

1958 REPORT
of the

DIVINE WILL

International Assembly

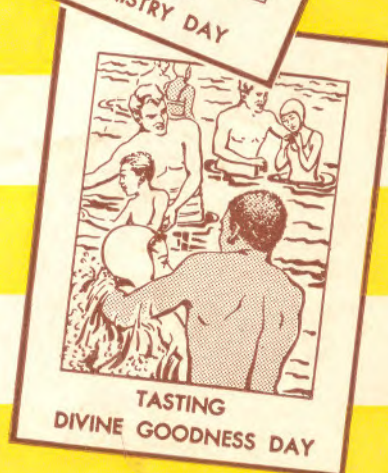
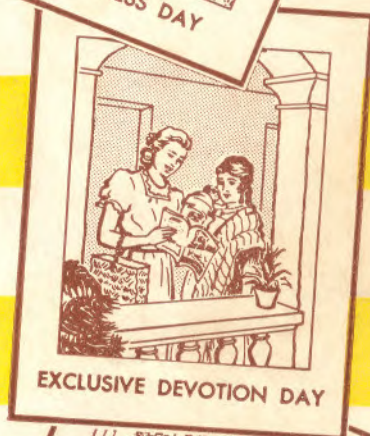
OF

JEHOVAH'S WITNESSES

Yankee Stadium
AND
Polo Grounds

New York City

JULY 27 — AUG. 3





Yankee Stadium during public lecture, Sunday, August 3



Record crowds in Yankee Stadium hear "God's Kingdom Rules—Is the World's End Near?"





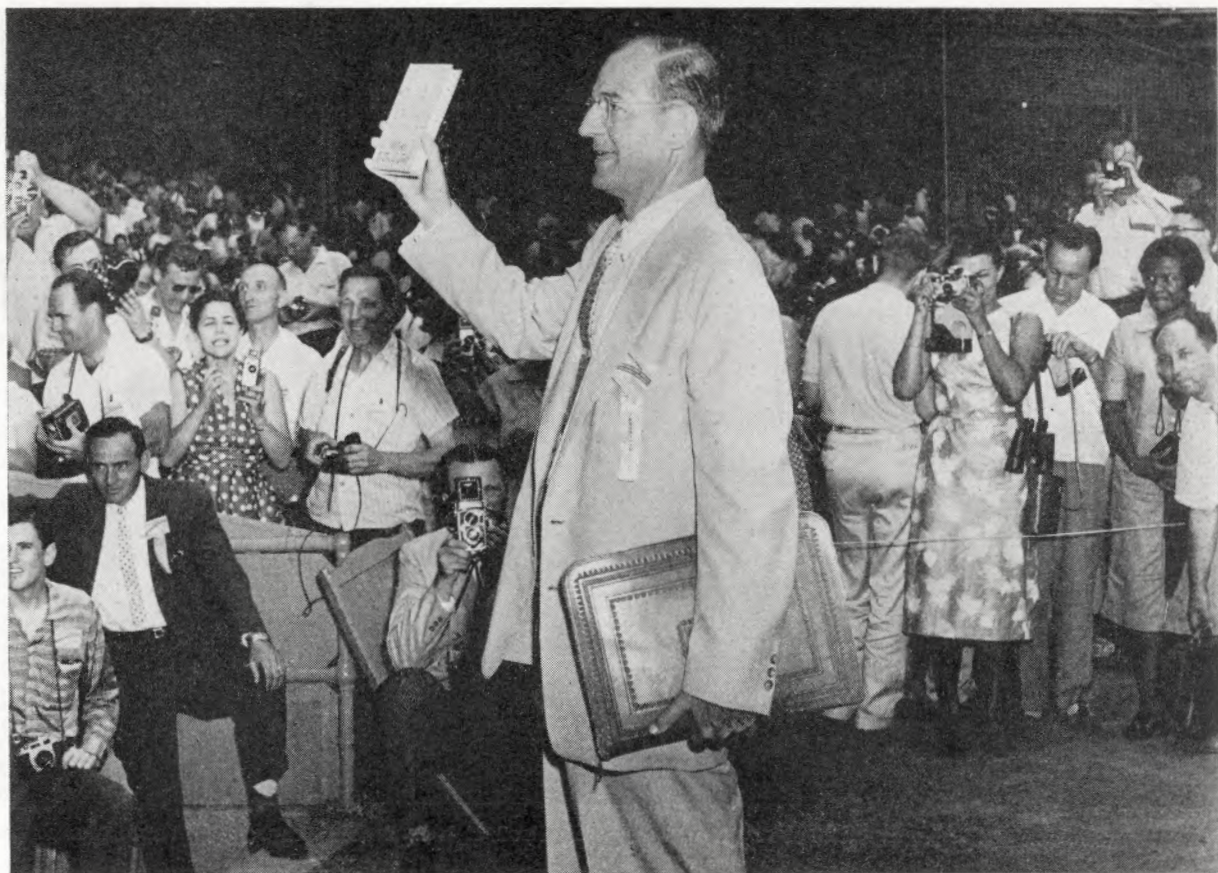
Above: Two views of crowds at the Polo Grounds. Below: Some of the overflow tent facilities at the Polo Grounds.





Overflow crowds in tents near Yankee Stadium (above) and the Polo Grounds (below)





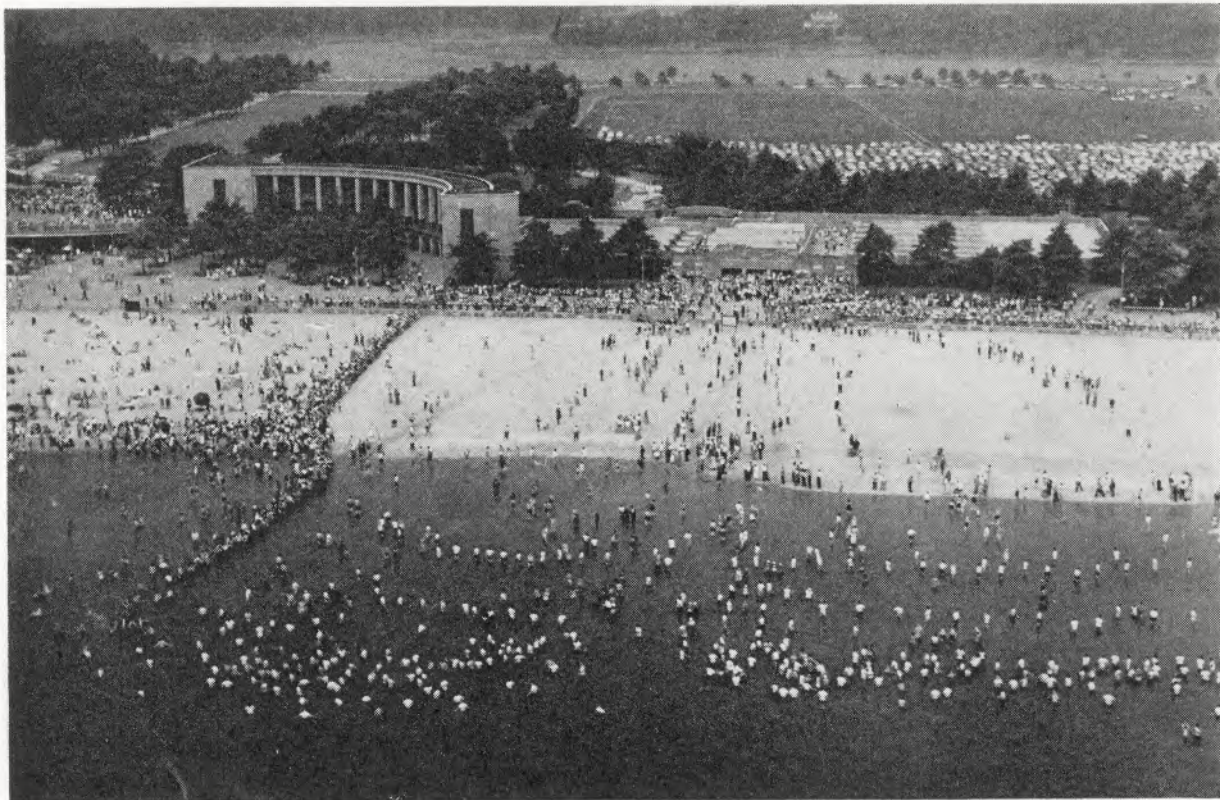
N. H. Knorr displays new book "Your Will Be Done on Earth"



F. W. Franz speaks to assembly



M. G. Henschel talking with the day's chairman



Above: Aerial view showing some of the 7,136 who were baptized. Below: Candidates wait turn at baptism site.





2,937 men were baptized to symbolize their dedication to Jehovah



4,199 women were immersed



Determined to do the divine will



Divine Will International Assembly of Jehovah's Witnesses, New York City





Yankee Stadium

Witnesses, New York City, July 27-August 3, 1958. Attendance, 253,922



Polo Grounds



Yankee Stadium

International Assembly of Jehovah's Witnesses, New York City, July 27-August 3, 1958. Attendance, 253,922



Polo Grounds



Gilead graduates of 31st class



Registrar A. D. Schroeder



Gilead graduates from the Orient entertain assembly

Delegates from Around the Globe



Korea



Surinam



Nigeria



Hong Kong



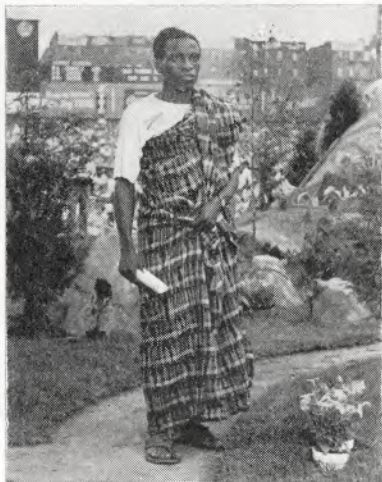
Indonesia



Japan



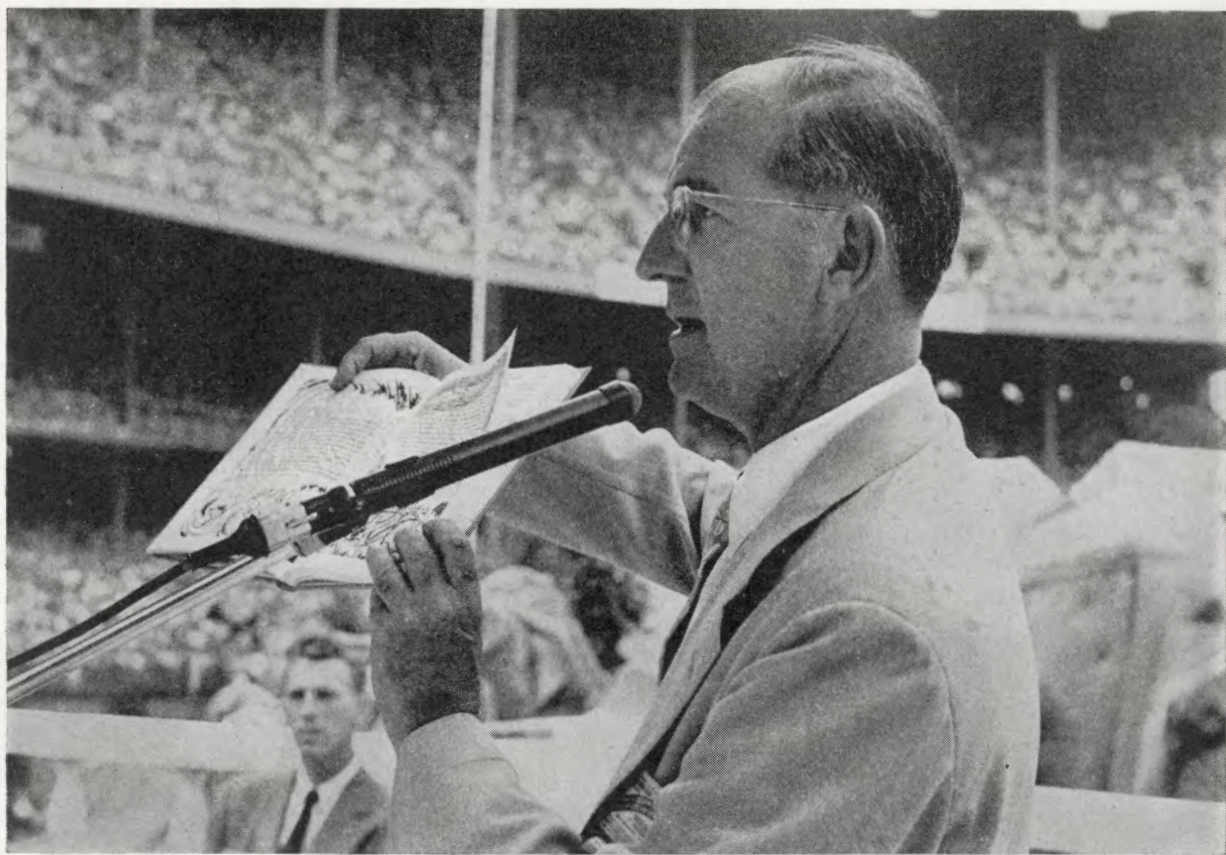
Ceylon



Ghana



Netherlands



N. H. Knorr surprises audience with new book "From Paradise Lost to Paradise Regained"



New book holds interest of children
as well as adults





These children were fascinated by the colorful display at the assembly



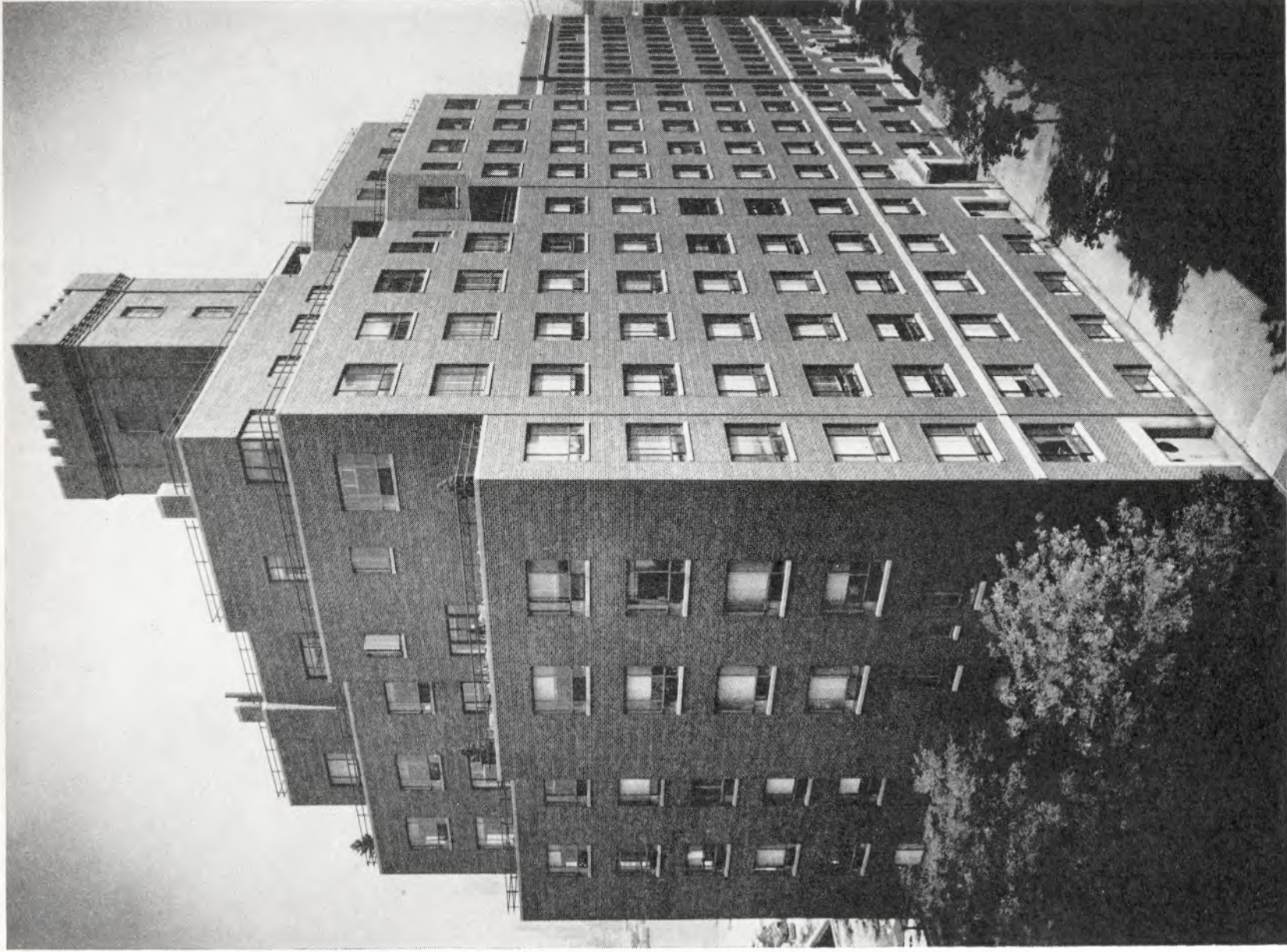
"Let God Be True" in forty-eight languages was on display at the assembly



Some of the Society's eighty-four branch offices



Delegates examine pictures of Kingdom Halls



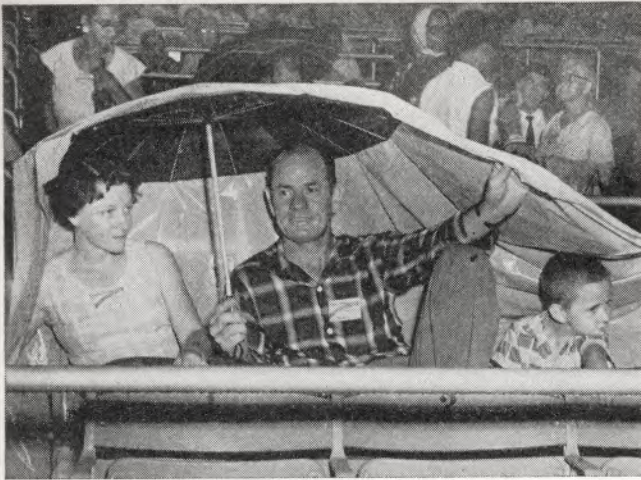
The Brooklyn Bethel home



Above: Architect's drawing of Brooklyn Bethel and proposed addition. Below: The Society's factory, with new thirteen-story building on right.



