who did not keep up with the truth, became materialistically-minded and refused to feed their minds and hearts spiritually. Stephen's Jewish contemporaries had become apostate. They had forsaken the true religion. They had resisted the holy spirit. In his masterful defense before the Jewish Sánhedrin, Stephen describes how the true religion remarkably advanced and expanded as to the divine purposes from Abraham's day to Solomon's time by means of the holy spirit. Then in Stephen's conclusion he denounces the spiritually sick men of his generation for their failure to keep up with the truth by saying: "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit; as your forefathers did, so you do."—Acts 7:51, NW.

¹¹ Even though Bible writing ceased from the days of the apostles, yet now, with the restoration of pure worship since 1919, true religion continues to be progressive. This is so because there is an ever-expanding spiritual feeding by us upon the *fulfillments* of the many prophecies recorded in the Bible. These fulfilled prophecies give details concerning the establishment of Jehovah's new world in this "time of the end." These modern-day fulfilled evidences richly fill the mind with new facts and strengthen the heart with increased hope and reliance upon Jehovah. But as in Stephen's day, so today most of the people shut their minds and hearts away from Jehovah's rich provision. They have fallen away from true Christianity and thus have become spiritually sick. They follow the Catholic and Protestant religions, which are chained to fourth-century pagan creeds. They are unprogressive as to Bible truth

9, 10. (a) Why is the course of Abraham exemplary? (b) What was the position of most of the Jews in Stephen's time?

11, 12. (a) Today how is true religion progressive? (b) Are there any who resist the holy spirit today, and how?

and enlightenment. Therefore they too fight against the truth and resist God's holy spirit. The apostle Paul correctly describes these when he writes: "So these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith." (2 Tim. 3:8, NW) These finally resist the holy spirit to the point where they commit blasphemy, which carries a sentence of spiritual death. From this sentence there is no forgiveness. "Whoever blasphemes against the holy spirit has no forgiveness forever, but is guilty of everlasting sin."—Mark 3:29, NW.

¹² We who are now on the way to spiritual perfect health must not be the kind to shrink back from the forward movement of the truth as directed by the holy spirit. If we should, then we merit Jehovah's curse of second death. "Now we are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul." (Heb. 10:39, NW) Having now pointed out why there is the urgent need for us to fill our minds and hearts with the truth, the next question is, How may this wisely be done?

¹³ Today, as consistently in the past, the true religion is connected with God's specially directed people on earth. These people are a theocratically organized people now known as the New World society of Jehovah's witnesses. They form an international society of ministers to undertake the most important work on earth today, the preaching of the good news of Jehovah's established kingdom. (Matt. 24:14) Can we afford to be like some who look upon this sacred ministry as though it did not require any particular preparation? Or like others who say there is no need to keep up with God's communications to his ministers?

¹⁴ The angels in heaven are described as

13, 14. (a) What should Jehovah's witnesses recognize, now that they are under true religion? (b) Give examples of what is required of ministers.

God's ministers. From a study of those angels who appeared on earth to carry out special missions from the heavenly court of Jehovah, all seemed to be fully informed, alert, accurate in their delivery of the divine message, and conducted themselves with a dignity befitting the Almighty One who sent them. (Dan. 7:10) As another example, take even the worldly governments that have strict requirements for their ministers of state. These political ministers are required to be experts, first, as to the basic law of their country; second, as to the operating policies supplied in the dispatches from their governing superiors; and, third, as to maintaining association with fellow ministers of equal rank for beneficial exchange. How much more, then, should we who are God's earthly ministers need to become expert as to, first, the basic written Word of our God; second, the operating policies supplied in the current communications from Jehovah's theocratic organization; and, third, maintaining association with our fellow Christian ministers at the meetings for spiritual upbuilding!

¹⁵ In connection with the first point note how Joshua, who represented Jehovah in governmental matters in Israel, was told what was a key to success in his ministry to God and where to obtain his basic knowledge of truth. "This book of the law should not depart from your mouth and you must in an undertone read in it day and night in order that you may take care to do according to all that is written in it, for then you will make your way successful and then you will act wisely." Like Joshua we give attention to this counsel from Jehovah. The Bible is indeed our basic source of truth. It sets forth principles of the government we represent.—Josh. 1:8, NW.

¹⁶ The Word of God was written under

15, 16. (a) What is exemplified in the case of Joshua? (b) How should one look upon the Word of God?

the inspiring power of Jehovah's holy spirit. On this matter Paul wrote: "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." This means that by reading from the Sacred Scriptures our minds dwell upon knowledge that is spiritual, from a supernatural source. By our minds' taking in this spiritual information we become spiritually-minded and guided. It might be said that between the covers of our Bibles in many languages we have translations of the captured sayings of the holy spirit. Truly, what an amazing treasure we hold in our hands when we take up the Holy Scriptures!—1 Cor. 2:10, NW.

¹⁷ Was it unreasonable for Jehovah to require his minister Joshua to read from the Biblical law every day? Surely not. Jesus repeated the words of Moses when he said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Truly, then, it is well for each of us to feed daily upon God's spiritual word of truth that we may maintain a wholesome level of spiritual-mindedness. Like Joshua we should adopt a personal practice of reading from the divine Word every day.—Matt. 4:4, NW.