Convention Side Lights



Rain did not make them stay home



Entranced by "Paradise" book



Comfort under banner headlines



Children who study the Bible



N. H. Knorr releases Spanish reading aid



M. G. Henschel releases book in Amharic



DIVINE WILL

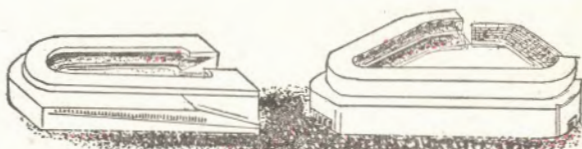
International Assembly OF JEHOVAH'S WITNESSES

YANKEE STADIUM

NEW YORK CITY, JULY 27, 1958

POLO GROUNDS

DELEGATES HERE FROM 123 LANDS!



Yankee Stadium, Polo Grounds and Overflow Areas Ready for Use on Opening Day

New York city is flooded with international color this week as Jehovah's witnesses from 123 lands move in for an eight-day assembly. There are 4,822 delegates from Europe, 106 from Asia, 263 from Africa, 898 from Central and South America, 1,341 from the islands of the sea, besides over 107,000 from the United States and over 17,000 from Canada who requested their rooms through the Society. By now the majority of them are here, and it looks like there are 150,000 delegates.

Two chartered ships have come from Europe. The sixty-five chartered planes have been arriving since July 7, and thousands have come overland. Jehovah's witnesses are here from every possible part of the world for the opening of this Divine Will International Assembly.

Made in U. S. A.

Thousands Did Preconvention Work

Preparing for this immense assembly required months of hard work by thousands of our brothers. The biggest task was finding accommodations for the more than 125,000 persons who requested them. Many months ago contact was made with the hotels in New York and arrangements were made for large blocks of rooms. The first of this work actually began in December, 1956.

On Saturday, April 26, 1958, a meeting of New York publishers was held in Yankee Stadium. This was the kickoff meeting for the big task of finding accommodations in private homes. The thousands who gathered there received detailed instructions on how to do the rooming work. Brother Knorr spoke to them, as well as John Groh, the convention servant, and Raymond Anderson, the rooming servant. The next morning they began the search. The more than 2,500 brothers that were out that morning spent, on an average, four and a half hours for every accommodation obtained. In two weeks this improved to three and a half hours.

As the weeks passed, rooming headquarters was flooded with room requests coming in from all over the world. The requests were stacking up while the rooming accommodations were coming in painfully slow. Eventually an invitation was sent out to the publishers living within a hundred miles of New York city to come in and help find rooms. Some of the territory was worked



Kickoff meeting for rooming work

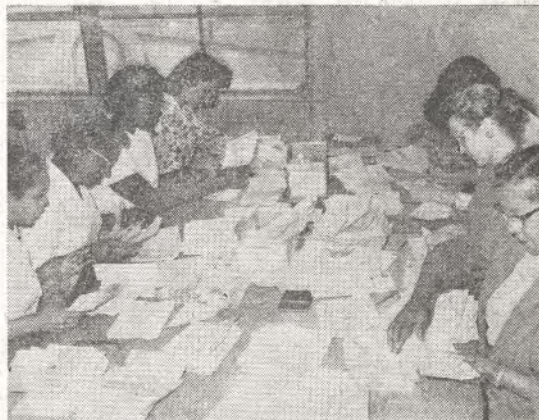
three to six times. It was finally extended beyond New York city proper to towns twenty miles into New Jersey. Thirty-five rooming centers were established for the brothers to work from on weekends.

Many fine expressions have been made by people who have given rooms. One householder, who housed witnesses in 1953 but was unable to attend the assembly because she was working,

said that when she heard that there was going to be another assembly she arranged her vacation for that week so she could attend every day. Another wrote to the rooming committee saying: "We had the pleasure a few years ago of having a family of your organization living with us. The party left good memories for us. All your members are good and gentle people. I now can offer you again my whole apart-



Householder offers accommodations



Sorting a new batch of room requests

ment consisting of two bedrooms with four beds and kitchen, bath and shower."

Still another householder said: "Your representative made such a wonderful impression that we rearranged our plans to try to have sleeping quarters for you. I've had members of your group in my home during three conventions and would be pleased to have them this year. I've always found your group, those I've met, very sincere, and a credit to any place they go to. I've been more than pleased to have them."

When a rabbi's wife asked her husband about listing some rooms with the witnesses he told her: "By all means list them and with no charge." He said that Jehovah's witnesses are the only people that he would trust in his home.

Convention headquarters had the finest location ever. It was located in the Society's new thirteen-story addition to the factory. It occupied the entire eleventh floor, and two other floors were used for convention equipment.

The rooming department had a staggered shift of volunteer workers that numbered over 160. The sign department had as many as thirty-four brothers working on convention signs, and the installation department had as many as 125 volunteer workers on weekends.

A great amount of equipment is needed to operate a convention of this size. Gathering, repairing and even making things needed for the assembly were a tremendous task. Used tray washers, kettles, valves, stoves, etc., had to be put into usable condition.

The platforms had to be designed months in advance. It is interesting how the brothers cut down on expenses when building them. Instead of using new lumber, which is very expensive, they used scrap lumber. This was obtained from shipping crates donated by an importing company. The brothers even made use of trimmings from the *Awake!* magazine. They used the trimmings to make the papier-mâché birdbath, as well as to give the hedges a realistic appearance and to make wood have the appearance of concrete.

Ingenuity was also shown in making a cable car for carrying food up and down

the ramp at the Yankee Stadium kitchen. To move this car the brothers rebuilt an old elevator hoist that had been abandoned to the junk pile.

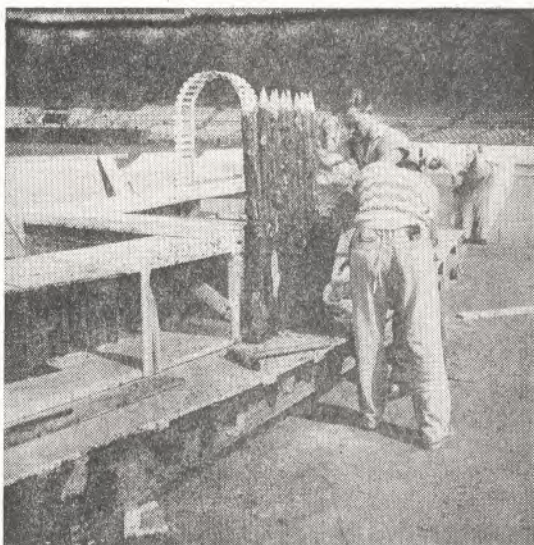
Many of the brothers who worked at convention headquarters left their personal businesses and came here as early as March and April. They worked long hours, seven days a week. They and the many local brothers who worked along with them willingly offered themselves. Certainly this is evidence of God's spirit operating upon them. The same can be said of the thousands who worked diligently searching for rooms. Out of love for Jehovah God and for their brothers they all worked hard and long to make this assembly a grand success.



Getting placards ready



Sign department at work

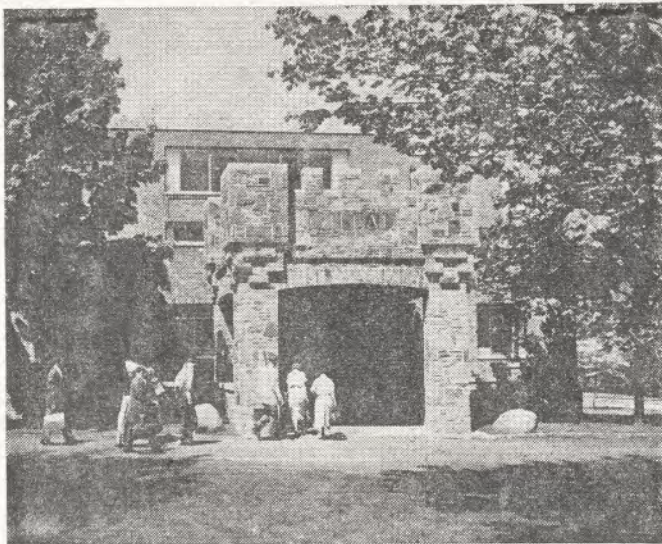


Preparation at the Polo Grounds

Gilead's 31st Class to Graduate Today

This is a big day in the lives of 103 students who came from sixty-four lands to attend the Watchtower Bible School of Gilead. It marks the end of five and a half months of intensive study and the beginning of new experiences and grand service privileges as missionaries. By witnessing their graduation this afternoon all who are at this Divine Will International Assembly can share their joy. It will be a delightful experience for everyone, especially for the many delegates who have never seen a Gilead graduation. This mixed group from many lands and races is the 31st class of specially trained ministers to graduate from Gilead.

Gilead is not the largest school in the world, nor the most celebrated, but it is without question the

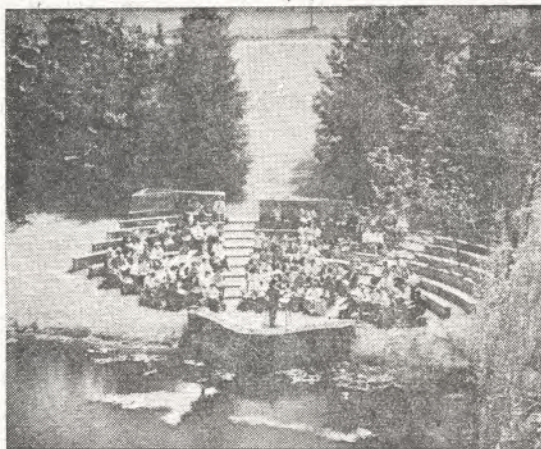


Students from 83 lands have passed through this portal

best. Its superiority comes from being devoted exclusively to the wisdom of God. What it teaches is life sustaining, not only for its students but also for the multitudes of people throughout the world that its graduates educate. No other school can boast of so many graduates producing good fruit to the honor of God's name. As an educator in Scriptural truths it stands alone among the schools of the world.

Gilead is a school of learning that is singularly distinct because of having the Bible as its primary textbook. The Bible is the chief book of study in every course except the foreign-language course. Its present curriculum has studies of Bible prophecy, Bible law, Bible chronology and mathematics, Bible archaeology, Bible geography, Bible history, Bible doctrine, Bible authenticity and research, Bible speaking, Bible missionary service, Bible ministry, Bible theocratic organization and Bible themes. What other school offers a curriculum that is so rich in the written wisdom of God?

It was in 1943 that Gilead began to function.



An afternoon lecture in the amphitheater



Listening and learning in the amphitheater

During the fifteen years that have passed it has continually improved its curriculum and at the same time gained the respect of educators in neighboring colleges and universities. Twelve recommendations came from these educators when Gilead applied for recognition by the United States Department of Justice. In January, 1953, the school received official approval for attendance by foreign students.

There is international interest in Gilead. This is borne out by the fact that 1,413 non-American students have graduated since the school's beginning. They have come from eighty-two lands outside the continental United States. These non-American graduates have comprised 43 percent of the school's total graduates of 3,265. Gilead's graduates are serving as effective missionaries in 105 lands. Wherever they have gone they have carried the fame of Gilead with them. This was brought to the attention of a professor from renowned Cornell University, which has an annual enrollment of some 10,000 students. When he was traveling in Europe he was asked, 'Where is Cornell University? Never heard of it. Is it anywhere near Gilead School?'

Many Cornell University professors have visited Gilead over a period of years. Once there was a



Students doing their daily farm chores

delegation of seven that toured the school and farm. Most of them were impressed by Gilead's unique program of education. One asked, "What is it that makes your students get along so well
(Continued next page)



Daniel Ng examines Gilead's telescope



Malayan student in Bible speaking class



Changing classes

Gilead's 31st Class

(Cont'd)

together? Why, just the other day two of my girl students got into a fight during their laboratory period, hurting each other to the extent that they had to be taken to the hospital for treatment." They were impressed by the program of three hours of farm work for the students. One recommended the same program to the president of Cornell for their students.

A Cornell professor in the field of industrial relations regularly assigns his students "employee problems" involving Jehovah's witnesses. These students then come in groups of two or three to Gilead to do research work.



Student counseling student

Thousands of Jehovah's witnesses have visited Gilead and walked about its beautiful campus. Following the 1953 assembly at Yankee Stadium twenty thousand persons stopped in one day to see this place of highest learning. The school expects many more thousands this year after the close of the Divine Will International Assembly.

When the president of the Watch Tower Society and of the school, N. H. Knorr, spoke to the first student body on February 1, 1943, he said: "This is a school dedicated to the highest learning; theocratic learning concerning the Most High God, Jehovah. The Watchtower Bible School of Gilead is established solely for the purpose of training men and women to be more efficient ministers."

That it has done this is seen in the tremendous growth of the New World society in the lands where its graduates have gone. Before Gilead was established there were ministers of Jehovah's witnesses actively engaged in preaching the good news of the Kingdom in fifty-four lands. Today they are preaching in 164. This enlarging of the field of preaching has been due largely to graduates from Gilead. They have pioneered new territory and started congregations where none existed before. Their zealous watering of seeds of truth and their loving oversight have contributed much to the growth and prosperity of the New World society in the lands where they have gone.

When we consider that Gilead concentrates on teaching the highest wisdom, the knowledge found in God's Word, and that its graduates are bringing forth good fruit, we can say with firm conviction that this school is the very best.



Gilead's library contains 10,000 volumes

Branch Servants Meet at Bethel

Representatives of eighty-two of the Society's eighty-four branches were able to be present July 16 for the opening of the special meeting of branch servants and their assistants with Brother Knorr. This began an intensive ten-day program of study of organizational problems and procedures.

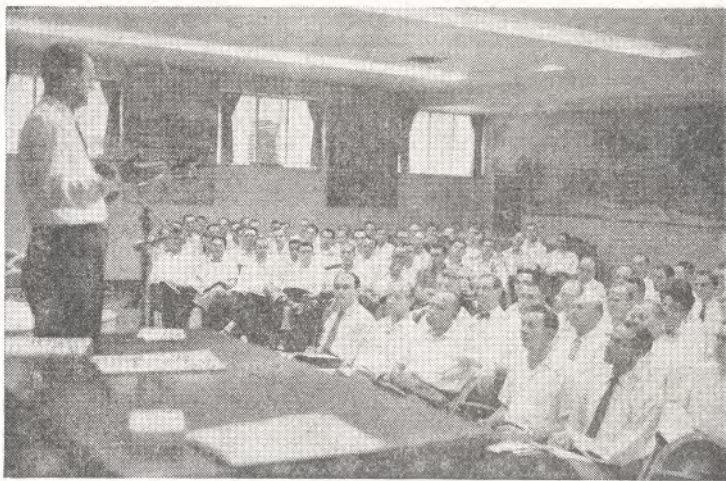
The group was delighted to be presented with the first convention release, a 158-page brochure entitled "Branch Office Procedure of the Watch Tower Society." It covers all aspects of branch work, laying great emphasis on building up the field ministry. The information applies to members of Bethel families in every part of the world, and they will all have opportunity to read it. It provided the basis for much practical discussion at the branch meetings.

Stressing the theocratic structure of the organization, Brother Knorr told the group: "You are God's servants first, last and all the time, serving in an organization." He urged them to hold to the organization and co-operate with it.

He reminded them that the branch servant "is there to take the lead in every part of the service and to help the brothers" to do the divine will. In order to do this they must know the problems faced by the brothers. He suggested that they take time off from their routine at the desk to actually do the various jobs that others in the Bethel home do, to go out for a few weeks at a time and be a circuit servant, to get into the work locally by being a servant in the congregation. He stressed the importance of love in the operation of the organization.

"Be efficient. Organize to get the most work done in the least possible time," said Brother Knorr. The branch meetings accomplished much in attaining that goal.

Arrangements were made by the Society to take these brothers out to Mountain Farm on Sunday, July 20. Mountain Farm, in New Jersey, is operated by the Society. There the



Visit Factory and Bethel Home

The Watchtower Society has one of the most modern printing plants in New York city. Jehovah's witnesses are especially interested in it because all those who work there are their brothers. The Society would like to extend to you an invitation to visit the factory to see how the things you use in the ministry are produced.

The factory will be open for visitors during this assembly week on Monday, Tuesday, Thursday and Friday mornings from 8 to 10:30; and, of course, it will be open after the assembly has ended. The tour takes about forty-five minutes. It will be some of the most enjoyable sight-seeing you can do in New York.

You will enter the factory at its beautiful new entrance at 77 Sands Street in Brooklyn and be ushered up to the second floor. On the next floor you will notice on your right huge piles of paper rolls. Just think: If the paper used on the Society's rotary presses in just over thirty-two working days were stretched out in a thirty-inch-wide strip, it would reach all the way around the earth at the equator

—nearly 25,000 miles! On the sixth floor you will see the eleven huge rotary presses and two flat-bed presses that consume most of this paper. They print the books, booklets and magazines you use.

As you go to the fourth-floor bindery you will be fascinated to see how 20,000 new bound books are finished and packed for use every day. Why, just one day's production of books could make a stack over nine times as high as the factory in which they are produced. These are only a few of the high lights. There is much more to see. Don't miss it!

At Bethel, too, the doors will be open to welcome you. Allow yourself about thirty-five minutes for the tour, and remember that the last ones must be through the home by 11:30, so all will be in time for the afternoon sessions of the assembly.

There are about 500 in the Bethel family now, and they are grateful for the privilege of serving their brothers. While you are in New York for the assembly they would like to have you be their guests for a tour of Bethel and the factory.

Branch Servants (Cont'd)
brothers had a good opportunity to get better acquainted, exchange experiences, and further discuss their branch problems with one another.

Global Arrivals Accommodated

They heard it in faraway places. The islands heard. The continents heard. The call to assemble in New York July 27 to August 3 reached around the globe. Months in advance requests for rooms began flooding Watchtower Convention Headquarters, 77 Sands Street, Brooklyn. Individuals who had met at previous assemblies arranged to see one another again.

The congregation servant of Copper Cliff, Ontario, wrote: "John Kachan of Lockerby has made arrangements to meet the following friends and relatives in New York: John and Jay Jasen, missionaries in Northern Rhodesia; John and Freeda

Kushnir, missionaries in Brazil; Paul Kushnir, missionary in Holland."

As far back as April New York witnesses, veterans of great assemblies, went to work finding rooms in private homes for 80,000 delegates. Over 229,000 hours were spent in actually looking for rooms. The convention rooming committee lined up 50,000 hotel accommodations. It was a big order.

Jo Ann Wall, a polio victim, heard the invitation in her iron lung in Oklahoma City. Jo Ann, a former missionary in Ecuador, knew the joys of assembly reunion. For her to come, another "lung" would have to be found in New York. A hotel would be needed with a landing flush with the sidewalk. "A Houston doctor kindly arranged for a motor to operate the iron lung equipment in New York, and we found Jo Ann the kind of accommodation she needed in the Stanhope Hotel, on 81st Street," rooming servant Ray Anderson reported.

A more thorough and loving preparation was never made for a family reunion. The convention's Information department threw out a welcome mat a hundred miles square. "We're ready," Information director Matthew Kolar said, early in July, "to receive dozens of flights of planes, 15,000 people by special trains, two chartered ships, 500 buses and 20,000 autos. We will have information booths in all terminals and at all highway approaches. We take care of our delegates. They are official guests of the Watch Tower Society. They are our brothers."

Clifford Allen, 25, arrived in New York well in advance, because he left his native Honduras for the assembly two years ago. For one thing, Clifford wanted to travel, so he came inland across Central America. He walked 600 miles at one stretch through the jungles of southern Mexico. For another thing, Clifford had a serious life's decision to make. "I had a medical scholarship to a United States college. I decided to come to the U.S. and



Arrival by train



By ships from Europe



By plane from overseas



Their brothers are here to help

go to surgical school at the University of California until assembly time, then make up my mind whether to graduate next year or start pioneering this year. I've been in New York in the preconvention work. I've made up my mind now. I'm going pioneering."

Margarita Koniger, another early arrival, earned her passage from Europe as a social assistant on the ship Arosa Sky. She left Germany immediately after graduating from the Technical School of Munich, where for six years she studied for a Diploma of Chemistry. "I was immersed sixteen months ago. I want to enter the full-time pioneer service."

Beginning July 7, delegate planes began pouring out of the skies from every direction. Passengers were greeted by waiting relatives and friends—if no personal acquaintances were waiting, new brothers and friends appeared in their stead—interpreters and escorts, JEHOVAH'S WITNESSES bands on their arms, speaking their language, reaching for their luggage, leading them to waiting buses (furnished free of charge for foreign arrivals, at reduced rates for Canadians and Americans, by the Watch Tower Society) to whisk them off to convention headquarters.

By the time a busload reached its destination you knew a lot about the brothers and sisters on it. A Watch Tower missionary couple, Joan and Hayward Ward from Eritrea, a tiny Red Sea country, had not seen their relatives, natural or spiritual, for years. If they left Eritrea, officials would not let them return. Eritrea was their assignment. Down to the last hour, when nothing remained but a shred of faith, they tried. "Then an official with a heart intervened," Ward marveled, "so we got to come—and we'll be able to return."

In Burma Bejrdie Smedstad wanted to come. "If I could come, I would not only get to attend the assembly; I could also attend the next class of Gilead." Six months she spent unraveling official restrictions to clear the way from Rangoon, 800 miles across the Bay of Bengal to Calcutta and from there across India to Bombay, to board ship for America.

Milagros Pili, a Philippine housewife, sold her house and refrigerator (a refrigerator in the Philippines is as valuable as a car in America). "It was worth it. My sister, Natividad Babao, wanted to come with me. But Natividad has ten children. Her husband told her he would keep the children. It makes her so happy she can come with me."

In Africa and South America some fine cooperation was received. "The officials remembered that some of us came to New York for the 1953 assembly," Bud Miller, Southern Rhodesian branch servant, reported. "All they required this time was a list of our delegates and a letter signed by me. In fact, the consul flew out to Ndolo to process the forms for our brothers in Northern Rhodesia. They'd been issuing two and three visas a month. For us they issued more than a hundred visas in a matter of days."

At headquarters the Information department's reservoir of 650 interpreters, escorts and drivers were on hand to fill their cars with arrivals and baggage and deliver them free of charge to their lodgings anywhere within metropolitan New York and Connecticut.

A pioneer couple from Stuart, Florida, took no chances—when New Yorker Sam Ross offered to drive them to their room across the city, the bus-weary travelers were too grateful for words. "This is what got me into the truth," Ross told them as he drove. "In 1953, when Jehovah's witnesses held their last world assembly, my wife asked me to drive her to headquarters for preconvention work."

(Continued on page 16)



Special buses meet arrivals by air

Printing Facilities Expanded Six Times

Publishing the truths of God's Word means to make them public by proclaiming them. In recent years this publishing of the good news of the Kingdom has seen amazing expansion.

The Watch Tower Society has been a publisher since the days of its establishment in 1881. For many years it proclaimed the truths of God's Word through literature it had printed by commercial firms. After it had moved to Brooklyn from Pittsburgh a small job press was obtained and set up on the first floor of the Tabernacle. Small things such as leaflets were printed on it.

In 1919—when the officers of the Society were released from prison they found that the publishing work had slowed almost to a standstill. The Tabernacle had been sold, the Bethel home had been closed and the brothers had moved to Pittsburgh. Within a few months, however, the Society was re-established in Brooklyn. It reopened the Bethel home and began pushing the preaching work.

A job press in a room under the kitchen was used for a small amount of printing, but the brothers wanted to do much more. They were convinced that the Society should and could do all of its own printing.

First Factory

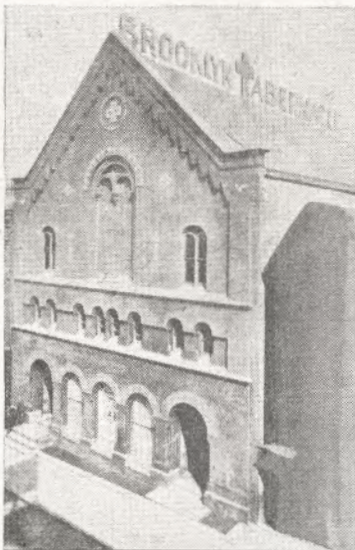
The first printing factory of the Society consisted of three floors and a mezzanine in a building that

was located not far from the Bethel home, on Myrtle Avenue. These floors were rented toward the latter part of 1919. In the basement was placed a rotary press that was fondly dubbed "the battleship." On the first floor was equipment for trim-

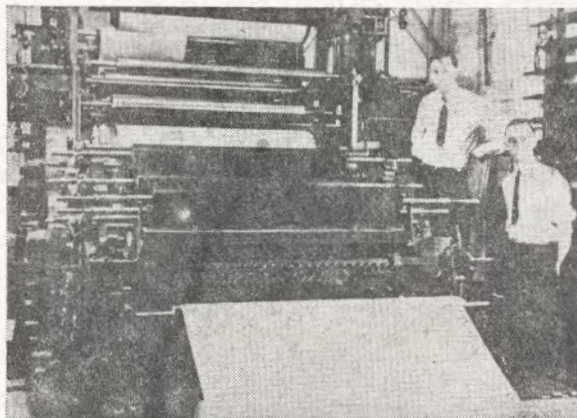
ming and stitching publications, and on the second floor were a flat-bed press and a folder. Some other printing equipment was in the Bethel home. With this small amount of equipment the Society became a publisher in the sense of being a printer.

The brothers applied themselves with vigor to the task of learning all they could about printing. They visited many printing plants to pick up all the information they could. The first issue of *The Watch Tower* to be printed on the Society's own equipment at Myrtle Avenue was the issue of February 1, 1920.

At first the brothers had the plates for the presses made by a commercial firm, but in the latter part of 1921 they obtained equipment for making their own. It is from these metal plates that the actual printing is done. In 1922 the Society obtained electroplating equipment so they could deposit a hard surface on the plates. That permitted one set of plates



Above: Tabernacle, where small items were printed



"The Battleship" at Myrtle Avenue



Lloyd Burtch in pressroom. Serving since 1920.



Factory at Concord Street.

to print many more copies than was possible before.

This was a bold undertaking, because platemaking and electroplating are difficult arts. Besides that, platemakers guard their trade secrets with the greatest jealousy. Some predicted that the Society would be selling its equipment within six months; but like all who prophesy failure for the theocratic organization, they were wrong. The Society is still making plates and nickel-plating them, thirty-six years later.

Concord Street

In a little over two years the facilities at Myrtle Avenue became inadequate. More space and equipment were needed for expansion. Another building was located six blocks away, on Concord Street. The Society rented four floors of this building, including the basement. But a big problem now faced the brothers. How were they going to move "the battleship" to the new building? Professional movers wanted too much money and the brothers did not have the equipment to do it themselves. What were they going to do?

The problem was solved for them by a fall of eight inches of snow. The dismantled press was placed on skids and the Society's Model-T truck was hooked to the skids. Then away the brothers went, sliding the heavy press on the snow. That was in March, 1922.

The building at Concord Street gave the brothers more room and thus permitted them to add more equipment to their printery. They were able to expand their printing from magazines and booklets to include bound books. Of course, that meant they had to learn the art of bookbinding, and this they soon did.

It was not long before the Society was renting all six floors of the Concord Street building. But

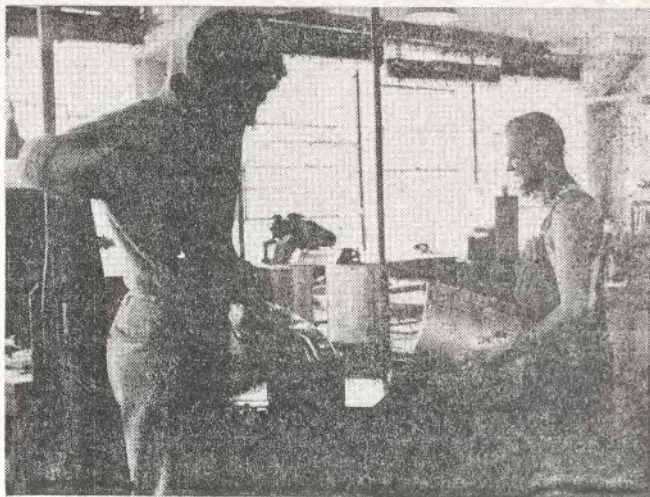


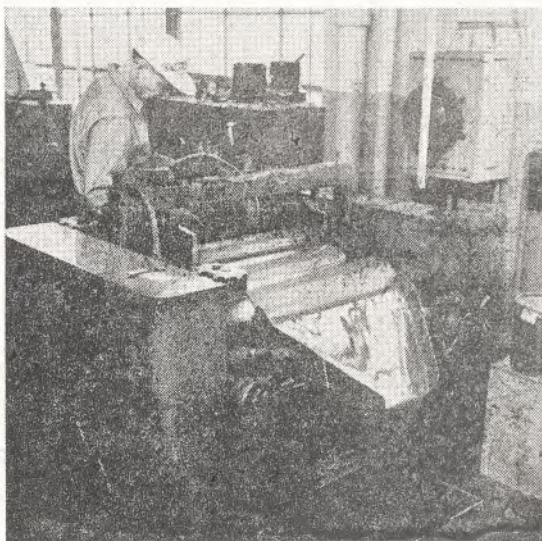
Plate casting in Adams Street factory

it soon became evident that further expansion would be necessary. Not only were the brothers becoming cramped for space but the building was in a bad condition. Then too the landlord was becoming difficult to do business with. The Society decided that the best thing would be for them to build their own factory.

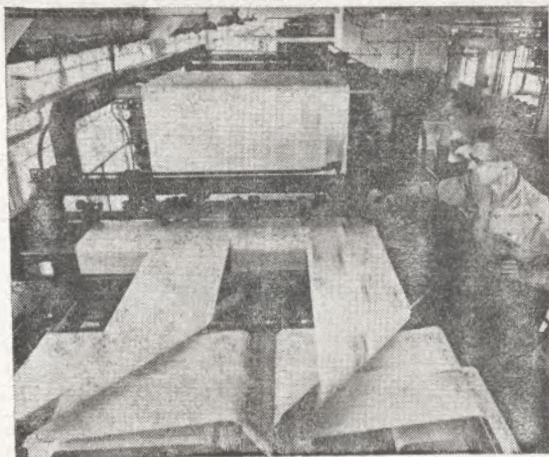
117 Adams Street

Some likely property was found on Columbia Heights, just down the street from the Bethel home. An option was taken on the property, but when the brothers went to buy it they found that

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Society began making own ink in 1928



One of eleven modern rotary presses

Printing Facilities

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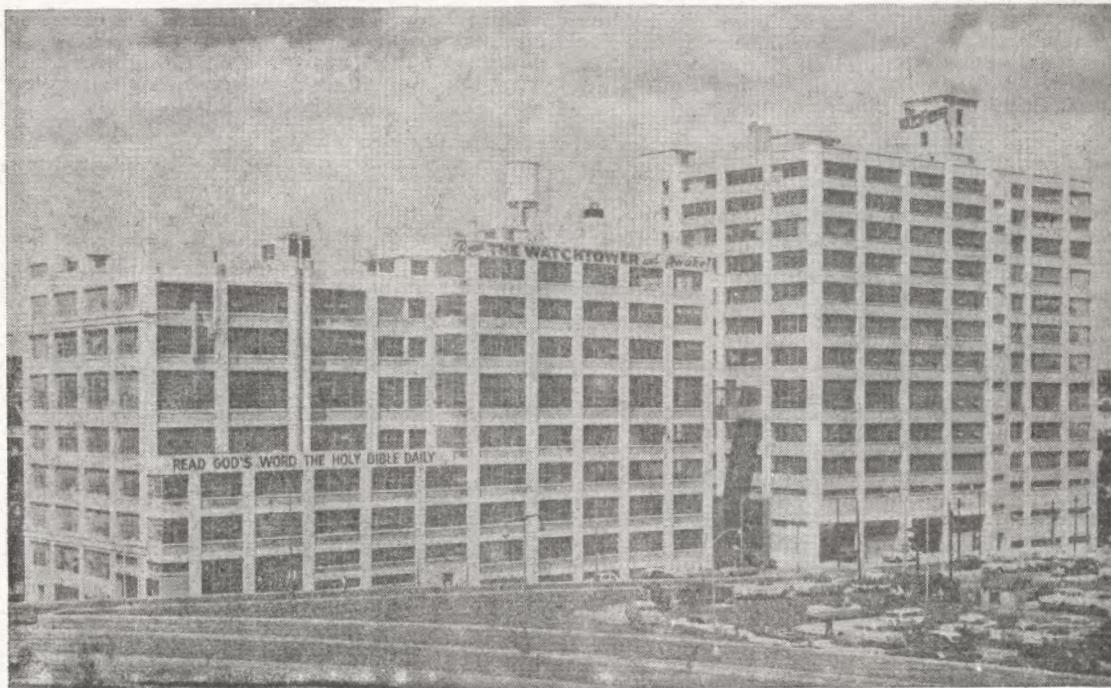
an assistant to the real-estate agent had sold the land to the Squibb Company. However, the agent had some property on Adams Street that looked suitable, and this was what the Society purchased. It proved to be much more desirable for their needs. The ground contained flint rock, which made an ideal foundation for the printing plant.

In 1927 an eight-story factory was built at 117 Adams Street. It was a happy day when the broth-

ers moved from Concord Street into their own building. They now had ample room in a new building, with plenty of window space. But as the publishing of the good news of the Kingdom spread and prospered throughout the world the factory had to increase its facilities. Within ten years the factory became so cramped that a four-story addition had to be made. That was sufficient for nine years, when it became evident that something would have to be done to enlarge the factory again. Plans were made for a nine-story addition that would almost double its floor space. This building was completed in 1950.

It was now thought that the factory would be able to meet the needs of the New World society for quite a few years, but the phenomenal growth of Jehovah's dedicated people cut those years down to a little more than four. Plans were made for a new thirteen-story building that was finally erected across the street from the older buildings and was completed in 1956. It is linked to the 117 Adams Street building by a bridge. This new building more than doubles the factory floor space. The Society now has such a fine printing plant that many men in the printing business class it as the best-organized printery in New York city.

The Society's decision to publish its own literature was a wise one, and since the beginning constant expansion of the printing facilities has been needed to supply the needs of the growing number of ministers in the field. It has been a big undertaking, but with the help of Jehovah's spirit the Society has been successful as a printer and as a proclaimer of the good news of the Kingdom.



The Watchtower factory today

BETHEL—THE HOUSE OF GOD

The home that houses the workers at the Watch Tower Society's Brooklyn headquarters is called by the Hebrew name Bethel. This unique home received this name because of the singular way in which it is used in Jehovah's service. It and all who live in it are dedicated to his full-time service. It is a home that belongs fully to him and can therefore properly be called the "house of God." That is the meaning of the name Bethel.

Before the Society moved to Brooklyn, New York, in 1909 the brothers at headquarters worked and lived in a four-story building in Allegheny, Pennsylvania. The Society built this place in 1889 at a cost of \$34,000. It was not called Bethel, but, rather, "The Bible House." Not until the move was made to Brooklyn was the Society's headquarters given the name Bethel.

It was in January, 1909, that a three-story house on Columbia Heights in Brooklyn was purchased for the Society's new head-

quarters. In October of the same year the house to the north, at 122 Columbia Heights, was also bought. Before the year was out the roofs of both buildings had been raised to make room for a fourth floor of living quarters.

The brothers lived in these buildings and worked in the Tabernacle, which was a building located a few blocks away on Hicks Street. It had a large auditorium on the second floor and offices and a shipping department on the first floor and in the basement. The Tabernacle had been given the name "The Bethel" by its former owners, the Plymouth Church. But when the brothers bought it they did not continue calling it that. They instead applied the name to the home on Columbia Heights.

The Bethel home is on an elevation of ground that overlooks New York city's big harbor. At the bottom of this elevation in

the rear of the home there were, until 1947, two four-story buildings that were connected to the two buildings facing Columbia Heights. In 1910 five additional floors were built on top of these buildings. This was the first major expansion of the Bethel home.

Home Closed

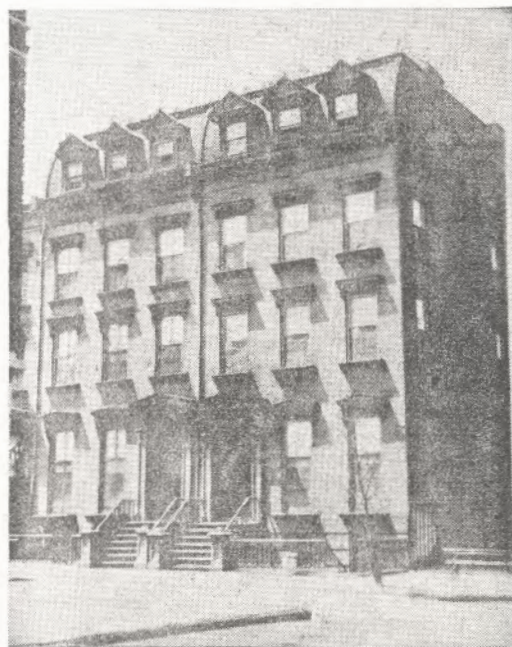
When the officers of the Society were imprisoned in 1918 the brothers who were left in Brooklyn became fearful. They were confronted with a great amount of opposition. Even the coal dealers gave them trouble by refusing to sell coal to them. They decided that it would be best to move back to Pittsburgh. They sold the Tabernacle and tried without success to sell Bethel.