PRACTICAL SUGGESTIONS

¹⁸ A few practical suggestions are now presented for such a personal Bible-reading program. Why not read each morning from the Bible the entire chapter surrounding the day's text in the *Yearbook* or in the non-English issues of *The Watchtower*? This will supply you immediately with rich supporting material for a stimulating study of the morning's text and comments. Reading a chapter each day would mean that one would get to read 365 chapters a year or about a third of the entire Bible. Try to

epitomize each chapter as you finish reading it. See whether you can find the central theme of the chapter.

¹⁹ A second suggestion would be to set aside half an hour a day for straight Bible reading. Either a half hour before breakfast when one's mind is fresh or in the evening before going to bed. In doing such consecutive Bible reading the primary object should be not just to cover a given budget of pages. Rather try to absorb something of lasting value from what is read. Seek to retain one or more basic principles or points of divine counsel each day. Memorize those points and repeat them the next day.

²⁰ For a third suggested program, why not read each day a group of related scriptures on a given Bible subject from the book "*Make Sure of All Things*"? This practice enables the mastering of Bible proofs for ministerial use in the field service. By such practice small Bible sermons may thus be worked up daily for use in the door-to-door ministry.

²¹ A fourth suggested practice has as its objective the eventual mastering of the entire Bible. This program requires the consecutive reading of one or two chapters daily. When the chapter has been carefully read try to sum up the entire chapter in the expression of one leading thought. See whether this leading thought is contained in one of the verses in the chapter, which you might mark as the 'theme verse' for that chapter. Always try to reduce that leading thought to just a few words that it would be well to write down and hold in memory. When a given Bible book has thus been outlined try to summarize the entire Bible book by means of one leading thought, theme or subject. Take as an ex-

19, 20. What are set forth as a second and a third suggestion?

21, 22. (a) What is a fourth suggestion for Bible reading? (b) What is accomplished by this suggested program?

ample the book of Philippians, which one might outline as follows:

Theme of Philippians: Loving encouragement to faithfulness.

Chapter 'Theme Verse' Leading Thought

1	7	Defending the good news.
2	5	Keep the right mental attitude.
3	14	Pursuing for the prize.
4	7	Guard heart and mental powers.

²² When at other times outstanding scriptures are desired to be remembered always associate them with the 'theme verse' or leading thought you have already established for that chapter. Thus file them away in your mental filing faculty under the right theme headings. In this manner you will obtain an amazingly tight grip on the Word of life. Instead of having to memorize the 773,696 words of the King James Bible in its 31,102 verses to say that one knows the Bible, one merely has to remember a few theme words for each of the 1,189 chapters of the Bible to become a master of it for practical ministerial use.

²³ Having now considered a daily Bible reading program to maintain an ever-fresh spiritual familiarity with the Scriptures, the minister must also arrange to keep abreast with the communications through Jehovah's theocratic organization. For this service Jehovah God, the Great Interpreter of prophecy, again uses his holy spirit to unlock the sacred secrets and to communicate these to his ministers. Jesus, speaking to his disciples, said: "I have many things yet to say to you, but you are not able to bear them at present. However, when that

one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming."—John 16:12, 13, NW.

²⁴ Heretofore we have learned how, since 1918, Jehovah has showered his approval upon the "faithful and discreet slave" class of the anointed remnant and has appointed them "over his domestics to give them their food at the proper time." (Matt. 24:45, NW) As we know, that "faithful and discreet slave" class uses the *Watchtower* magazine to bring us, who are God's "domestics," the current spiritual communications necessary for our further spiritual upbuilding. For this reason it is highly advisable to set aside a certain time each week for private study and research work in connection with the Watch Tower publications. If we should unwisely put off this personal study, we are in effect closing our ears to messages that the physician Jehovah considers vital for our present spiritual good health.

²⁵ When keeping up with the progressiveness of the true religion by this means of better studying *The Watchtower*, we should at the same time seek to build an ever-brightening objective picture of the new world. Jehovah's witnesses are truly a people with a brilliant vision. Keep striving to get this vision ever more vivid. As God's newly revealed purposes advance to clarity they must be placed in proper relationship to purposes already understood. By fitting every new *Watchtower* point of information into an over-all picture of purpose, you will experience ability to preach more effectively. The clearer you have in mind the major pattern that is developing as to Jehovah's great kingdom government, the more clearly you will be able to represent that government.

23-25. (a) What provision has been made for a minister of Jehovah to keep up with communications from His organization? (b) How should one seek to build an ever-brightening objective picture of the new world?

²⁶ There is yet a final point to consider in our keeping up with the truth. While daily Bible reading of God's Word is basic, and while keeping up with the spiritual communications discussed in *The Watchtower* is important, there is yet a third operation of the holy spirit that we must consider. It is where the holy spirit operates as a remarkable organizational agency, as a helper to the congregational whole. Speaking to his disciples collectively, Jesus promised: "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you."—John 14:26, NW.

²⁷ This helper, or "paraclete," is an invisible active force manifested with guiding aids that come upon an entire assembly of true Christians. This spirit under Jesus' direction is a means by which he fulfills the promise: "For where there are two or three met together in my name, there I am in their midst." (Matt. 18:20, NW) It is because of this very promise that God's holy spirit as a helper is experienced upon every convention of Jehovah's people. Each and every one present receives a peaceful stimulating effect by attending the official meetings of Jehovah's ministers. While we are assembled together this same holy spirit enables our minds to absorb spiritual information more readily, and enables us to register united heart reactions of praise to our great Creator and to show love toward our associates all around us. Annoying opposition, too, is overcome.