After most of the furnishings were disposed of they closed the home and moved to Pittsburgh. There they rented a small place and managed to keep the *Watch Tower* magazine going out to the brothers.

(Continued next page)



The Bible House



Brooklyn Bethel—1909



Bethel before 1949

Bethel

(Cont'd)

In March of 1919 the Society's officers were released from their unjust imprisonment, and within a few months Bethel was reopened, refurnished and reoccupied. In this same year a printing plant was established on Myrtle Avenue and a composition department set up in the rear part of the home. In 1921 a platemaking department was also installed. In addition to these departments the home contained the Society's various offices.



Bethel shoe repairs

The Family Grows

As the years passed and the Kingdom work increased it was necessary to add continually to the Society's personnel, until the home became very crowded. When it was decided to build a large factory the brothers realized that something had to be done to enlarge the home to accommodate the additional workers that would be needed. The two houses facing Columbia Heights were torn down as well as a third one that the Society purchased. In their place rose a building that was seven stories above the street and two floors below, nine stories in all. This building was completed in 1927, the same year the factory at 117 Adams Street was finished. The new building was joined as one with the five-story addition that had been built on the rear buildings in 1910.

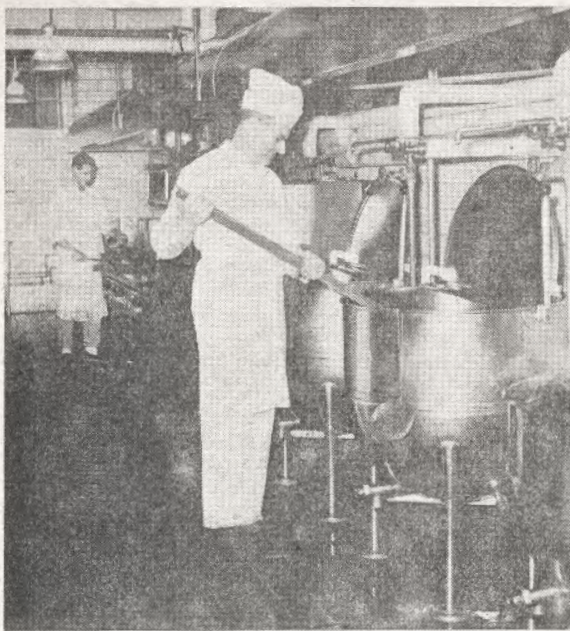
The 159 persons who were members of the family in 1927 were overjoyed with the roominess Bethel now had. They had needed it badly because of the tremendous growth of the family from 1919, when there were only thirty-four members. But its growth did not stop. In 1946 it had increased to 274, and once again the Society was faced with the problem of insufficient space. What made conditions even worse was the demolition of fifty feet of the rear part of Bethel in January, 1947, to make room for a new highway.

Present Building and Family

The Society announced plans in 1946 for erecting a twelve-story structure, ten floors above ground and two below, next door to the 1927 building. The two buildings would then be joined as one. Purchase was eventually made of the five houses standing next to Bethel. By 1948 the last family was moved out and demolition work began. It was not until 1950 that the brothers occupied this new structure. Bethel was now able to accommodate more than 450 persons.



Pressing for the Bethel family



Getting ready for dinner

Five years after the family had expanded into its new quarters it had increased in number to 445, very near the home's capacity. Since the building of a thirteen-story addition to the factory began in that year of 1955, it meant that a great many more workers would be coming into Bethel, but there was not enough room for a large increase in the family. Thus Bethel stands today with an overflowing number of 505 members. For the fourth time it is confronted with an urgent need to expand.

Those in the Bethel family build their lives around their dedication to Jehovah God. Every morning they have an upbuilding discussion of the day's text, taken from the *Yearbook*. New members of the family are enrolled in a special Primary School for intensive study, so they will qualify as good representatives of the New World society. When they successfully complete this course they are enrolled in the regular ministry school, which is held on Monday night after the family *Watchtower* study. These studies do not replace their attendance at the meetings of the congregations with which they are associated in New York city. Rather, they are an added provision to keep them strong spiritually and to equip them to be of greater service to the brothers and good-will persons with whom they associate.



Barber and beautician

In addition to their special privileges of service at Bethel and their meeting attendance and personal study, they are busy in the field service right along with all their brothers. It is a full schedule. But they love their service and are grateful that Jehovah has blessed them with so much in the way of theocratic activity to fill their lives.

Brooklyn Bethel has a warm place in the hearts of Jehovah's people the world over. They appreciate the immense amount of work its members have done to promote true worship. They also see in its repeated expansions since 1919 a reflection of the remarkable growth of the New World society. Certainly Jehovah's blessing is upon this place that is called the "house of God."



Monday night ministry school

Global Arrivals (Cont'd)

She had become a Jehovah's witness like her mother. I was so disgusted I had driven my mother-in-law out of the house. I'm a fleshly Jew, you know. Anyway, that morning I drove her down to convention headquarters. There were all these delegates arriving and being loaded up in the brothers' cars just like we're doing now. My wife opened the door to get out on one side and a brother opened the back door on the other side and hustled about three of these delegates in the back seat. Then he piled their luggage in the front seat and said, "Thank you, brother," and slammed the door. He thought I was one of the brothers running this volunteer taxi service. There I was, stuck with my car full of these Jehovah's witnesses. I felt like jumping out and letting the whole bunch roll into the East River. But you know what time I quit hauling delegates home? Ten o'clock the next morning. That's how I really got to know Jehovah's witnesses."

"By July 25th we can look for 25,000 arrivals," Anderson predicted to Information servant Kolar. "On the 26th 75,000 are due to arrive. On the 27th, the

assembly opening day, 17,500 more should get here. Each day after that about 2,000 more will be arriving."

The Information department braced itself to meet the deluge by transforming the second floor of the Watchtower Building into roped-off queues through which to channel arrivals according to their room assignment addresses—a line each for Manhattan, Brooklyn, Bronx, Queens, Staten Island, New Jersey and Connecticut.

"Of course, this center is only for overseas arrivals," Kolar said. "As soon as we meet the 1,634 arrivals on the Arosa Star and Arosa Kulm at the piers and the foreign airport arrivals and bring them here, we will send them through these lines according to their destinations. Those speaking English and having a New York address will be escorted to the nearest subway and placed on the right train, with their destination clearly marked on their rooming assignment card for them. Those not speaking English and the older brothers will be driven directly to their lodgings."

"Those arriving at Newark airport on domestic flights are being taken to Pennsylvania Station.

Radio and TV Programs

A number of radio and TV programs about the assembly have been scheduled for this week. While no convention delegate will want to miss any convention session to hear these programs, you may want to tell the people with whom you stay about them. There are a few that will be broadcast at a time that will enable conventioners to hear them too.

Sunday, July 27: 10 a.m., radio station WNLK, Polish interview. 1 p.m., WNLK, Italian interview. 3 p.m., WNLK, Hungarian interview. 5 p.m., WNLK, German program.

Wednesday, July 30: 6 p.m., radio station WKIT. 10:30 a.m., WNLK, interview of Milton Henschel.

Saturday, August 2: 1 p.m., WRCA-TV, Channel 4, interview of John Groh.

Sunday, August 3: 8:15 a.m., WRCA, 660 kc., interview of Milton Henschel.

Global Arrivals (Cont'd)

Idlewild and LaGuardia arrivals are being taken to Grand Central Station. From our Information booths there and in the Erie Railway Station in New Jersey, the delegates are routed on subway trains to their lodgings.

"Those not having room assignments when they arrive are sent to the Watchtower Building up to and through the 25th. After that the rooming center will move to the bleachers in Yankee Stadium."

No matter from which direction the 75,000 motorists approach New York, they find "J.W. Information" booths set up in strategic filling stations. "We have about ten to fifteen brothers at each booth with maps covering all boroughs," Kolar said. "When the arrivals pull in and show their room assignment cards, the brothers mark out the best route for them on their map."

As delegates from every part of the globe arrived they found that every possible provision had been made to give them a warm welcome.



Rear view of Bethel—1958



DIVINE WILL

International Assembly OF JEHOVAH'S WITNESSES

YANKEE STADIUM

NEW YORK CITY, JULY 29, 1958

POLO GROUNDS

180,291 ON OPENING DAY!

Knorr Sounds "Divine Will" Keynote

The vast audiences of Jehovah's witnesses assembled at Yankee Stadium and the Polo Grounds Monday afternoon heard a remarkable lecture. N. H. Knorr, the president of the Watch Tower Society, set forth conclusive evidence that the invisible God in the heavens gives signs and wonders to men on earth in these last days.

The witnesses were pleased to learn that their anointed associates are part of such important "signs and wonders." In fact, this Divine Will assembly, itself attended by thousands of such anointed ones, along with those of the other sheep, is a wonder from God. In the conclusion of this principal lecture for the day, Knorr called upon the nations of the earth to read the sign of their early end. The Bible indicates that the forces surrounding Jehovah's witnesses today far exceed the combined armies of the Communist and Western nations. "Let us not, then, fear men or devils," said Knorr.

This lecture by Knorr, entitled "Signs and Wonders in the Time of the End," presented many high points from Isaiah's stirring prophecy. Parts of chapters seven and eight of this inspired writing were considered. "Look! I and the children whom Jehovah has given me are as signs and wonders in Israel from Jehovah of armies, who is residing in Mount Zion." (Isa. 8:18) Isaiah had three sons who were signs and wonders to ancient Israel and Judah.

"This is the most remarkable day of signs and wonders in all the history of mankind," said Knorr. "If we concentrate on fur-

thering the divine will throughout God's green earth, this assembly will serve as a sign and a wonder from him, something that no nation or people on earth does well to ignore."

Knorr went on to prove from the Scriptures that the picture

Isaiah's next son was divinely named Maher-shalal-hash-baz. This boy served as a truthful sign and wonder because, by the time he could call out "My father!" and "My mother!" the northern kingdom of Israel was destroyed in 740 B.C. by the invading Assyrians. Another son of Isaiah was called Immanuel, which, when translated, means "With us is God." The apostle Matthew identifies Jesus as the "Immanuel" at Matthew 1:18-25.

Years after Jesus' ministry Paul correctly identified Jesus' anointed disciples as "the young children whom Jehovah gave me [Jesus]." (Heb. 2:13) Knorr stated that some 15,000 of those anointed followers of Jesus are still on earth and hence are involved in the "signs and wonders" of this twentieth century.

Now the problem is to read the meaning of these signs and wonders that have appeared on the world stage. Knorr recounted that Christ Jesus is still the "Immanuel" today, but now he rules in Kingdom power since 1914. Christ Jesus is the "holy arm of Jehovah" who is bared before all the nations as a threatening sign of their imminent end. But before their destruction Jehovah, the great Source of the "good news of good things," sends out duly

(Continued next page)

DID YOU KNOW?

- The signing of the United Nations charter on June 26, 1945, was a 'sign and wonder'?
- Christ Jesus is the great Sign, Immanuel, and is also the Greater Isaiah?
- Isaiah's son Shear-jashub prophetically pictured the remnant of anointed witnesses since 1918?
- Today's signs and wonders are the remnant of the anointed spiritual brothers of Jesus, pictured also by Isaiah's son Maher-shalal-hash-baz?

made by Isaiah's three children has a definite fulfillment with reference to wonders that are occurring in Christendom today. One son of Isaiah was called Shear-jashub, which name prophetically means "A mere remnant will return." This name foretold that Jerusalem of Judah would be overthrown and years later a remnant would return to their homeland to rebuild their capital city.

ordained or God-appointed ones who, like Isaiah, say "Here I am!" that individuals may be warned to take certain action that will mean their safety. Just as Jesus and his anointed disciples were not sent out by John the Baptist, so today Jehovah's anointed witnesses are not sent out by any of the more than a thousand religious sects of Christendom. Rather, these all have been "sent by Jehovah of armies." These anointed ones are signs and wonders of God, not men.

Of the 820 million professed Christians, only a remnant of some 15,000 are left living who have returned to Jehovah God since 1918. They are the modern child of Isaiah Shear-jashub, which historically means "A mere remnant will return." The anointed remnant also form the "wonder" child of Isaiah named Maher-shalal-hash-baz, which name means "Hasten, O spoil! He has come quickly to the plunder." Just as the northern kingdom of Israel fell shortly after

the birth of this child to Isaiah, so this spells the early doom of Christendom, who today is in "conspiratorial union with the worldly nations." Knorr said that Christendom "reads the Bible from the standpoint of its creeds and thus fails to see the judgment of God written against it."

"The preaching of the good news everywhere, publicly and from house to house, by the remnant and their sheeplike associates is in itself a most eloquent sign, a wonder that excites the attention of all the world." They are "a theatrical spectacle to the world," Knorr continued.

Knorr referred to the prophecy of Isaiah 61:1, 2, which authorizes the sending forth of the anointed in their preaching the good news. He said: "They have been anointed, not only to 'call out the year of good will on the part of Jehovah,' which symbolic year has now almost ended, but also to call out the 'day of vengeance on the part of our God,' which day is getting ever closer.

This vengeance will be poured out when Jesus executes the judgment of our God upon both Christendom and heathendom, both of which are anti-Kingdom."

While Jehovah's people correctly read the meaning of these modern "signs and wonders" and take action accordingly, yet the nations do not, but are stirred to further enmity. "Jehovah of armies is the One who has sent us," proclaimed Knorr, "and who has equipped us with the good news of his inaugurated kingdom. His angelic armies, which exceed the combined armies of the Communist Eastern bloc and the democratic Western bloc, surround us. They are fully organized and armed and lined up at the field of Armageddon for the 'war of the great day of God the Almighty.' Let us not, then, fear men or devils."

In a moving conclusion Knorr confidently proclaimed: "That means that God is for us. With such divine help and according to the divine will, we are certain to



Gilead's 31st class graduates in Yankee Stadium

IT'S WORTH IT

As noted by Brother Henschel in his address of welcome, Jehovah's witnesses do not measure the blessings of the convention with dollars and cents. As proof, note the following:

A family in France sold their home so that father, mother, grandmother and twenty-month-old baby could all come to the assembly.

A harbor pilot, Brother Edmead George, congregation servant of St. Thomas, Virgin Islands, sold five acres of land so that his entire family of six could come.

The three Du Ponziano brothers of California, and many others, were told that if they absented themselves from their jobs in order to go to the convention their jobs would not be waiting them upon their return. That, however, did not keep them from coming to the assembly.

A number of Peruvian brothers came even though the cost of the trip equaled their salary for ten months. Unable to save up the entire amount, some of them borrowed the rest so as to be able to come.

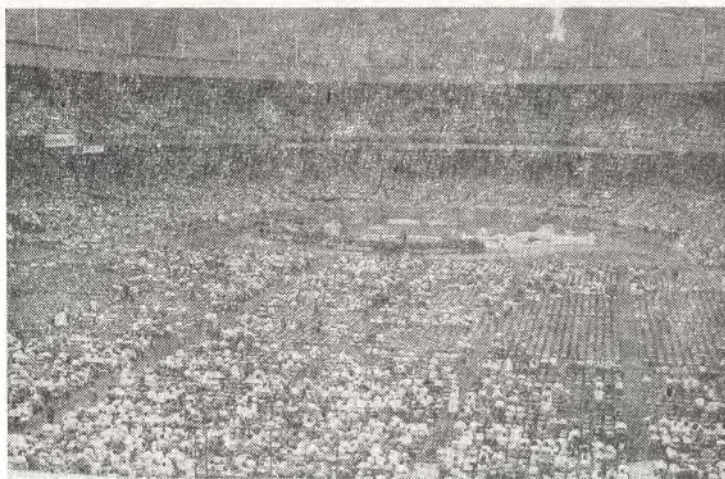
A brother living near New York closed down his construction business for two weeks at a loss of \$2,000, so as to be able to help in preparatory work at the stadiums as well as attend the convention.

One family of five, parents and three children, ages two months to seven years, sold their motorboat so as to be able to bring all. Yes, Jehovah's witnesses do not measure the blessings of the convention with any material considerations.

"Divine Will" Keynote (Cont'd) finish successfully the wonderful and significant work that Jehovah of armies has sent us to do."

The speech gave much stress to the significance of the title of the convention, the Divine Will International Assembly of Jehovah's Witnesses, for this afternoon it was proved beyond question that it is God's will for his witnesses to continue to serve as "signs and wonders" right up to the destruction of Christendom.

At the close of his lecture, President Knorr released a pocket-size printing of the American Standard Version of the Bible, filling an often-expressed need for the field ministry.



Monday afternoon at Polo Grounds

CONVENTION RELEASES

1958 Report of the Divine Will International Assembly of Jehovah's Witnesses (first issue)
10 colored post cards
Pocket edition of American Standard Version Bible, for \$1.50
"Make Sure of All Things"—Dutch

loudspeaker. Some of the Yankee Stadium program features, however, were repeated in full at the Polo Grounds. . . .

"Many observers of the opening day expressed the opinion that there had never been anything to match the Witness turn-out in New York history. . . .

"By 10:30 a.m. yesterday more than 120,000 persons were in or seeking access to the ball parks. There was jostling, but it was a well-ordered shoving as attendants guided the throngs through corridors and down ramps. Ropes were strung as the entrances became jammed and the Witnesses good naturedly sought other openings. . . .

"As in earlier Witness assemblies, all the work was done by volunteer labor. Food lines were set up to feed 70,000 persons an hour. There is every likelihood that the capacity will be reached today or tomorrow.

"Nearly 16,000 breakfasts were dished out yesterday and 44,000 lunches.

"Yesterday Milton G. Henschel, the convention chairman, emphasized that in the Witness movement there was no 'nationalistic or racial barrier—we are all one.'

"To an observer this was obvious. Negroes, whites and Asians mingled freely and happily.

"Others may claim to be Christians, but actions speak louder than words,' Mr. Henschel commented. 'Here we have true Christian love. We are genuine Christians and real disciples.'"

COMMENTS IN THE PRESS

When the convention opened at Yankee Stadium and the Polo Grounds, New Yorkers took note. The front page of the New York Times carried a good-sized picture of Yankee Stadium during the opening-day sessions.

In commenting on the assembly, the Times article said: "More than 180,000 well-disciplined Jehovah's Witnesses packed themselves in and around the Yankee Stadium and the Polo Grounds yesterday for the opening of their eight-day Divine Will International Assembly.

"The surging crowds were handled by a corps of 6,000 volunteers who exercised just enough firmness to maintain order . . .