²⁸ So whenever the local congregation officially meets for the service meeting, the *Watchtower* study or the weekly book study, there will be present God's holy

spirit as an organizational helper. That helper is also present at every circuit and district assembly. All national and international conventions of Jehovah's witnesses likewise have this unique spiritual blessing. It is quite manifest that Jehovah's holy spirit does not rest upon the denominationally divided gatherings of the spiritually sick people of the false religious organizations. But long experience shows that God's holy spirit does reside wonderfully with his people! Knowing this to be a fact, then, it means that in order for us to keep up with the truth we must unfailingly be present at every official meeting of God's people with whom we are actively associated. Can we conceive of a ministerial angel in heaven finding an excuse for not being present when God's court officially meets in heaven? Certainly not. So likewise we as God's ministers should not have excuses for being absent from meetings.

²⁹ Fellowship and association at Bible meetings are uplifting, strengthening and encouraging. None of us can afford to do without this provision for mutual spiritual help. How many of us have said: "I have studied my *Watchtower* at home but I never realized that that point was there until we discussed it at the congregation study!" This proves that God's helper, the holy spirit, worked upon the congregational whole to emphasize that important point.

³⁰ Now we truly see that keeping up with the truth actually means keeping up with God's holy spirit. In this forward surge of God's spirit in this twentieth century, Christ Jesus as Jehovah's champion conquers the world. He continues to lead forth to the final conquest at Armageddon. In his triumphal procession he leads us as his happy followers on earth by the unfailing power of God's holy spirit. Are we keeping

26, 27. What is a final service now rendered Jehovah's witnesses by God's holy spirit?

28, 29. What reasons are there why it is vitally necessary to attend all the official meetings of the local congregation and assemblies arranged by the Society?

30. What all is involved in keeping up with the truth at the present time?

up with his victory march? Are we in step with his undefeated organization? That is for each of us to make sure individually. If we keep up with the spirit under Christ Jesus' direction we shall not die spiritually

to be dead forever as the rest of the world, but we shall surely obtain the glorious prize of everlasting life in the new world. "He who is sowing with a view to the spirit will reap everlasting life."—Gal. 6:8, NW.

"TRIUMPHANT KINGDOM" Assemblies



NUREMBERG, WEST GERMANY,

AUGUST 10-14, 1955

The greatest and the most international assembly of Jehovah's witnesses ever to take place on European soil convened at the ancient city of Nuremberg, West Germany, during the second week of August. From all parts of the world the friends were especially wanting to attend this assembly, so that finally the tens on tens of thousands of requests for rooming accommodations emanated from sixty-two different lands. Four years previous, at the international convention at Frankfurt, 47,432 assembled for the public lecture and 2,373 were baptized; and in view of the still larger crowd expected for the 1955 assembly the vast *Zepelinwiese* (Zeppelin Meadow) at Nuremberg in Bavaria was selected. Here at the Zeppelinwiese the late Nazi *fuehrer* Adolf Hitler used to stage his great military party rallies and to speak from its imposing *Steintribuene* (Stone Tribune), shrieking to his party followers in the great stadium before it. Here, in hope of a Nazi victory, he wanted to have the peace treaty of World War II signed. In this stadium it is possible to seat 84,000 persons. In 1953 the German witnesses of Jehovah held a convention here on one side of the stadium in front of the pompous *Steintribuene*, with a public-meeting attendance of 55,240, and less than 3,000 were

baptized. But now the entire stadium and its *Steintribuene* and all its surrounding grounds were rented at a cost of about five thousand dollars.

All the organizing skill of the German brothers had to be called into play, for a camp was to be established adjacent to the stadium. They set themselves to build huge canvas-covered structures and to erect tents and lay out the ground for a *Kleinstadt* (Little City) to accommodate 37,000 campers. Five general camping lots were arranged, called respectively in Bible terms Gilgal, Hebron I, Hebron II, Carmel and Ramah. Mass

lodging at a cheap cost was provided for, the sexes being segregated to different tents. About 100,000 square meters of ground were thus covered over with canvas. In these tents the convention servants, also the then German branch servant and his family, had their lodging. In each of those tall, long, canvas-covered structures 600 persons could be accommodated. In the camps Carmel and Ramah some 4,500 small individually owned tents, many "pup tents," sprang up in due time. The camper slept on straw, loose or in sacks, and hundreds of tons of straw had to be brought in sixty cars and put up in 31,000 sacks by August 9 and distributed. Toilet facilities had to be provided on a large scale. Tents also had to house the twenty-eight departments of service for the direction and maintenance of the assembly activities, and a great kitchen and cafeteria besides refreshment stalls needed to be set up.

Weeks in advance hundreds of preconvention workers had to volunteer their services and engage in erecting the necessary structures. Streets and lanes were laid out and given Bible names and names mindful of the theocratic organization. The number ran up as high as 800 workers finally. Thus the Nuremberg assembly had the attractions of a stadium assembly and a vast camp city all rolled together into one. To serve the conventioners with hot, palatable food the temporary kitchen em-

ployed 400 workers, including sixty-four professional cooks; and there were sixty 200-liter kettles to cook three times daily 35,000 portions of food, and three refrigerator cars from the railroads. Four dishwashing machines, each able to clean thirty-two plates every nine seconds, were installed. There was a regular bakery also.