"At Yankee Stadium 70,000 Witnesses filled the grandstand, while 22,000 more occupied chairs set up around the edges of the arena, and 25,000 milled outside the park. . . .

"At the Polo Grounds all 53,000 seats were filled and 10,000 Witnesses sat on camp chairs. They heard the proceedings by

Gilead's Largest Graduation

There were 117,295 persons who packed out Yankee Stadium and 62,996 persons in the Polo Grounds Sunday afternoon for the graduation of the thirty-first class of the Watchtower Bible School of Gilead of South Lansing, New York.

When the program began at 1:30 p.m. Yankee Stadium was full. A delightfully cool breeze blew on this overcast day as President Knorr opened the graduation program by drawing attention to the 1,461 graduates of Gilead's previous thirty classes who were present, seated along the first and third base lines. Each former class stood as the president called out their class number. The graduating class was seated in front of the platform. To his vast audience President Knorr announced that thus far Gilead has sent missionaries to over a hundred lands.

Members of the faculty and the farm servant at Kingdom Farm were called on for admonition to the graduating thirty-first class. Instructor Harold K. Jackson first spoke on "Be a Teacher of the Word." Jackson stressed the difference between preaching and teaching. "To preach means to

proclaim, to advocate, to make known. To teach, on the other hand, is to impart knowledge of or skill in or to, to give instruction."

K. A. Adams, who has been an instructor for the past four years, next spoke on "Pursuing the Goal of Life." "Spending full time in Jehovah's service is the most worthwhile, satisfying vocation open to anyone on the face of the earth," declared Adams. The prize we pursue, he showed, is life. "We must pursue that goal as if we were runners in a race. If we treat it as if it were a Sunday stroll, we'll never make it. If we saunter along as if we were merely out for the exercise, the prize will not be ours. But if we exert ourselves vigorously in the race, we will not be disappointed."

Instructor M. G. Friend then gave his talk on "Thoughtlessness." Most mistakes, he showed,

are caused not by bad motives but by thoughtlessness. "Most of our trespasses are not those of commission but of omission," he explained. "If you won't fail each other in small things, then you won't in a possible crisis either."

Gilead registrar A. D. Schroeder followed with a talk called "Let the Bible Set Things Straight." Schroeder said: "The time is here for men to be set right concerning doctrines and issues of universal importance as preserved in the sacred Scriptures." Schroeder showed how the students were trained at Gilead to use the Bible to set things straight. He stressed the importance of knowing and using the context of scriptures: "By using the context one is able to obtain the full, accurate, spiritual force made available by God in his Word. The surrounding verses always determine the angle of understanding, the sense of the principal words, and they supply the background. Texts taken out of their surroundings possibly lead to error and fail to set things straight in the minds of men."

J. F. Markus, the Kingdom Farm servant, next addressed the graduating class. "Jehovah," he said, "will not give us a diploma for finishing the preaching work, but he will give us something more precious, which is everlasting life, and more work. If we are to be faithful to the divine will," he said, "we have to be determined to preach without letup until he says it is done."

Vice-President F. W. Franz addressed the assembly on "Missionaries of God's Kingdom That Rules." Franz declared: "You will do well to keep in mind *always* the mission on which you are sent." Then in forceful language he told the graduating class: "A missionary is perverting his Christian aim if he lets himself be used as a tool of commercialism and exploitation, either willingly or compromisingly or innocently. A missionary does not go to a foreign field to take



Counsel to the graduating class

advantage of any commercial opportunities that he may unexpectedly discover or to turn aside from his God-given task to some selfish enterprise of materialistic gain. If he does so, then he belittles his mission. He ceases to be a Christian missionary. His training was wasted. He failed those sending him."

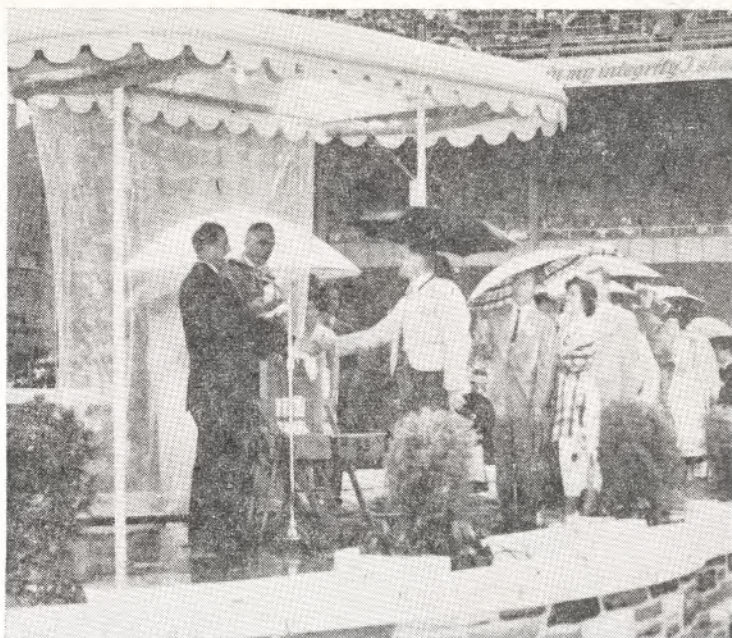
Contrasting the work of Gilead missionaries with worldly missionaries, Franz said: "The Christian missionary's errand is not an economic aid program to various backward countries or handicapped lands. Ours is the more vital religious aid program."

Knorr based his graduation address on 1 Timothy 4:16: "Pay constant attention to yourself and to your teaching. Stay by these things." Knorr showed that doing the divine will and sticking to it is the only worthwhile work. He cited Christ Jesus as the pre-eminent example of one who stuck to the work assigned to him by his Father. "Jesus was not a quitter," Knorr declared. "He kept at the work until it was done." In his prayer Jesus said: "I have glorified you on the earth, having finished the work you have given me to do." —John 17:4.

Fifteen years ago, on June 23, 1943, the first class of Gilead graduated, Knorr explained. He then announced: "Here is Helen Wilson, a graduate of the first class. She has been in full-time service for nineteen years. She began back in 1939. Then after Gilead training she worked for some time in Cuba as a missionary. In 1948 she was transferred to Argentina, and there she has been ever since, in full-time missionary work."

When Knorr asked Sister Wilson what she thought about this matter of sticking to the preaching work, she said: "I have stuck to the full-time service because I consider it the only thing worthwhile in life. There is nothing we might have left behind in the old world worth giving up the full-time ministry for, whether it be a good paying job, family, a home, friends or whatnot. Jehovah has promised to provide our needs, and I am a witness to the fact that he does provide."

Knorr next announced that Gilead's eleventh class was represented by Brother and Sister Wicke. "Alfred Wicke has been



Receiving diplomas during downpour

in full-time service since 1932, twenty-six years. His wife, Thelma Wicke, has been in full-time service two years longer, yes, twenty-eight years." Knorr asked Brother Wicke how he felt about sticking to his work. "Looking back now, I cannot find words to adequately express my thanks to Jehovah for the many blessings," said Wicke.

Sister Wicke related an experience about two young Chinese girls from Penang, who came from Buddhist homes: "It was our privilege to train them in the truth," she said. "Not only did they enter the pioneer service, but they are sitting right here before us in the graduating thirty-first class of Gilead." Heavy applause broke out.

Then Knorr introduced a representative of the twenty-first class, Jesse Cantwell. Thirty-six-year-old Cantwell was then asked: "I understand that twenty-four of those thirty-six years you have spent in full-time service. Is that correct?" It was, and Knorr said: "Then you began your full-time service work when you were twelve years of age." Cantwell told the huge audience: "When I was ten years old, my parents became pioneers. They

are still pioneering today, although Dad is now past eighty. This 'stick-to-it' action on their part helped me to see the importance of making an early dedication."

"Here are living examples," declared Knorr, "who believe that one should stick to his work; and they have proved that imperfect humans can stick to divinely assigned work today."

Heartily applause greeted Knorr's announcement that "we already know that over 780,000 publishers are preaching the good news of God's kingdom today." The applause grew loud again as Knorr said: "Now Western Germany has the second-largest number of witnesses of Jehovah in all the world next to the United States." Thunderous applause then greeted the statement that Communist Poland now has the third-largest number of publishers.

When telling how well the brothers in Poland have stuck to their work, Knorr quoted from a Polish newspaper, *Slowo Polskie*, dated January 5, 1958: "The preparatory work for the elections in Walbrzych has progressed

(Continued next page)

Gilead Graduates Express Themselves

"Gilead's instructors gave the faculty side of the picture during the afternoon. The students will now give their side." So said Brother Knorr to the great audience that packed Yankee Stadium in the evening of the first day of the Divine Will International Assembly of Jehovah's Witnesses. These words began a colorful program put on by the students themselves.

The student body was divided between Yankee Stadium and the Polo Grounds. As each group of students finished its part the students in the group hurried over to the other stadium to repeat what they had done. This permitted the audiences of both stadiums to see all 103 members of the thirty-first class and to hear many of them speak.

Brother Knorr said that this was a "colorful class," and indeed it was. This was evident to all as the students stood on the platform dressed in the

colorful costumes of their respective countries.

The program they had prepared was presented in the form of a picture album of living scenes of Gilead school days with something about the background of the students. Each of the thirteen scenes contained something that was profitable for everyone in attendance.

In the first scene a group of seven students were gathered on Gilead's campus. During the conversation Brother Snow from England pointed out how much he had learned from the manual work he did every afternoon at Gilead. His work was to care for young plants and to pull out the weeds. "The more I did the work," he said, "the more I appreciated the illustration of Jesus in Matthew 13:24." That was the illustration about the good seed and the enemy who planted weeds among the wheat. After mentioning that Jesus said, "Let them grow together," Brother Snow went on to say: "So it is with weeding. You don't have to weed as soon as you've planted, but you let them grow together until you can easily distinguish between the one and the other. Then, with patience and great care, you look after the young shoot and at the same time root out the offending weeds. All this has taught me great patience."

New World unity in action was featured in the second picture that was enacted by the students. It depicted the uniting of Chinese refugees from war-torn China with the peace-loving members of the New World society. It was in Hong Kong that Sister Liang and her brother came in contact with the good news of the Kingdom. As her brother proceeded to relate how first he, then his sister and

(Continued on next page)



Sister Liang expresses her feelings about Gilead

Gilead's Graduation (Cont'd)

well. There are, however, certain difficulties in one part of the city, in Poniatow. The first assistant to the presidium of the people's council of the city recommends that the best propagandist be sent there. But the others explain to him that there are almost exclusively Jehovah's witnesses living in Poniatow, and that these people are forbidden by their religion to go to the polls. 'It doesn't matter, these people must be persuaded,' explains the first assistant to the presidium. Two weeks later he asks how the work in Poniatow is proceeding. 'We sent a propagandist there,' he is told, 'but we are not very pleased

with him. He himself has joined Jehovah's witnesses.'

About halfway through Brother Knorr's discourse rain started to come down, causing some of the audience to move from their seats to seek shelter. Just as the graduates were about to receive their diplomas the rain became heavier. But with umbrellas, many of which were loaned by those in the audience, the graduates, in their colorful native costumes, walked up to the beautiful stage to receive their diploma and assignment. Knorr increased the audience's interest in the diploma presentation by telling the audience when each graduate was dedicated and usually what

worldly religion the graduate had before learning the truth. The shower of spiritual blessings far outweighed the shower of rain.

Following the presentation of diplomas, a member of the thirty-first class, James Mumby, offered an expression of appreciation and resolution. "We will put our training to best possible use and spend all and not just a part," he said. "At all costs we will depend upon Jehovah through his organization in teaching, counsel and policy. We will recognize our responsibility to keep up with advancing light as revealed by the faithful and discreet slave." The program closed with song and prayer.

then his mother came into the truth the hearts of the audience went out to them. Here was illustrated how God's organization, like a loving mother, takes to her bosom the afflicted, the confused, the disheartened of all nations.

The failure of false religion to give people what they need in a spiritual way was revealed by Sister Seki in picture number three. While a little girl it was her duty to put food before a statue of a "fat, old Buddha" every morning. "I did it," Sister Seki said, "to please my parents, but I never really thought it did much good. Buddhism has a negative way of life, which never appealed to me."

Later Sister Seki began attending one of Christendom's churches because that became a fashionable thing to do. "I didn't learn much," she remarked.

When she began attending a home Bible study with the witnesses she finally gained a firm faith in God and his Word. She made good progress in the truth because the missionary who studied with her "didn't teach me just mechanically, but, as Paul said, she put her heart and soul into helping me—so here I am."

The need for the theocratic organization was highlighted by Sister Lee of Malaya in another living picture. She and Sister Ng came into the truth without the direct help of any publisher. It was accomplished by the book *"The Truth Shall Make You Free"*. The more they studied the more they felt the need of God's organization. They were overjoyed when they finally contacted God's people by mail. "We wanted to meet them," said Sister Lee, "and get to know them, and the nearest one was five hundred miles away."

It never entered the dreams of these sisters that someday they would be living where members of the New World society would be all about them, as it has been at Gilead. "During our isolation," remarked Sister Ng, "we longed so much for theocratic association."

After a visit by a circuit servant they began to publish from house to house. "We were so nervous," said Sister Ng, "that we ran home after the third door." But they tried again and continued in the work. From time to time brothers would come and visit them. "The more of these brothers we met," continued Sister Ng, "the more we wanted to associate with a congregation of Jehovah's witnesses."

Pioneering while young was the high light of scene number six. This imaginary picture had its setting in the picture gallery at Gilead, where pictures of thirty classes decorate the walls. When introducing this scene Brother Knorr said: "On these pictures we have the faces of the 3,162 graduates. What a heap of witness to the thousands of young people who have made Gilead their goal!"

Brother Youngs from the United States came into the truth shortly after graduating from school. He told the five others in this scene: "I had planned on going to the University of Minnesota and had my first year's tuition all saved, but instead I used the money to buy a car and enter the pioneer service." His wife, Marlene, also had begun pioneering while young. She had been reared by dedicated parents. "They always encouraged me to vacation-pioneer and to make the full-time service my life, with Gilead as a goal." She did not waste time get-

ting into that service. One month after graduating from school she was pioneering.

Regarding preaching to Africans Brother Acquah from Ghana told the group in scene number eight that during the hot part of the day in his country "the entire family would come out and sit under the trees in groups. So instead of going from house to house we preached from tree to tree. They are always ready to listen and to do so for hours." The stadium audiences responded to this with laughter and applause.

Gilead has no segregation. This was made clear by Brother McLuckie, a white brother who was reared in Southern Rhodesia. "When I first got here," he said, "I was put under the direction of a colored African brother, who was my group leader for field service. He proved to be well qualified for the job. I found that the principles advocated by the New World society on love and unity are practicable even in a corrupt world."

Scene nine featured integrity-keeping of twentieth-century martyrs. A very moving story was told by Rudolph Graichen about his experiences in German concentration camps. While Rudolph was a child his father was imprisoned, and he was sent to a reform school to get Nazi training. "But the theocratic instructions," he said, "and the good example of our parents had already made a deep and lasting impression on our minds. We could never forget it." For keeping his integrity he was sent to

(Continued on page 25)



Benson Judge from Northern Rhodesia sings in Cibemba tongue

Address of Welcome

An overcast sky greeted the 122,061 conventioners at the opening sessions of the Divine Will International Assembly of Jehovah's Witnesses, but enthusiasm and expectations were high.

From the platform in Yankee Stadium Brother Riemer, chairman for the day, called for all to sing song No. 9. After the song Don Adams discussed the day's text, which was taken from Ecclesiastes 8:2. He stated that the kingly order and direction of Jehovah can be seen today in the New World society, that it can be seen in the preaching work, in the bringing together of thousands of brothers from the ends of the earth to this Divine Will assembly.

Following a similar discussion in the Polo Grounds, M. G. Henschel, assembly chairman, delivered to the crowd assembled there the address of welcome. He said: "Today a great privilege is ours. We have eagerly looked forward to being at the Divine Will International Assembly of Jehovah's Witnesses at New York, and now we are here. No event anywhere in the world is more important. . . . Had it not been for his blessing and the guidance of his spirit upon his servants, this assembly would not have been possible. . . . We are here by divine will. . . . Our prayers have been answered by Jehovah. To him we give thanks and praise for his blessing.

"In the name of the Most High God, Jehovah, we are assembled, a people dedicated to doing the divine will. We are not forced to do it, but are glad to do it. We love to do it. . . . In this assembly of Jehovah's witnesses from all nations and peoples there is true Christian love. There is no inconsiderateness or disorder. Patience and love stand out, testifying to the truth that we are genuine Christians, real disciples of Christ Jesus. We are not boasting in ourselves by saying this. It is Jehovah God who has made us this way through his spirit and Word of truth." Brother Henschel then briefly touched on the various assemblies mentioned in the

Scriptures and on high points of theocratic assemblies held in modern times.

The speaker also urged sending letters and reports to friends back home and to home-town newspapers. "At this wonderful assembly you can harvest a storehouse of rich spiritual food. Gain all its benefits. . . . Read your printed program carefully from cover to cover. . . . Give [the



M. G. Henschel

talks] your undivided attention. Be very considerate of others present and do nothing that would draw attention away from words of life even for a minute. Keep children attentive too, for their lasting benefit. During sessions concentrate your mind on taking in what the speakers say, as from Jehovah through his organization. . . . We are as-

sembled before him in holy array, a very special and solemn occasion. Comparatively few have been assigned to speak. It is a time to be good listeners."

Contrasting the mental attitude and course of action of the old world and Jehovah's servants, Henschel continued: "By putting the divine will first in our lives, we have become as a theatrical spectacle to men and angels. The men of this world look on and marvel at what an organization Jehovah has. . . . Their materialistic viewpoint on life confuses their minds and they do not comprehend what it is that will make over 150,000 people spend millions of dollars, or some their life's savings, just to be able to worship Jehovah here and sit so attentively listening to the convention programs."

In conclusion Brother Henschel said: "We thank Jehovah from the bottom of our hearts that he has made it possible to have an assembly like this in the midst of a wicked world. Jehovah has arranged a table for us, a great spiritual feast. Our cup is well filled. During this assembly how shall we be able to show our appreciation of what Jehovah is doing for us? The psalmist resoundingly answers at Psalm 135: 'Praise Jah, you people! Praise the name of Jehovah, offer praise, O servants of Jehovah, you who are standing in the house of Jehovah, in the courtyards of the house of our God. Praise Jah, for Jehovah is good.'"

At the conclusion of his address of welcome Henschel announced the release of ten beautiful post cards highlighting points of theocratic interest.