Arrangements were made not only for thousands to lodge in the camps but for others to room in the hotels and private homes of the residents of Nuremberg. This called for a house-to-house canvass for rooms by volunteer workers. The religious organizations of Western Germany did not want the assembly in Nuremberg, Hitler's former party city. The religious authorities in the Catholic stronghold of Munich (site of Hitler's unsuccessful beer-hall *Putsch*) tried to prevail upon the city fathers of Nuremberg to refuse the Zeppelinwiese to Jehovah's witnesses, but the Nuremberg authorities resented this meddling or dictation from Munich and, in the language of a local bank agent, told the Munich religionists to go to their creedal "hot place." The religious organizations of Nuremberg now let their attitude toward Jehovah's witnesses become publicly known and tried to create difficulties by stirring up religious prejudice. The Office of Congregational Service in the Evangelical-Lutheran Church in Bavaria circulated a six-page leaflet setting out why Evangelicals should not offer rooming quarters to the conventioners. The front page of the leaflet contained in large letters "Visit by Jehovah's Witnesses—Watchtower Society—New World Movement—not wanted!" And on the reverse side of this were just the words "To be torn off and pasted on the door!" The churches left nothing untried to make clear to church members their position against the witnesses. In newspaper articles, in handbills and in sermons they formulated their blunt attitude of refusal. "We must turn down the teaching of 'Jehovah's witnesses,'" said a circular that the Roman Catholic clergy had distributed in July. But fair-minded, honest-hearted people treated all this with resentful contempt and opened their homes to Jehovah's witnesses, to receive the blessing that this would mean to themselves. Conventioners lodging with them had wonderful experiences and were instrumental in getting many of them to sessions of the assembly, to see and hear for themselves.

The Steintribuene from which the assembly speeches were to be given was adorned with Kingdom symbols. The tremendous white marble structure is unusual in itself. It is 300 meters or 984 feet long. Up its front side ascends a flight of seventy-five steps to a colonnade on top, consisting of a double row of columns, thirty-six in front and in back, on each side of the central unit, or in all one hundred and forty-four columns. At the center is a broad raised platform, at the middle of which, to the front, is the canopied speakers' stand. Upon the stone baldachin or huge centerpiece forming the background for the speakers' stand was suspended a great blue hanging, with graceful folds, and upon this was fixed a symbol of Christ's 'rod of strength': a tremendous human hand extending from part of a sleeve and holding a great eight-meter-long scepter surmounted by a crown beneath which were the four heads, to the front a man's head denoting love, to the right a bull's head denoting divine strength, to the rear a lion's head denoting justice, and to the left an eagle's head denoting wisdom. This scepter with hand weighed 770 pounds. Above this blue curtain and atop the centerpiece of the Steintribuene was mounted a golden, bejeweled seven-horned crown eleven meters long, four and a half meters high, weighing 3,310 pounds, or 1,500 kilograms. Potted flowers and many shrubs and trees provided more platform adornment. Atop the colonnade, and flanking the crown on each side, stood large, golden, red-bordered letters 3.4 meters high, spelling out in German the words "Triumphant Kingdom," the assembly motto. This whole platform decoration was a most beautiful sight at night when floodlights were playing upon it.

To the right below the platform at street level was located the orchestra, which grew to 180 pieces under a capable conductor, seated under large umbrellas of red-and-white bars. In front of the Steintribuene ran a broad street, which was appropriately called Kingdom Street and which separated it from the extensive semi-oval stadium. To the left (west) of the Steintribuene, at a distance, was situated the main entrance of the ground, flanked by two tall white watchtowers with a sign suspended between: JEHOVAH'S WITNESSES TRIUMPHANT KINGDOM ASSEMBLY 1955.

The Zeppelinwiese stadium is a field of vast expanse walled in by tiers of seats on a structure that has thirty-four white sustaining towers, with a set of steps between each two towers

and a broad entrance at the middle of rear of the stadium. Atop the wall all around appeared sixty-one signs bearing the names of the lands from which the delegates were coming, from Alaska all through the list in alphabetic order, with Germany as last out of courtesy. Eight thousand rented chairs, placed orderly on the field in front of the Steintribuene, augmented the seating of the stadium. At street intersections movement to and from the stadium was directed by brothers with a bluish-white stick acting as traffic officers. Nearby stood columns bedecked with signs pointing out the directions to the many locations and facilities on the grounds. There to the left (west) of the stadium, behind a fringe of trees, lay the waters of the lake Grosser Dutzendteich (Great Dozen Pond).

The day before assembly opening fifty-six special trains rolled into the Nuremberg-Dutzendteich Station, from 6:11 a.m. till 10 p.m., the first coming from Paris, the last today from Holland, and in between trains from Switzerland and Austria and most trains from all parts of West Germany. Over four thousand brothers made their way to the assembly precariously crossing the border from East Germany under Communist rule. Many conventioners arrived by plane. Under the efficient system in operation they all located their accommodations. For the rest of that week the streets of Nuremberg swarmed with conventioners wearing their distinguishing badges. Special streetcars, No. 2 Dutzendteichen, were provided extra, and were jammed with Jehovah's witnesses. Placards advertising the public meeting were outside on streetcars.

Wednesday, August 10, a great throng of 63,332 honored the very opening of the assembly and heard the morning's address of welcome by the then German branch servant, E. H. Frost, for many years a victim of Hitler's concentration camps. Yes, even the great *New York Times* took notice, and with "all the news that's fit to print" printed at very bottom of page 3 of its August 11 issue this:

"60,000 Witnesses at Rally. NUREMBERG, Germany, Aug. 10 (Reuters)—More than 60,000 persons from sixty countries took part today in the opening ceremony of an international congress of the Jehovah's Witnesses religious sect."