Immediately before Henschel delivered this same address for a second time, this time at Yankee Stadium at 10:30 a.m., Fred Anderson of the first class of Gilead read a letter expressing appreciation for the generosity of the brothers who made it possible for so many missionaries to come to this convention.

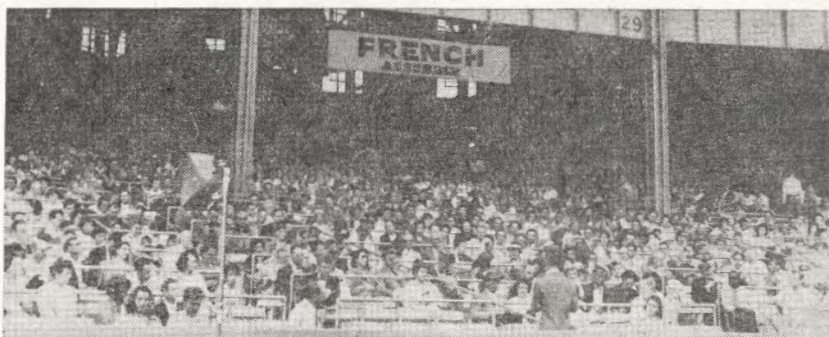
The letter says, in part: "To-

Graduates . . . (Cont'd)

prison for four years. After the war the Communists sent him to prison for another four years.

It was following the eleventh scene that Brother Knorr reminded the audience of the tape recording that was played for the 1953 assembly at Yankee Stadium of the African brothers singing at Kitwe, Northern Rhodesia. He then introduced Brother Benson Judge, who was one of those 25,000 African singers. Brother Benson Judge sang two Kingdom songs in the Cibemba language for the more than 111,000 people assembled in the two stadiums. When his clear, resonant voice concluded the second song, an uproar of applause came from an appreciative audience. Brother Knorr then remarked: "Can you blame a person for having tears come to his eyes when he hears 25,000 sing like that?"

The next scene highlighted the need for persons who are willing to serve where the need is great. Brother Helberg, from Tahiti, is a circuit servant who had a circuit that covers ten million square miles. "It covered nearly all the islands of the South Pacific below the equator." In all that territory he had only two congregations. Once he left Fiji to go to a little island some 400 miles away. Regarding the time it took for him to make this trip he said:



The divine will presented in French

"It took ten days to get there, and the boat I expected to return on never showed up. So my ten-day visit stretched out to ninety. All the time I was there, there was no outgoing mail, so it wasn't surprising when I got back to Fiji to find the congregation had a letter from the branch, saying, 'If you know the whereabouts of the circuit servant please advise us.'"

The thirteen living pictures enacted by the students of the thirty-first class held the rapt attention of the audience until the last scene. The experiences and the songs sung by the students in their native tongues were thoroughly enjoyed by this international gathering. Their fine program was an encouragement to all the young people in the audience to do as Brother Knorr told them: "Make Gilead your goal."

Address of welcome (Cont'd)

day we, more than half of the graduates of the Watchtower Bible School of Gilead, are present at the Divine Will International Assembly. . . . Through the years we have been serving Jehovah and have seen many blessings at his bountiful hands. The service privileges we have been enjoying are sweet, bringing us great contentment and pleasure . . . We recognize the goodness of Jehovah in making it possible for us to attend Gilead.

"Since our graduation from Gilead . . . we have gone to the far corners of the earth carrying the good news of Jehovah's kingdom, and Jehovah has always been with us. . . . Our assignments have been as a sacred trust, which we have found more precious than any material possessions . . . Indeed Jehovah is good.

"And now as a climax we are privileged to partake of this great

spiritual feast. We are mindful of the gifts we have received from our brothers everywhere. Today, with so many of you assembled in this most blessed assembly, we have seized the opportunity to make expression to you as representatives of our brothers everywhere. We want you to know that we deeply appreciate your love manifested toward us in many ways. In particular we wish to now thank you for the generous contributions made to aid us to be with you in assembly, and we shall be deeply grateful to you if you will carry home to all the brothers in your countries and congregations our expressions of thanks for all the support given in every way. And please give them our warm love.

"Our determination is to continue moving forward with you in spreading the good news far and wide, and by doing so we hope to give evidence of our gratitude and thankfulness for all the many good things we have re-

ceived. We pray that Jehovah's rich blessing will go with all of you as you share with us in doing the divine will.

"Your loving brothers,
THE GILEAD GRADUATES."

This same letter of appreciation was presented in the evening at the Polo Grounds.

The morning sessions were rounded off with expressions from delegates from the far corners of the earth who were glad that it was the divine will for them to be here. In brief reports seven of the zone servants gave a bird's-eye view of the Kingdom work and its progress throughout the world. Conventioners heard encouraging reports on the faithfulness of their brothers in Europe, Africa, the Middle East, the Pacific, and Central and South America. This rounded off a very heart-warming opening portion of the convention program.

Meet the 31st Class of Gilead



Kazuko Ogawa

Since it is not possible to introduce all 103 students of the 31st class we have selected three to represent the class. First we would like to introduce Kazuko Ogawa from Japan. How did you like Gilead, Sister Ogawa?

"I'm every hour enjoying Gilead. But before I'm so worried because my English was not complete. I received invitation and did not know what to answer, but missionary told me that I should go to Gilead, because Gilead is a wonderful school."

Did you have much difficulty because of the language?

"I have a trouble in all classrooms about my language. Sometime I cannot understand but I learned something. Gilead is a wonderful place. I learned more deep study and more Bible knowledge. I always pray Jehovah to help me. Gilead is very nice training place. I learned much things in the five months that I need for my missionary work in days ahead."

How did you become interested in the New World society?

"A missionary who graduated in 1948 from Gilead came to Japan and brought truth to me. Her name: Masaka Tohara, Japanese woman. I went to branch office in Tokyo—my home is near branch office. I

saw sign, 'Bible study free,' so I went to study because I always like Bible study. I met the missionary here and I study with her for about one year. Then I see need to preach from house to house."

Brother James Mensah is from Ghana, a country on the west coast of Africa. What is your religious background, Brother Mensah?

"My father was and still is pagan. In early youth I attended a Methodist mission school, where I became acquainted with the Bible."

How did you later become one of Jehovah's witnesses?

"In 1952 I met Gilead missionary Sidney Wilkinson, who called at my home during the time I was going to a private



James Mensah

high school. A month later I followed a friend to the local Kingdom Hall in a suburb of Accra. What I heard interested me and so I attended the congregation meetings regularly. Then I found out that one of the high school teachers was one of Jehovah's witnesses. So he helped me right into the truth. Shortly after that I attended my first circuit assembly. That following November, 1952, I was baptized at our national assembly. In 1954 I received an invitation to work at the branch office, where I have served until coming to Gilead."

Brother Henry G. Abraham comes from the island of Ceylon. What was your religious experience in caste-ridden Ceylon, Brother Abraham?

"I was raised in the Church of England and served as a native Tamil lay preacher for several years as well as head teacher of the Tamil Sunday school."

How did you come to change your ministry from that of the Church of England to that of Jehovah's witnesses?

"Late in 1951 I visited my married sister, where, at the time, Gilead missionary Fred Stebbings was making a backcall. We immediately got involved on the soul issue. I came back next week for more. Brother Stebbings then started a 'Let God Be True' study with me even while I was serving as a lay preacher. Finally the regular priest went on a brief vacation and left me to preach three Sundays in a row. I based my sermons on three chapters of the 'Let God Be True' book. The congregation was delighted with the new things heard, and expressed their desire to hear more sermons of that kind. All this was not pleasing to my clergyman. Before long I began to go out in the house-to-house witness work and I resigned from the church committee. Six others of the church have since followed me."



Henry Abraham

They Offer Themselves Willingly

Jehovah's witnesses are a happy and co-operative people. Psalm 110:3 says of them: "Your people will offer themselves willingly on the day of your military force; in the splendors of holiness, from the womb of the dawn."

Jehovah's witnesses love to serve their brothers. When they attend conventions they find that the program brings them the greatest joy if they can give of their services to make the assembly a success. At this Divine Will assembly it is estimated that 24,000 volunteers will be needed to handle the work in the assembly organization, and thousands of this number are still needed.

Many children are enjoying having a share in volunteer service, assisting at the refreshment stands and in moving smaller boxes of supplies from place to place. Large numbers of our sisters are helping in the cafeteria and the bookroom or serving as cashiers. Older brothers, some of them seventy-eight to eighty years of age, have volunteered their services.

There is work for all at an assembly of Jehovah's people and they all know how true the statement of Jesus is when he said: "There is more happiness in giving than there is in receiving."
—Acts 20:35.



Younger ones have a share



Willing worker



"Housecleaning"



Happy to serve

REPORTS

FROM NORTH AND CENTRAL AMERICA



On Monday afternoon assembled throngs in Yankee Stadium and the Polo Grounds heard with great pleasure the program "What Exclusive Devotion Has Accomplished in North and Central America." Branch servants gave interesting accounts of the results of persevering in exclusive devotion in their respective lands.

In Canada today there is a ratio of one publisher to every 466 persons, branch servant Percy Chapman told conventioners. From a peak of 18,709 publishers eight years ago their ranks in that land have grown to a peak of 35,324. Two and a half years ago cramped quarters of the Canadian branch office were exchanged for a new beautiful Bethel home and factory, and installation of a new rotary press is anticipated there very shortly. Many unencumbered brothers have moved into Catholic Quebec province and now other family groups are contemplating service there where the need is great. Though the premier of Quebec declared a few years ago, "I will not tolerate Jehovah's witnesses," and again, "It is war against them without mercy," Brother Chapman reported that Jehovah's witnesses are now undergoing no persecution there. "The only cases we have now are those where we have brought the enemy—priests, mobsters, and even the police—into court ourselves," he said. Observing Jehovah's commands has brought blessing and prosperity to the work of his people in Canada.

Branch servant W. A. Bivens stated that while in 1943 only 107 publishers reported service in Costa Rica, there are now 2,200 engaged in the preaching work there. April's memorial attendance was 3,718. "Most of the increase has come through the efforts of the local publishers," Brother Bivens held. Audiences at Yankee Stadium and the Polo Grounds were told of a couple

who went to a village where they were accused of being atheists by a local priest, who held that they 'received checks every month from Russia.' Though their dwelling was stoned by a mob, they persevered and now conduct studies with twenty-five families. Some of these have joined in Jehovah's service.

Native special pioneers in Guatemala have done much to establish congregations in small towns in that land, according to branch servant P. Hibshman, who said that in May of this year the country had experienced a new peak of 703 publishers. Brother Hibshman told of one zealous pioneer who served as congregation servant in two towns connected by a railroad. This brother pointed out to one spiritualist leader the difference between demon worship and exclusive devotion, and that person is now active in Jehovah's service. Publishers are reaching maturity through the training program in Guatemala, are zealous, and are 'working hard.'

Though Honduras experienced a setback in publishers for two or three years due to improper unclean conditions, according to branch servant Muscariello, application of instruction received through *The Watchtower, Kingdom Ministry*, along with encouraging letters from the Society has improved conditions there. During May, it was pointed out, that country reached a peak of 483

publishers. Three- to eight-minute sermons from house to house and twelve- to fifteen-minute back-call sermons, combined with the following of proper theocratic procedures, have advanced exclusive devotion in Honduras.

Better organization, in fact, theocratic organization, has helped the brothers greatly in Mexico. Branch servant S. B. Friend reported that 128 classes in reading and writing have been established by publishers in Mexico, with 1,798 enrollees. In 1950 Mexican publishers were conducting 4,541 classes termed 'cultural Bible studies.' And now they are holding 10,000. Conventioners were reminded that "this organization is not American, nor Mexican, nor of any other worldly nation, but it is God's new nation," and Brother Friend indicated that publishers in Mexico want to render exclusive devotion in unison with their brothers in all parts of the world. Of the 17,000 witnesses in that land, it was announced that 503 were present for this convention.

In 1945, when missionaries were sent to Newfoundland, there were twenty-eight regular publishers. Now there are 390 regular praisers of Jehovah monthly, announced branch servant N. F. Latyn. A right view of house-to-house and Bible-study activity has produced good results in that nation. One experience related was that of a missionary who conducted Bible studies with a woman despite her husband's opposition. These studies, held in the quiet of the country, produced an active publisher, who just recently symbolized her dedication to Jehovah. Newfoundland looks to a "great deal of work yet to be done before Armageddon," said Brother Latyn.

Only thirteen years ago there was not one regular publisher giving exclusive devotion to Je-

(Continued on page 31)

WHAT JEHOVAH'S WITNESSES BELIEVE

| BELIEF | SCRIPTURAL REASON | BELIEF | SCRIPTURAL REASON |
|---|--|--|--|
| Bible is God's Word and is truth | 2 Tim. 3:16, 17; 2 Pet. 1:20, 21; John 17:17 | Adamic death will cease | 1 Cor. 15:26; Rev. 21:4; Isa. 25:8; 1 Cor. 15:54 |
| Bible is more reliable than tradition God's name is Jehovah | Matt. 15:3; Col. 2:8 Ps. 83:18; Isa. 26:4; 42:8, AS; Ex. 6:3 | Only a little flock of 144,000 go to heaven and rule with Christ | Luke 12:32; Rev. 14:1, 3; 1 Cor. 15:40-53; Rev. 5:9, 10 |
| Christ is God's Son and is inferior to him | Matt. 3:17; John 8:42; 20:17; 1 Cor. 11:3; 15:28 | The 144,000 are born again as spiritual sons of God | 1 Pet. 1:23; 1 Cor. 15:49; Phil. 3:20, 21; John 3:3 |
| Christ was first of God's creations Christ died on a stake, not a cross Christ's human life was paid as a ransom for obedient humans | Col. 1:15; Rev. 3:14 Gal. 3:13; Acts 5:30 Matt. 20:28; 1 Tim. 2:5, 6; Titus 2:14; 1 Pet. 2:24 | New covenant made with spiritual Israel | Jer. 31:31; Heb. 8:10-13 |
| Christ's one sacrifice was sufficient Christ was raised from the dead as an immortal spirit creature Christ's second presence is in spirit | Rom. 6:10; Heb. 9:25-28 1 Pet. 3:18; Rom. 6:9; Rev. 1:17, 18 John 14:19; Matt. 24:3; 2 Cor. 5:16; Ps. 110:1, 2 | Christ's congregation is built upon himself Prayers must be directed only to Jehovah through Christ Images must not be used in worship | Eph. 2:20; Isa. 28:16; Matt. 21:42 John 14:6, 13, 14; 1 Tim. 2:5 Ex. 20:4, 5; Lev. 26:1; 1 Cor. 10:14; Ps. 115:4-8 Deut. 18:10-12; Gal. 5:19-21; Lev. 19:31 |
| Kingdom under Christ will rule earth in righteousness and peace Kingdom brings ideal living conditions to earth Earth will never be destroyed or depopulated God will destroy present system of things at battle of Armageddon | Isa. 9:6, 7; 11:1-5; Ps. 46:8, 9; Matt. 6:10 Isa. 11:6-9; 32:16, 18; 33:24; 65:17-25 Eccl. 1:4; Isa. 45:18; Ps. 78:69 Rev. 16:14, 16; Zeph. 3:8; Dan. 2:44; Isa. 34:2 | Satan is invisible ruler of world | 1 John 5:19; 2 Cor. 4:4; John 12:31 |
| Wicked will be eternally destroyed | Ps. 37:10; 145:20; Prov. 10:25; Isa. 26:14 | A Christian must have no part in inter- faith movements | 2 Cor. 6:14-17; 11:13-15; Gal. 5:9; Deut. 7:1-5 |
| People God approves will receive eter- nal life There is only one road to life | John 3:16; 10:27, 28; 17:3; Mark 10:29, 30 Matt. 7:13, 14; 1 Cor. 1:10-13; Eph. 4:4, 5 Matt. 24:3-14; 2 Tim. 3:1-5; Luke 17:26-30 | A Christian must keep separate from world All human laws that do not conflict with God's laws should be obeyed Consuming blood through mouth or veins violates God's laws Bible's laws on morals must be obeyed | Jas. 4:4; 1 John 2:15; John 15:19; 17:16 Matt. 22:20, 21; 1 Pet. 2:12; 4:15 Gen. 9:3, 4; Lev. 17:14; Acts 15:28, 29 1 Cor. 6:9, 10; Heb. 13:4; 1 Tim. 3:2; Prov. 5:1-23 |
| We are now in world's time of end | Rom. 5:12; 6:23 Ezek. 18:4; Eccl. 9:10; Ps. 6:5; 146:4; John 11:11-14 | Sabbath observance was given only to the Jews and ended with Mosaic law A clergy class and special titles are improper | Deut. 5:15; Ex. 31:13; Rom. 10:4; Gal. 4:9, 10; Col. 2:16, 17 Matt. 23:8-12; 20:25-27; Job 32:21, 22 |
| Human death is due to Adam's sin The human soul ceases to exist at death | Job 14:13, Dy; Rev. 20:13, 14, AV (margin) 1 Cor. 15:20-22; John 5:28, 29; 11:25, 26 | Man did not evolve but was created Christ set example of dedication to God that must be followed Baptism by complete immersion sym- bolizes dedication Christians must give public testimony to Scriptural truth | Isa. 45:12; Gen. 1:27 1 Pet. 2:21; Heb. 10:7; John 4:34; 6:38 Mark 1:9, 10; John 3:23; Acts 19:4, 5 Rom. 10:10; Heb. 13:15; Isa. 43:10-12 |

NEWS FROM THE LEGAL FRONT

The legal battles of Jehovah's witnesses have not stopped, even though little has been heard about them recently. A writer for the convention *Report* was told by the Society's legal counsel, H. C. Covington, that "the legal office is as busy now as it ever has been during the nineteen years that I have been here. The fact that it continues to spend its full time fighting shows that the Devil has not let up."

In spite of the many victories we have gained in the Supreme Court of the United States the enemy continues to harass us by "framing trouble by decree." Thanks to Jehovah our court victories form a bulwark that prevents the enemy from closing the field of preaching. Regarding this Covington said: "But I can say with confidence that, to me at least, it is manifest that Jehovah put his organization here in this country so that the organization would have put into its hands a weapon and an instrument that it could use to fight oppression and push back the adversary and keep the field of preaching open and at least keep the wolves away from the heart of the Lord's organization in the earth. That has been done primarily through the bulwark of liberty that the Lord has built around his earthly headquarters of his organization in this country through the decisions that have been handed down by the Supreme Court of the United States and the various courts under the First Amendment to the United States Constitution."

When asked about the number of favorable decisions that have been handed down by the Supreme Court, he said: "Since 1943 a large number of decisions have been handed down, totaling upward of fifty in the Supreme Court of the United States. I haven't made any exact calculation, but I believe we have won somewhere in the neighborhood of 80 percent of all our cases."