For the first day's afternoon sessions the audience directly in the stadium or in camps served by loud-speakers swelled to 67,412. At

the opening of the evening sessions sprinkle turned to heavy rain, but a vast crowd stayed on to listen to the speakers and also the Society's president, who had now arrived. Among the day's speakers were five from Brooklyn Bethel, three of whom spoke directly in German. The rain had stopped when the president gladdened the great throng by his appearance and spoke on "The Triumphant Message of 'The Kingdom.'" He also served them with a printed message, releasing to them the booklet *Basis for Belief in a New World* in German. Reporting on this opening day the *8 Uhr-Blatt (Eight-o'clock Paper)* said in bold type next day: "The Greatest Preaching Campaign of All Times . . . Marvelous Discipline marks the camp life . . . With clockwork precision the program of the Assemblies of Jehovah's witnesses runs, which in its organizational feature presents something unique."

Thursday morning, with the field service organization now in full swing, sixty-four buses left from in front of the cafeteria tent, loaded with Kingdom publishers bound for their territories; others went out into the field activities from other locations. Newspapers announced that thousands went out into the field service, which extended itself over Nuremberg and Fuerth and also embraced Erlangen, Hersbruck, Markterlbach, Cadolzburg and other places. Americans took part and especially visited the civilian American families living in Nuremberg and Fuerth.

This day, too, special trains began running to Weisbaden, over a hundred miles to the northwest. Thus thousands of conventioners were able to visit the Watch Tower Society's German branch there and make a tour of inspection of the Bethel home and the printery, including the new factory building and its big presses. In spite of the many absent on this excursion the afternoon attendance was 68,400, to hear the president and to hail the release of four new tracts in German. Tonight when the president was talking to 68,497 on the theme of spiritism a storm seemed impending, but the clear spot in the sky continued overhead and the thunders continued in the distance. In town it did rain, but not out here at the assembly.

Friday morning presented a spectacle that stirred one's soul to the depths—the great mass baptism. At the speaker's bidding the candidates rose from their seats in the center of the stadium in front of the Steintribuene. The two determinative questions as to their worthiness

for baptism they answered with a firm *Ja!* but the stadium is so big that their affirmative answers seemed to be a long time in reaching all parts of the vast audience, to awaken great applause. Then after the prayer for divine blessing upon them the immense body of candidates moved toward the baptismal site. In solid mass they moved out onto Kingdom Street and in a mass formation that choked the street from one side to the other they marched eastward led by brothers holding aloft signs "To the Immersing." The enormous throng of observers waved at them, while the orchestra played Kingdom songs. Thousands trailed behind the 4,333 candidates as they moved slowly along and turned off Kingdom Street to the *Schwimm-bad*. There in a large shallow pool alongside the main public swimming pool four lines of immersers served the candidates. It was good to see the Scriptural procedure in action here, just one immerser (not two) taking an individual candidate and submerging him, in the same way that just the one immerser, John the Baptist, dipped Jesus beneath Jordan's waters. Nearby in a building equipped with warm-water tanks and large bathtubs the infirm, invalid and crippled candidates were taken care of. Among all those baptized the youngest was a seven-year-old boy, the oldest an eighty-seven-year-old woman. A one-legged man was baptized. The sun shone genially as the mass baptism carried on into the noon hour.

This afternoon 74,678 thrilled to the president's talk on "Jehovah Is in His Holy Temple" and his release of the book "*New Heavens and a New Earth*" in German.

Tonight conventioners heard the radiocast of a *Sender* in the Eastern or Communist-ruled zone of Germany, warning that all Jehovah's witnesses from the Eastern zone who were attending the international assemblies in Nuremberg and Berlin would be arrested upon their return home. This Communist warning was heard also in Berlin. The thousands of brothers from East Germany were not frightened thereby.

Heavy rainfall about 7 a.m. Saturday was followed by a clearing up of the weather for the rest of the day at Nuremberg, and the assembly attendance continued well up into the seventy thousands. The assembly today was not favored with a talk by the president, as he had been billed for morning, afternoon and evening appearances at the assembly in Berlin. At Nuremberg airport at 10:45 a.m., fifty-five conventioners including delegates from the Philippine

Islands, Hong Kong, Australia, the Virgin Islands, Britain, Canada and America boarded the Air France liner "Ciel de Champagne" and were soon aloft, flying over Communist East Germany in the direction of Berlin to the north-east. At 12:30 p.m. the plane landed at the great Tempelhof airport in the American zone of West Berlin. All fifty-five were hospitably received and assigned to their lodgings and then went out to the *Waldbuehne* (Woodland Stage) in the British zone, for the international assembly out there. But more of this later.

At the Nuremberg assembly Sunday proved to be an unforgettable day for the thousands of delegates from scores of foreign lands. In the morning the president, Brother Knorr, flew back with his party from Berlin, arriving at 11:55 a.m., in good time for his public address at the Zeppelinwiese at 3 p.m. As the hour for the lecture of world importance neared, a great flood of humanity was streaming into the spacious stadium. The proportion of badged conventioners to the number of incomers grew less and less until it seemed that all Nuremberg was coming in, actually more than 20,000 of them. Many hosts of conventioners were among those coming. Said the Cologne magazine *Neue Illustrierte* of August 20: "The 'Zeppelin Field' upon which Adolf Hitler once proclaimed the rooting out of 'Jehovah's witnesses' was fully occupied." As the speaker with his interpreter took his stand on the podium he was welcomed with applause. As the speech progressed, 107,423 listened intently, even the hard-of-hearing in a special tent where hearing apparatus was provided and a hundred machines made recordings for reproduction. When the speaker finished and presented the booklet on the subject in German, this tremendous audience, spread out before him in full view, thanked him with a continuing, roaring applause!