In addition to these he said that "we have about one hundred and fifty decisions from the highest courts of over twenty-five different states, from one end of the United States to the other, that have helped us raise high

this bulwark of Jehovah for the protection of his people."

One of the sources of trouble at present is arbitrary action by prejudiced zoning boards. They try to prevent the building of Kingdom Halls by misapplying zoning ordinances. Although they deny us permission to build, they grant it to other religious organizations. Their actions are unfair, unreasonable and unconstitutional. Covington stated that this "difficulty has been going on for ten years."

In a case that was taken to the Supreme Court of the state of Washington the court could not agree with the zoning board that "the possibility of the creation of parking and traffic problems" was sufficient reason to deny a permit to build a hall. It said: "We are convinced that, on the basis of the record before us, the refusal of the board of adjustment and the city engineer to issue the special use or zoning permit sought by appellant was not in the furtherance of the health, safety, morals or general welfare of the community. The action of the board was arbitrary and unreasonable."

Said Covington: "We have won many decisions against zoning boards, and they have been forced to grant us permission to build." These victories, he said, have been won in "Connecticut, Florida, Indiana, Illinois, Ohio, Texas and the state of Washington." There is a case now pending in the Supreme Court of Oregon and there are four cases in California appeal courts.

There is little interference in the door-to-door preaching. Covington stated that "the hands of officials are tied by the Supreme Court of the United States. There are lots of arrests, but they fizzle out when the police are advised by the city attorney after receiving letters and decisions from this office. Of the arrests, 99 percent terminate without prosecution."

Regarding the misapplication of the Green River ordinance he pointed out that "many parts of

the country tried to apply the Green River ordinance against the door-to-door work. It prohibits door-to-door calling for solicitation without a previous invitation. We have fought in many communities against the application of this law to our work. In all cases we have won except in one case, and that community discontinued enforcing it."

"The Supreme Court held the law constitutional against commercial magazines of general interest but did not say whether it was invalid as to religious distribution of literature. Because of this failure to make a clear declaration in favor of religious distribution many places have tried to enforce the ordinance against Jehovah's witnesses."

In reply to a question about the most recent Green River case he said: "The District Court at Soda Springs, Idaho, ruled that the law is inapplicable to Jehovah's witnesses. The judge was blind physically but mentally had good sight. He astounded the prosecutor and the Mormon community by ruling in favor of Jehovah's witnesses."

In the Republic of the Philippines there is a big legal fight going on because our enemies are using a flag salute law as a reason to persecute the children of our brothers there. Regarding this case Covington stated: "The Philippine legislature amended the law to provide for compulsory salute in all public schools. Jehovah's witnesses refused to salute and filed an injunction suit. The judge in the lower court relied on the Gobitis case and disregarded the later West Virginia State Board of Education decision of the Supreme Court of the United States in favor of Jehovah's witnesses. The case is now in the Supreme Court of the Philippines. It is to be argued later this year. I have prepared for filing a long brief of over a hundred pages of written argument against the salute regulation. It's hoped that the Supreme Court of the Phil-

ippines will follow the latest decision of the United States Supreme Court in our favor and refuse to follow the abandoned Gobitis decision.

Quebec is another legal hot spot. A case against Premier Duplessis to restrain him from enforcing the anti-Jehovah's Witness law, Bill No. 38, is in process of litigation. Testimony was given in June, 1957, and further testimony in September, 1957, but due to lack of time it was not concluded. The case will be resumed on October 20, 1958, when testimony and arguments will be finished. "If we win," Covington said, "Duplessis will take it to the Supreme Court. If we lose we will take it to the Supreme Court. It will be 1960 or '61 before the Supreme Court will get the case."

"Bill No. 38," he went on to say, "is important to the brothers in Canada. The act is as bad as any ban or act by Hitler. It provides for the confiscation and burning of literature and the padlocking of Kingdom Halls. It is an injunction against the entire international body of Jehovah's witnesses as far as Quebec is concerned. The law of contempt for violation of the injunction authorizes permanent imprisonment. They cannot secure release unless they agree to discontinue distribution of literature and the giving of talks that criticize the Catholic Church. Since the brothers cannot compromise but must obey God rather than men, they face severe punishment."

The enemy has no love for us and would like nothing better than to silence us. To keep the field open for preaching we must continue to fight in Caesar's courts. Covington's concluding remarks were: "The Devil hates Jehovah's witnesses everywhere. He hates them in countries where they are free as much as in Quebec and Russia. The fact that we are having trouble in many parts of this country over the building of Kingdom Halls when other religions can build without difficulty proves we are free only because of the bulwark of decisions Jehovah has built around his people. At some time we may expect a change in the condition of freedom in this country. When the work is finished Jehovah may lift that protection."

Reports

(Cont'd)

hovah in Nicaragua, it was reported to conventioners by branch servant Munsterman. Missionaries entered that land, and especially in the last five years there have been fine results, with an increase of 129 percent for a peak of 300 publishers. Accelerated distribution of *The Watchtower* and *Awake!* has broken down prejudice in Nicaragua. In one city called a "tough" territory there is now a congregation of eighteen publishers, it was said.

English congregations of Jehovah's witnesses have existed in Panama since about 1910, but particularly since 1945, when the Society assigned missionaries there, has the work gone ahead with Spanish-speaking inhabitants. From a peak of 105 in 1945 the number of publishers has risen to 1,258 in April of this year. Panama's branch servant A. V. Raper said that the high light of the past service year was the visit of Brother Henschel and the opening of a new branch office and missionary home there.

U.S. branch servant M. G. Henschel announced to his happy hearers that 125,000 U.S. delegates were on hand for this assembly. Adherence to the goals set in *Kingdom Ministry* for better and more ministers, backcalls and Bible studies has been the reason for a thrilling increase in this country, he pointed out. Those studying with the witnesses were invited in April to participate in preaching the good news, and this resulted in 226,797 publishers active during that month. "It pays to pursue the goals set in *Kingdom Ministry!*" said Brother Henschel. He also attributed increase to the providing of better or new Kingdom Halls. "During recent years," he said, "the congregations have acquired Kingdom Hall properties to the estimated value of \$15 million." "Over 700 new Kingdom Halls have been erected," he added, and conventioners were directed to photographs of Kingdom Halls on display in both stadiums. Brother Henschel reported that some congregations had to fight legal battles before they could build Kingdom Halls, but they won. He told joyful listeners: "We hope to have a quarter million Kingdom publishers meeting in our Kingdom Halls before the end of the 1959

COLORFUL POST CARDS

At the conclusion of the chairman's address of welcome the audience was delighted to hear that ten colored assembly post cards were released. Two of the cards have striking pictures of the Brooklyn Bethel home: one is a front view, while the other is a rear view, revealing the building's massive fortresslike structure. There is also a photograph of the modern Toronto Bethel in its attractive surroundings. In addition, other cards show artists' conceptions of the new elegant structures of the London and Wiesbaden Bethels. Another card is a picture of the printing plant in Brooklyn of the *Watchtower* and *Awake!* magazines.

This set also contains views of the platforms in both stadiums for the Divine Will assembly, and an aerial view of Gilead School engulfed in its summer loveliness. And perhaps most memorable of all is the splendid colorful photograph of the thirty-first class of Gilead. Each picture conveys the spirit and prosperity of the theocratic organization.

"BY THE STADIUMFUL"

"Jehovah's Witnesses Pour in by the Stadiumful," said New York's *Daily News* of July 26. "Plane loads of Witnesses have been arriving on chartered flights from London, Paris, Helsinki, Geneva, Havana, San Francisco, Copenhagen and Frankfurt. They are being taken by bus to . . . 77 Sands St., Brooklyn, by reception committee members wearing badges reading: 'God's Kingdom Rules—Is the World's End Near?'"

"Yesterday two liners, the Arosa Star and its sister ship, Arosa Kulm, brought in hundreds of Witnesses from England, Central Europe, Australia and Burma."

"Eight special trains, 500 chartered buses and 18,000 auto pools are bringing the members, besides the two chartered ships and 65 chartered planes."

service year," and concluded, "Jehovah will continue to give the increase if we continue to call back quickly, start new studies, and keep following the goals set out in our *Kingdom Ministry*."



DIVINE WILL International Assembly OF JEHOVAH'S WITNESSES

YANKEE STADIUM

NEW YORK CITY, JULY 31, 1958

POLO GROUNDS

Incoming New World Proclaimed U.N. to Go Down

ISAIAH

JEREMIAH

LAMENTATIONS



VOLUME IV

150,282

CHEER ITS

RELEASE

Keen attention was paid to an arresting lecture by N. H. Knorr entitled "Down with the Old—Up with the New!" As amazing forecasts of world-shattering events were spelled out by the speaker, increased support was given by growing crescendos of applause. Following the close of this remarkable lecture, as if to emphasize "Up with the New," Knorr made the announcement of the release of Volume IV of the *New World Translation*. He said this volume includes the books Isaiah, Jeremiah and Lamentations. How fitting, since this volume contains the amazing prophe-

cies that are the basis for the forecasts for the immediate future that he presented.

This historic lecture was based on Jeremiah 1:10: "See, I have commissioned you this day to be over the nations and over the kingdoms, in order to uproot and to pull down and to destroy and to tear down, to build and to plant."

Who is it today that has been commissioned like faithful Jeremiah of old? Let recorded history answer, said Knorr. It was Jehovah who appointed Jeremiah

to do a preaching work when a most heart-rending thing was about to happen, the destruction of the holy city of Jerusalem. For forty years Jeremiah prophesied. Part by part his predictions came to pass. Today the clergy have no forty-year record of preaching God's judgments, nor have they drawn fire of opposition as did Jeremiah. None other than the anointed group of Jehovah's witnesses has a forty-year record of preaching Jehovah's judgments since 1919. No individual today is the modern Jeremiah. Rather, the anointed remnant as a group make up the modern "wonder" prophet pictured by Jeremiah.

What evidences did Knorr relate to show that the judgments declared by Jehovah's witnesses have come true as to their being

(Continued next page)

Made in U.S.A.

New World

(Cont'd)

over the nations in order 'to pull down and to tear down'? He cited as a preliminary proof the fact that Jehovah's witnesses had proclaimed the date 1914 as the end of the times of the nations as early as 1877. He went on to say that in the "tearing down" work the witnesses "have not meddled in politics. Like their pattern Jeremiah, their commission confined them merely to do the declaring of the judgments, the judicial decisions of Jehovah God."

A prediction of "tearing down" was mentioned by Knorr at this point when he said: "As regards the successor of the League, the United Nations, Jehovah's witnesses are boldly declaring his Word concerning that international peace organization, just as he has commanded. Jehovah's Word says, Down with it! It is doomed to join the League of Nations."

"Jehovah God," said Knorr, "will hold Christendom accountable for not living up to the divine name. At the universal war of Armageddon, which draws near, Jehovah will tell his Execu-

tional Officer Jesus Christ to swing down the sword of destruction upon the hypocritical religious organization. Let not the Communist Eastern bloc of nations, neither the non-Christian nations outside, gloat because of the coming destruction

DID YOU KNOW?

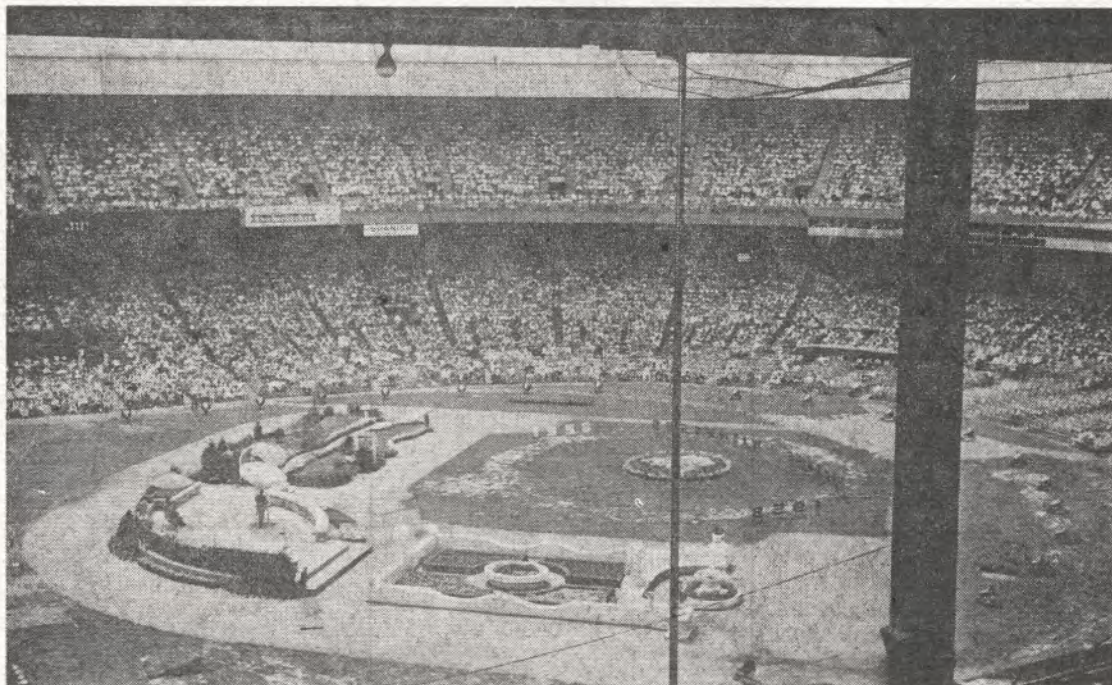
- That the good news of the Kingdom is now being preached in 170 lands?
- That the wooden yoke with which Jeremiah illustrated the bondage to Nebuchadnezzar pictures dedication to the Greater Nebuchadnezzar, Jesus Christ?
- That today the choice is put to all people of voluntarily submitting to Christ's wooden yoke of dedication or coming under the iron yoke of death at Armageddon for revolt against Jehovah?

of the so-called Christian Western bloc, or, more particularly, Christendom. If Jehovah considers Christendom, which pretends to bear his name and to stand for God to the world, to be pun-

ishable, do Communist Russia and its satellites, and the non-Christian nations of the world, think that they are unpunishable? Have they loved Jehovah God more than Christendom has? No; and Jehovah says that they will not go free of punishment. Consequently they have not gone unwarned by Jehovah's witnesses."

The question of survival was next expounded by Knorr. Those who wish to survive must get out of antitypical Jerusalem or Christendom, which is about to go down, and flee to the Greater Nebuchadnezzar, Christ Jesus, who is fostering the raising up of the new world. "The priests and prophets of Christendom contradict Jehovah's witnesses and their warning work of flight," Knorr said: "We cannot alter the message, just to please the people and their chosen religious leaders. Changing the message will not save anyone, not even our own selves. Like Jerusalem, Christendom is doomed to extinction and with her all the rest of this worldly system of things. His heavenly Field Marshal, Je-

(Continued on page 39)



54,207 at Polo Grounds Wednesday afternoon

7,136 BAPTIZED!

"The baptism that you now want to undergo really marks the beginning of something new, the beginning of your dedicated life," said J. H. Eneroth to over seven thousand candidates for water immersion seated in Yankee Stadium Wednesday morning.

Many thousands of their relatives and friends, sitting behind them, above them, and surrounding them the whole length and breadth of the mammoth sports stadium, shared the event. Across the Harlem River, in the Polo Grounds, another crowd heard by direct wire.

Eneroth explained that baptism according to the divine will of God "is a symbol, an act of confession, of what has already taken place in the heart of the baptized one: that he has pledged himself, dedicated himself, to Jehovah God, to live henceforth according to the divine will."

Shirley Gerrish, 14, from Regina, Saskatchewan, Canada, and Anita Johnson, 11, from Norwalk, California, sat beside each other in Section 2. "I should have been baptized a year ago," Shirley said, "but I waited for New York. I know I'm ready." "I've been in the truth three and a half years," Anita said. "I just got through studying *'This Means Everlasting Life'*. Mother said it was up to me. I love Jehovah and I want to be baptized."

Behind them Richard Vincent from Norwalk, Connecticut, said, "I've studied six months. I've found my answers." In another section sixty-nine-year-old Carleton Fischer, retired Dixon, California, farmer, said that five years of careful study and deliberation had preceded his dedication. "I attended the assembly here in '53. That's when I first got acquainted with the truth. I took it pretty serious. I want to feel I can live up to it. I hope I can. I am ready now."

The audience, two vast bowls of New World humanity, drew alert with the great crowd of candidates when Eneroth said: "Before you are admitted to baptism, it is appropriate that you answer two questions, so that all those assembled here with you may be witnesses, who have heard from your own mouths that you understand what you are doing and that you have taken the steps required. Now will all of you who desire to be baptized please stand up."

As the crowd of immersion candidates rose, a rejoicing broke out in a ring of sustained handclapping. Tears sprang to the eyes of hundreds, to see their children, husbands, wives, fathers, mothers, and those with whom they had studied, lov-



More than twice as many as at Pentecost rise to express desire to be baptized



Buses deliver candidates to Orchard Park for immersion

ingly, faithfully, helping them to appreciate Jehovah's loving provisions.

"If you can answer the two questions in the affirmative, say Yes after each question, and say it loudly and in unison," said the speaker. The first question: "Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son, Christ Jesus?" There was no stir or demonstration. But their "Yes!" rang out, prolonged, with strength and the dignity of people who have made a calm, careful, sober decision on God's Word. The second question: "On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of his holy spirit?" "Yes!"

Happiness welled from the onlookers, every one of whom was gazing at the standing throng, and the reverberation of their handclapping mounted to the heights of the great stadium and was a long time dying. "Every one of you who has now answered Yes is eligible for baptism and may be baptized right away this morning."

Milton Henschel, program chairman, directed the first 4,000 candidates into sixty buses waiting bumper to bumper around Yankee Stadium. The buses were furnished free by the Watch Tower Society, but there were enough for candidates only. At 9:45 the caravan of huge vehicles, each carrying about seventy-five passengers, began to move. Swarms of taxis and private cars moved out with them.

It was 10:30 when the immersion began at Orchard Beach. Every conceivable care had been taken by immersion servant Nicholas Kovalak and his staff of 600 to expedite the baptism. The instant they stepped off the buses, candidates were funneled into separate queues according to sex, and channeled through the public dressing rooms. City policemen, assisted by the convention's attendant staff, staggered the crossflow of public traffic so as to keep the streams of candidates flowing across 200 yards of sand to a reserved bay 416 feet wide. Thousands of people watched.