Shortly a half-hour speech in German by the registrar-instructor of the Watchtower Bible School of Gilead followed, and by then it had begun to rain. When the president began his "closing remarks" the rain was pounding hard, but his audience in the great stadium stayed on, raincoats and umbrellas over them or none at all. As his delightsome remarks continued, the rain slowed down, the skies became less leaden. He read a letter that expressed the feeling that the North American brothers had at the display of hospitality shown by the European brothers to visiting delegates, and especially at the Nuremberg assembly. He also

said that Jehovah's witnesses had not assembled at the place of the former Nazi party meetings for tasting a spiteful triumph over their former persecutors; solely the great roominess of the grounds had been the deciding factor in choosing Nuremberg as the assembly place. He thanked all those who had self-sacrificingly helped in behalf of the assembly and spoke feelingly of the "warm love."

When Brother Knorr finished, the rain was past. By this time thousands had come out of the sheltering tents to fill Kingdom Street. Then he pointed out to his audience the appearing of a large rainbow. What a sight! What an ending with the co-operation of the living God's own handiwork! The brothers were breathless; tears welled in many eyes. "It would take a strong-willed person to hold back his feelings now," was the tenor of many remarks. There was a song, then a prayer of thanks to Jehovah, bringing the assembly to a proper close.

As Brother Knorr was about to leave the lofty platform separated by the broad Kingdom Street from his audience he waved his handkerchief. Response was immediate; the whole throng changed to what appeared as one big mass of waving white flowers. Countless numbers surged forward, across Kingdom Street and up the flight of marble steps and swarmed around Brother Knorr, hemming him in. He was a long time making his way through, personally greeting as many of them as he could. The demonstration of Christian brotherly affection stirred the emotions of all beholders.

Now it was departure time. Theocratic efficiency and training on the part of the German brothers marked this also. The march of the homeward-bound brothers to buses and trains was directed personally and by large signs. At the Nuremberg-Dutzendteich railroad station the first of the forty-nine special trains (with the special mark "Je" and a number) got away about 8:45 p.m., bound for Saarbruecken; the last train (Je 148) departed at 2:50 next morning.

According to the newspapers, the Zeppelinwiese seems no more to be spacious enough for any future gathering of Jehovah's witnesses. The adjacent *Maerzfeld* (March Field), the mammoth project that Hitler began building with towers and a Coliseum and vast military drill place, would better suit the need. But the 1955 Nuremberg assembly made news. Besides the special edition for Jehovah's witnesses, the press there published about twenty meters of

column space of text and pictures on the assembly. As the special edition itself was also about twenty meters of column space, the assembly got all together about forty meters of column space in positive news reporting. In working together with the editors of the local newspapers the members of the assembly press department heard repeatedly how the black-garbed clergy of both big "churches" had taken great pains to influence the editors to report as little as possible about the assembly. One editor-in-chief said: "You will really hardly believe it, how the 'Blacks' kept at our heels!" The news reporters, for the most part friendly disposed, again and again expressed their wonderment at the way the assembly went off without friction. One asked: "Just tell me, Did you practice everything beforehand, so that everything runs along so well?" Often these newsmen expressed their disgust at the opposition propaganda by both great religious systems: "They have made immortal fools of themselves and have only helped, so that yesterday you people had such a grand success with 107,000 listeners." The many foreign delegates impressed them greatly.

BERLIN, GERMANY, AUGUST 12-14, 1955

The Waldbuehne (Woodland Stage) of Berlin has been the site of other conventions of Jehovah's witnesses. At a three-day district assembly there in July, 1949, the 17,232 witnesses attending adopted a Resolution of Protest against the Communist authorities of East Germany, and 33,657 attended the public talk. Then on August 28, 1951, after the great Frankfurt assembly in West Germany, a one-day assembly was held at the Waldbuehne. In spite of the Communist ban upon Jehovah's witnesses 13,563 assembled to hear the president and other representatives of the Society address them. Also the following day 237 were baptized.

Realizing that our brothers in the eastern Communist zone of Germany would be unable with ease and safety to cross the border into Western Germany to attend the 1955 international assembly, the Watch Tower Society arranged for an assembly in West Berlin to run concurrently with the last three days of the Nuremberg assembly. True, over 4,000 East Germans did risk crossing the border to get to Nuremberg, but the majority crossed over the boundary from East Berlin into West Berlin and made their way to the beautiful convention place. The Waldbuehne, or Woodland Stage, is

a large amphitheater built on the slope of a hill surrounded by fine green woods. It is in the British zone and near the Olympia Stadium built by Hitler for athletic games. From the parquet below in front of the platform to the top of this amphitheater the vertical height is twenty-eight meters, or about ninety-two feet. The radius of the half circle of seats is 110 meters, or about 361 feet. With the seats that were rented and placed in the parquet space the Waldbuehne was able to seat 21,500 in the upper ring, middle ring, lower ring, parquet and loge.

Roundabout the circle from which four lanes led down to the top of the amphitheater there were various assembly-service installations. To the left, off Glockenturm (Clocktower) Street was located a large cafeteria set up, with kitchen and dishwashing department and eating tent. In addition, refreshment stands were to be found conveniently about the grounds. Behind the speakers' platform of the amphitheater was located the orchestra, back of a trellis on which appeared in German the 1955 yeartext. Then behind the orchestra a large panel reared itself on which, against a white background, appeared the assembly motto, "Triumphant Kingdom." This sounding-board panel was surmounted by a great crown of seven horns, like that at Nuremberg. The identification name "Jehovah's witnesses" in white standing letters flanked the huge panel. Viewed from the lofty concourse above, the amphitheater presented a beautiful appearance.

In all Berlin there are about 4,400 witnesses, but about 2,500 of them flew to Nuremberg. So the majority of those attending the Berlin assembly were from the Eastern zone of Germany. Despite this, there were 9,122 at the chairman's address of welcome Friday morning, the Society's Berlin representative serving in this capacity. The attendance increased to



10,537 in the afternoon to hear the Society's legal counsel, H. C. Covington, speak on "Activity and Life versus Inactivity and Death." He had the great pleasure of introducing to them the four new tracts in German. The Society's secretary-treasurer and Gilead's registrar-instructor also spoke in the evening. This night the warning to Jehovah's witnesses from the Communist zone radio station was heard here in Berlin as well as at Nuremberg.

Saturday morning the day's events began with the baptism of 870, Gilead's instructor on public speaking giving the baptismal talk in German. President Knorr topped the morning with his initial talk, at the close of which he presented the booklet *Basis for Belief in a New World* in German. After talks by the then German branch servant, the Canadian branch servant and the president's secretary, Brother Knorr addressed an afternoon audience of 12,122 and delivered a blasting exposé of spiritism.

The beginning of the evening's program was featured by fifteen minutes of greetings, briefly extended by eleven delegates respectively from New York city, England, Virgin Islands, Hong Kong, Canada, Egypt, Japan, Sudan, Philippine Islands, Australia and Gold Coast. This delightful quarter of an hour was presided over by the Brooklyn Bethel kitchen chef, who also acted as interpreter from English into German. The Berliners were quite excited at seeing brothers of different shades of color, and a great throng of unrestrainable boys and girls left their seats and pressed right up to the front of the platform, several deep along its whole length, right under the nose of speaking delegates, as they listened with upturned faces and big, wondering eyes. Tonight it was the turn of a Berlin audience of 13,047 to rejoice when Brother Knorr released to them in German the book "*New Heavens and a New Earth*". Five thousand

copies, hard bound, printed at our Brooklyn factory, were on hand and were quickly grabbed up. East zoners were favored with free copies.

This climaxed Brother Knorr's third and final speech of the day, but in view of his return to Nuremberg next morning he added many extemporaneous words of farewell, which were deeply appreciated. To add to their joy he announced that immediately afterward the film "The New World Society in Action" would be shown for the benefit of the thousands of East Germans who had not yet viewed it. So after the closing prayer a screen was erected before the trellis back of the platform and 7,500 of the conventioners remained to see the motion pictures. Repeatedly throughout they burst into applause.

To escape identification by any spies East zone brothers wore badges here bearing no name of person and no name of congregation. Having no songbooks at home, the East zoners sang the Kingdom songs from memory at the Waldbuehne. The singing led by a thirty-five-piece orchestra was especially rich-sounding in this amphitheater.

Sunday morning the special convention plane flew back to Nuremberg, but the vice-president along with others remained in Berlin. The brothers streamed forth from their mass quarters at the Olympia Stadium and other lodging places to the Woodland Stage for the morning sessions. The 11,114 in attendance, especially the East zoners, were greatly comforted and strengthened at hearing the hour speech "Cautious as Serpents Among Wolves," in German.

The 3 p.m. public lecture by the vice-president was well advertised by handbills and other means, including forty-eight banner signs suspended between temporary pole supports throughout West Berlin. The display of these signs was at first opposed by the city government, but through the magnanimous argument of one of the senators the objection to the signs was pushed aside. A fine orchestral presentation regaled the early comers, and the Waldbuehne loosely filled up with 17,729 for the discussion of "World Conquest Soon—by God's Kingdom," in German. In unbroken, silent attentiveness they listened to the talk to its end and then gave way to pent-up feelings at the release of the speech in booklet form in German.

An intermission followed. Then the assembly servant addressed the 15,449 that remained, on "Stay Awake, Stand Firm, Grow Mighty." As

he spoke storm clouds rolled up and massed overhead. About ten minutes after the vice-president began giving the "closing remarks" in German, taking his audience on a quick tour of all the 1955 international assemblies from Chicago on till now, down poured a heavy rain. Thousands kept their seats in the rain. Down the sheer sides of the amphitheater the rain-water rushed to dam up in pools in front of the platform and behind the retaining wall of the lowest amphitheater seats. Toward the close of the remarks after 6 p.m. the rain eased off. The appreciative listeners did not seem to want to leave off clapping. But then came the last song, No. 91, "Blessed Zion," and the final prayer, and God's kingdom had scored another triumph in the German assemblies. The combined public attendance for Nuremberg and Berlin (107,423 and 17,729) was 125,152, and the total number immersed (4,333 and 870) was 5,203.

That evening the Eastern zone brothers began making their way back home across the dividing line of battle-scarred Berlin, on the Communist side of which stood the signs reading "Beginning of the Democratic Sector of Greater Berlin." Greatly uplifted and strengthened, they returned in the fear of Almighty God, not of weakling man. The following afternoon the vice-president went to the offices of the American Berlin radio station RIAS (Radio-caster in American Sector). There he recorded a 14½-minute speech in German regarding God's kingdom, the closing words of which speech were addressed directly to brothers in East Germany to encourage them and assure them they have an interest in our prayers. This was to be broadcast over RIAS during the "Hour of Worship" Sunday, September 18. (It was. Even in the Netherlands this splendid message was heard.) At the time there were 1,400 brothers under confinement in Eastern Germany, and the first brother to be seized by the Communist persecutors in 1951 had recently died because of brutal treatment, but faithful. The Saturday, August 13, 1955, issue of *8 Uhr-Blatt* (*Eight-o'clock Paper*) came out with red headlines at the very top of the first page, "Rounding Up of Jehovah's Witnesses." Then in black bold type, "Wave of Terror in the Soviet Zone. Berlin, August 13—A new wave of terror against adherents of the religious society of Jehovah's witnesses rolled over the Soviet zone. After a number of months of quiet the advices about

new persecutions of the believers increase in recent days. It is estimated that more than a thousand of them are to be found in Soviet-German prisons and correctional houses. The most of the prisoners have to do forced labor. . . . [Page 2:] Since 1951 the society has been forbidden in the Soviet zone by the communistic holders of power. . . . In spite of all bans and persecutions the power-holders in the Soviet zone have till now not succeeded in smashing the tight holding together of the believers. Public demonstrations are no longer possible for

them. . . . Faith and the holding together gives them a strength that has not till now been able to be overcome by the leaders of the SED. . . . As always it is again stirring to see how entire families come out of the most remote villages in these days into free Berlin. . . . Repeatedly the State Security Service has tried to send secret police and agents among Jehovah's witnesses. Terror trials speak a clear language. However, faith lives on out beyond the walls of correctional houses."

(To be concluded)



- Did Adam die as a result of being ousted from the garden of Eden and having to eat the imperfect food that grew outside?—L. D., United States.

It was not the eating of food outside the garden that Adam was warned against, but the partaking of certain fruit growing inside the garden, namely, the tree of the knowledge of good and bad: "But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17, NW) Not that the fruit of this tree was poisonous; to the contrary, "the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it." The harm came in what the eating in disobedience to Jehovah symbolized, namely, that the first human pair thought they could decide for themselves what was good and what was bad. Disobedience resulted in their having guilty

consciences: "Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin-coverings for themselves."—Gen. 3:6, 7, NW.

It was this rebellious disobedience that brought upon them Jehovah's sentence of death. They were ousted from the garden and in the sweat of their brows had to eke their existence from the soil, but it was not the eating of this food that killed them. It was disobedience that brought death, not food. But food was partly Jehovah's means of execution, now that man was sentenced to death and imperfect. Food was not the total factor. Jesus when a man on earth was perfect, had the right to life, and could have lived forever on earth as a perfect man. Some challenge this, saying he would have become imperfect and died by reason of eating of our present food supply. But if food would do this, the process must have started during the thirty-three and a half years that he lived, and if this was so then Jesus was no longer perfect at the time he died, and therefore not Adam's equal and not a qualified ransomer. But we know that Jesus was a perfect man, Adam's equal, when he died and that he is the qualified ransomer. His perfection was not marred by the food he ate. Food is not the total factor. It is not what you eat or refrain from eating that governs, but whether you obey or disobey Jehovah. So it was also in Adam's case.

The Origin of Life

¶ "No adequate explanation, apart from creative activity, has been offered of the origin of life upon the earth."—Dr. A. Rendle Short, *Modern Discovery and the Bible*, page 229, edition of 1943.

being vegetated unblotted out from life? . . . must also need work for ten and last diguista's men? D32 art to stopper art of overcomer ed of whole sea of galatia rings of it's ownself a specially popular art to the ones against themselves . . . before in hand each other in the same of hand can serve service. Secondly, the ones who have given their taste in respect slight "moral" lesson to allow art enjoyed too no evil. After newswell
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"WATCHTOWER" STUDIES FOR THE WEEKS

April 15: Avoid Sickesses of Mind and Heart, and Keeping Up with the Truth, ¶14.
 Page 139.

April 22: Keeping Up with the Truth, ¶5-30.
 Page 145.

VV CHECK YOUR MEMORY VV

After reading this issue of "The Watchtower", do you remember—

- ✓ Why profanity or obscene jokes must not be used by the Christian? P. 131, ¶2.
- ✓ Against what and whom the Christian must fight? P. 133, ¶1.
- ✓ How Paul pointedly stressed our obligation to teach others? P. 135, ¶4.
- ✓ Why Jehovah's witnesses who had escaped East Germany went back? P. 137, ¶4.
- ✓ Why there is so much spiritual sickness today? P. 139, ¶1.
- ✓ What "conscience" is, how to develop it, and how to keep it clear? P. 142, ¶11.
- ✓ What true religion is based upon, and what it really is? P. 145, ¶2.
- ✓ Where to find the holy spirit's sayings? P. 148, ¶16.
- ✓ What excellent study method will give you a good and practical knowledge of the Word of life? P. 149, ¶21.
- ✓ When and where Jehovah's witnesses' greatest assembly on European soil was held? P. 152, ¶1.
- ✓ What it was like for 4,333 persons to be baptized at one place on one day? P. 154, ¶7.
- ✓ What renewed wave of Communist persecution was reported in August? P. 158, ¶6.
- ✓ Whether the food he found outside Eden is what caused Adam's death? P. 159, ¶3.