There were thirty immersion lines marked off by human links, leading the candidates two abreast some seventy-five feet into the water. At the end of each line waited three immersers. "We are prepared to baptize 6,000 an hour," Kovalak said. "The brothers who man the thirty lines are relief immersers who change places when the others get tired." At 12:45 the last one of the group was dipped under water and raised again.



Complete immersion is Scripturally required



People of all nations symbolize their dedication

A DYNAMIC BIBLE TRANSLATION

In carrying out Jesus' commission to be witnesses to the most distant part of the earth it is necessary to have translations of the Bible in many other languages. (Acts 1:8) The result is that many translations and versions have come into existence. Most of them have been colored by false religious traditions and wrong systems of translation. All this has produced a flood of errors that have weakened the original power and force of the divine communications. In September, 1949, N. H. Knorr announced to the Society's board of directors that a Bible translation committee had been working on an accurate literal translation of the Bible. They had completed the first section, that of the Christian Greek Scriptures. This was released to Jehovah's witnesses at the Theocracy's Increase Assembly in Yankee Stadium in 1950. Since then sections of the Hebrew Scriptures have been released.

The *New World Translation* is based on the best basic texts available, namely, Kittel's Masoretic text and Westcott and Hort's Greek text. Care was taken to make as literal and as consistent a translation as possible. Special attention was given to verbs, words of action, in order to capture the forcefulness of the original communications of the divine will.

For generations Bible translators have been following a fallacious tradition known at the "waw conversive," by which verbs arbitrarily were changed from one state to another, thus ignoring the way the original Bible writers expressed their words of action. The *New World Translation* has refused to follow this error in translation. This has meant the elimination of thousands of verb tamperings that all other versions have indulged in. The *New World Translation* can be said to be truly a dynamic translation, because it renders in the English the same powerful expressions of action as in the original Hebrew or Greek.

Following are comments made by a Greek and Hebrew scholar, Alexander Thomson, as to the merits of this translation: "The translation is evidently the work

of skilled and clever scholars, who have sought to bring out as much of the true sense of the Greek text as the English language is capable of expressing."

CONVENTION RELEASES

New World Translation of the Hebrew Scriptures—Volume IV
1958 Report of the Divine Will International Assembly of Jehovah's Witnesses (second issue)
Learn to Read and Write—Spanish Basis for Belief in a New World
—Cinyanja, Cishona
God's Way Is Love—Xhosa, Zulu
Healing of the Nations Has Drawn Near—Arabic, Cinyanja, Cishona, Dutch, Twi
"Let God Be True"—Amharic
"Let God Be True" (2d Ed.)
—Cibemba, Cinyanja, Zulu
Songbook —Twi
"This Good News of the Kingdom"
—Ewe, Ijaw, Isoko, Kinyakyusa, Luganda, Swahili, Tigrinya, Tsonga, Venda
Tracts 1, 5, 11 —Tigrinya
Tracts 5, 6, 7, 8 —Ga, Twi
Tracts 5, 9, 11 —Cibemba
Tract 8 —Mende
Will Religion Meet the World Crisis? —Cinyanja

"This version of the Hebrew has evidently made a special effort to be thoroughly readable. No one could say it is deficient in freshness and originality. Its termi-

nology is by no means based upon that of previous versions. In the quotation of speeches, the language is generally in very modern form, lively and realistic. No other version imparts so much of the human element into speeches."

The *New World Translation* is outstanding in its restorations of the divine name, Jehovah. In the Christian Greek Scriptures 237 restorations of Jehovah's name have been made, based on well-founded evidence. Scores of additional restorations have been made in the Hebrew Scriptures.

In 1953 Volume I of the *New World Translation of the Hebrew Scriptures* was released. In 1955 it was Volume II, and in 1957 Volume III. On Wednesday afternoon July 30, the keen desire of those assembled to have a further portion was fulfilled when N. H. Knorr released to an audience of 150,282 Volume IV, including the books from Isaiah through Lamentations. On the opening pages of this volume is expressed the expectation that in the coming years the remainder of the Bible will be available in the *New World Translation*.



GERMAN SESSION—2,882 in attendance on Tuesday morning. About 1,600 of this number came from overseas to join their brothers here in expanding their knowledge of the divine will.

Knorr Releases Spanish Reading Aid

"Reading is enjoyable," the Society's president, N. H. Knorr, told audiences at Yankee Stadium and the Polo Grounds Tuesday afternoon. He added: "It aids one to get accurate knowledge. . . . To be able to read is an asset in gaining everlasting life."

While pointing up the fact that illiteracy runs high in some parts of the earth, Knorr stated regarding the Scriptures: "The Bible has been preserved by Almighty God down to this very day so that each individual can read it. The entire Bible or parts of it have been published in more than one thousand tongues. Why? Not as sacred books to have around the house, but to read. The Bible is the Word of God in printed form. If the peoples of all the world could attentively read the Bible they would learn how to worship the Sovereign Ruler, Jehovah, and bring praise to his name."

And what will Jehovah's witnesses do about this? Knorr went on: "The New World society of Jehovah's witnesses desires to help all persons who have dedicated themselves to Jehovah, and also all other persons of good will, to learn to read and to write. . . . The purpose of teaching people to read and to write is to enable them to read the very words that Jehovah God through holy spirit long ago inspired his writers to put into the Bible that we have today. Furthermore, people who can read are able to use all the Bible helps the Society has produced, particularly the *Watchtower* magazine, which now is published in fifty languages."

Jehovah's witnesses in Mexico have, "through the theocratic school arrangement," taught persons to read and write, Knorr told his audience. And the Watch Tower Society has already published an aid

to assist brothers in Africa to learn to read and write.

Conventioners were stirred when Knorr released the Spanish booklet *Learn to Read and Write*.

How will this aid be used? "Any Spanish congregation in the world having members who cannot read should immediately start a special class and use this new textbook to teach them how to read," Knorr suggested. "The Society will not stop here. When more booklets like this new one in Spanish are needed for different parts of the earth, the Society will print them, so that shortly all persons who become ministers will be able to read God's Word in their own tongue."

At the conclusion of his discourse, Knorr presented to branch servants of Argentina, Bolivia, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay and Venezuela copies of the new reading aid for Spanish-speaking persons.

Following the program, H. W. Arnott, zone servant in Africa, stated: "In Northern Rhodesia *The Theocratic Reading Aid for Jehovah's Witnesses* was our highest-circulating book for quite a period. In one congregation, through the use of this booklet nineteen persons were taught to read in a period of six months, and now we have many congregations where literacy rates as high as 90 percent of the publishers. Now they are able to conduct home Bible studies."

Branch servants of South American lands expressed themselves regarding the new reading aid in appreciative tones:

"What I like about this new aid," said J. McLenachan of Ecuador, "is that it gives Bible education along with its instruction. The brothers and good-will persons will not only be learning to read and write but they will be learning theocratic terminology at the same time."

Branch servant J. O. Webster of Colombia stated: "Heretofore, brothers became publishers but were handicapped and limited in their service in that they did not know how to read. Now, with the help of this booklet, it will be possible for them to learn how to read, thus enabling them to read and conduct studies of their own."

H. I. Kays of Paraguay told a *Report* writer: "Many brothers and sisters are just beginning to appreciate the importance of reading and writing in their lives. Something like this from the Society will be a tremendous boost forward. Many brothers feel that they should not be considered publishers because their knowledge of Spanish is very limited, their language being Guarani. Thus aiding them to learn to read and write the Spanish language will also mean an increase in publishers. I feel, too, that teachers and officials of Paraguay will appreciate the Society's efforts very much."



Spanish reading aid announced

Your Spiritual Appetite

Expanding our ministry is part of the divine will for us. To do that we must be in spiritual good health, and to have spiritual health we must have a good spiritual appetite. The importance of all this Philip S. Hoffmann, zone servant of the European zone, emphasized in a most stirring and enthusiastic talk Tuesday afternoon on the subject "How Is Your Spiritual Appetite?"

After drawing two vivid pictures, one of a man with a good appetite and one of a man with a poor one, he went on to make application of them to our spiritual eating habits. One of the dangers of a lack of appetite is that one is not always aware of his condition. Among the various causes of such a condition, he showed, are lack of spiritual exercise in the field, having poisoned oneself with wrong spiritual food, lack of spiritual companionship or being overanxious about the cares of life.

Just as regular eating habits are essential to good physical health, Hoffmann continued, so regular spiritual feeding is essential. Throughout all eternity man on earth will need to eat material food, and we will always enjoy doing so, and so with spiritual food. To cultivate a spiritual appetite he recommend-



F. S. Hoffmann



Visitors stream into Bethel in Brooklyn

ed regularity in the field service, as that helps one to appreciate the need of spiritual food. He encouraged asking about the whys and wherefores of a subject, and being on the lookout for new details. Regularity at the meetings should be a must; yet unless we are attentive we will not get anything out of them, we will not be taking in spiritual food. Don't be choosy, staying away because you heard a particular public talk before.

Forcing oneself to eat, even though without spiritual appetite, will help one to get a craving for spiritual food. If unable to discipline oneself along this line, ask help from mature brothers. Jehovah, the Great Physician, is able to take care of all ills, including lack of spiritual appetite, so take the matter to him in prayer.

In conclusion Hoffmann counseled: "So cheer up if you feel you have lost your appetite. It is never so bad that it cannot be cured if you have the desire to get well. The very best time for you to learn how to work up an appetite is here, right now, at this marvelous table provided by Jehovah and dispensed by that 'faithful and discreet slave.' So come and get it! Come and taste that Jehovah is good—so good that you will always want more in all eternity if you watch the factors governing your spiritual appetite."

New World

(Cont'd)

sus Christ, will destroy unchristian Christendom. Those who stick inside Christendom by adhering to its religious systems will die in the universal war of Armageddon, just as those who stayed inside Jerusalem and did not go out to the besieging king of Babylon died miserably inside the city. By our message against Christendom we do not advise or encourage people to go over to ungodly communism of any type. In harmony with Jeremiah, we urge the liberty-loving, life-loving people to go out to the Conquering King Jesus Christ."

Jehovah's witnesses today, like Jeremiah, are called a "prophet of gloom," Knorr said. "Gloom, yes, for the wicked, who deserve it." In the concluding portion of his lecture Knorr said: "Happily, Jeremiah was also commissioned 'to build and to plant.' It was he who foretold of a miraculous restoration of Jehovah's people, this resulting in an overflow of joy."

Dramatically he concluded: "Therefore, in expression of the theme of our preaching, Down with the old world! Up with the new world! The Almighty God of the new world bids us not to be afraid of the enemies' faces: 'They will be certain to fight against you, but they will not prevail against you, for I am with you,' is the utterance of Jehovah, 'to deliver you.'"

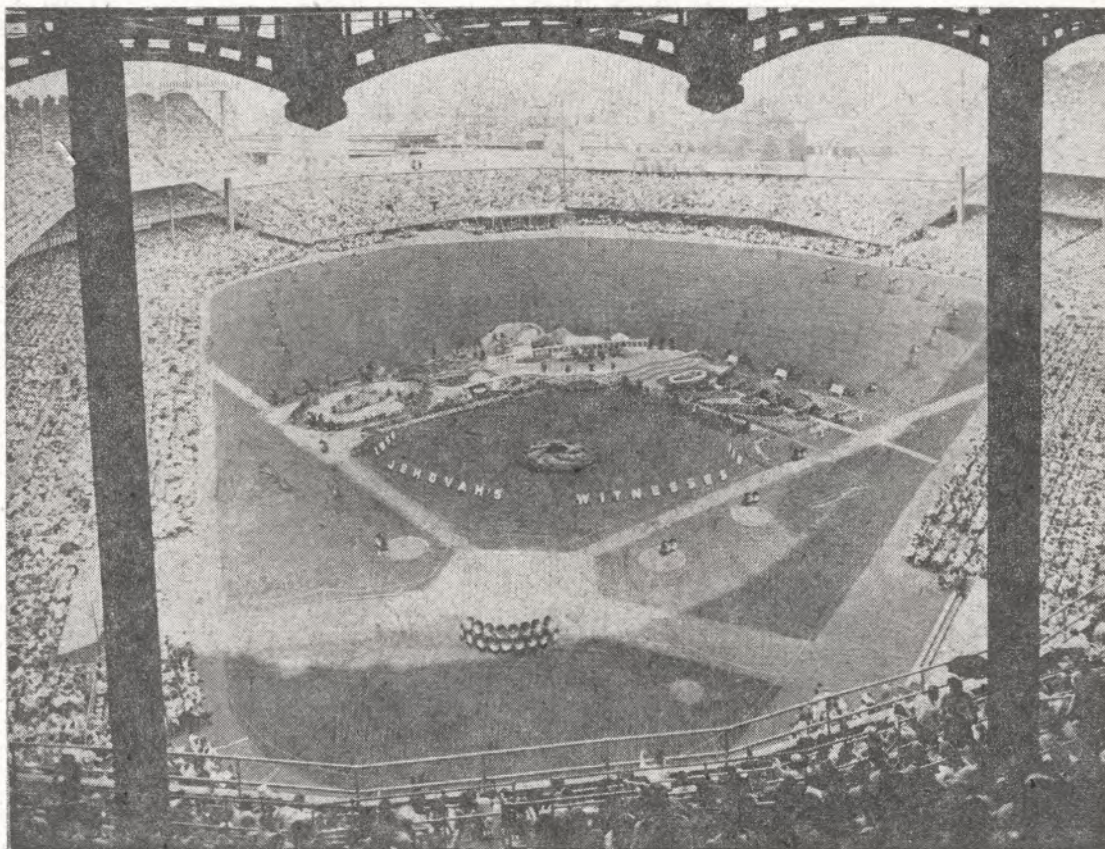
DIVINE LOVING-KINDNESS AND THE KINGDOM

With a loud voice, in mock imitation of a fishmonger, F. W. Franz, vice-president of the Society, at once both startled and got a firm grip on his audience that he held throughout his talk on the subject "Divine Loving-Kindness and the Kingdom." He was interrupted by vociferous applause before he had spoken more than two words of the prophecy of Isaiah 55: 1-4, which he quoted in full, part of which reads: "Hey there, all you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. . . . Listen, and your soul will keep alive, and I shall readily conclude

with you people an indefinitely lasting covenant respecting the loving-kindnesses to David that are faithful."

Commenting on that text, he said: "That was Jehovah God calling, inviting the thirsty and hungry ones. What was there to thirst and hunger for? A righteous king, a good government, in fulfillment of the covenant that

Jehovah God concluded with King David. Never was there a covenant more important; [it] is no mere scrap of paper that can be torn up and trampled on in contempt by willful violators. . . . Inseparably linked with King David and his line of royal successors, that Kingdom covenant became something demanding the loyal support and adherence of both God and man."



96,075 at Yankee Stadium on Wednesday

The speaker next traced the Scriptural record of Jehovah's faithfulness to that Kingdom covenant regardless of what the descendants of David did. In his old age Solomon turned away from Jehovah and his son Rehoboam turned out bad, at which time David's house lost ten of the twelve tribes. When Abijah, Rehoboam's son, went to war against the revolted ten tribes of Israel he first appealed to them on the basis of Jehovah's covenant with the house of David: "Is it not for you to know that Jehovah the God of Israel himself gave a kingdom to David over Israel forever, to him and to his sons, by a covenant of salt?" —2 Chron. 13: 3-12.

Because the overthrow of King Zedekiah in 607 B.C. marked the end of David's heirs sitting on Jehovah's throne, had his covenant for the Kingdom failed? "No!" Franz noted; "Jehovah's loving-kindness, his loyal love, did not permit such a thing." A man did not fail in the royal line of David until a descendant came who lives forever. As the angel Gabriel told Mary, God gave to Jesus the throne of David his father, and he will be king over the house of Jacob forever. By consenting to become the mother of Jesus, Mary proved herself loyal to the covenant for the Kingdom.

In fact, when Jehovah made the Kingdom covenant with David he had in mind finally an everlasting heavenly kingdom. When Jesus died, did that mean an end of the Kingdom covenant? Such a thing would be impossible. And so we find that Jehovah raised Jesus from the dead as a further expression of divine loving-kindness in support of the Kingdom covenant with David, a fact Paul makes plain at Acts 13: 34-37.

"Jesus Christ is Jehovah's 'man of loving-kindness' . . . whom He did not leave in Sheol. By raising him out of death to life immortal in heaven Jehovah opened the way for extending the dependable loving-kindnesses of his covenant with David to other men of loving-kindness," all those dedicated Christians whom God makes joint heirs with Christ. Today there is a remnant of these left.

Bringing the record down to our time, Franz noted that today

we can prove loyal to that Kingdom covenant by being loyal to the reigning kingdom of the everlasting Heir. Those who are men of loving-kindness owe it to God to be loyal and, doing so, they eat

the milk of fatness of God's spiritual table and drink the wine of joys of the Kingdom ministry.

What of the great crowd of men and women mentioned at Revelation 7? "In order to give a practical expression of this loyal love to their Shepherd-King, they keep loyal to the remnant," as the sheep of Jesus' illustration of the sheep and goats. "This explains why these 'other sheep' now also share in the delicious 'wine and milk' that today overflow from the remnant of Christ's royal brothers, without money and without price."

"So to the Kingdom covenant made with Jehovah's Greater David may we always be true and loyal. . . . Doing so, we shall find Jehovah exercising these same precious qualities toward us through his King Jesus Christ, and our souls will keep alive, forever."

DID YOU KNOW?

● Jehovah spared David in spite of his being overtaken in shocking sins, because of His loyalty to the Kingdom covenant?

● That God's resurrection of Jesus was an expression of His loving-kindness in support of the Kingdom covenant with David?

● That the "men of loving-kindness" are the 144,000 Kingdom associates of Christ Jesus?

● That loyalty to the Kingdom covenant requires of both spiritual Israelites and other men of good will that they make known God's kingdom?



Franz delivers striking talk

EXPANDING OUR MINISTRY

Expanding our ministry, the assembly theme on Tuesday, was enhanced by the evening's speakers, in their inspiring talks to 84,219 persons in and about Yankee Stadium and 51,553 persons in and about the Polo Grounds.

It is the divine will for us to "Be Filled with Spiritual Discernment," said H. W. Arnott, zone servant for Africa, in his talk on this subject. "How to make right decisions, how to follow always the right course, that is our problem. To do so requires that we have spiritual discernment."

Explaining what spiritual discernment means, Arnott said: "To discern things in a spiritual way means to view things the way Jehovah views them. Jehovah, by the operation of his spirit, has made known his viewpoint on things to us in his inspired Word."

D. Sydlík, a member of the Brooklyn Bethel family, speaking on "Exert Yourself Vigorously as God's Workman," likened the minister of God to a master workman, a blacksmith who skillfully welds together the links of a great chain that someday will hold the anchor of a ship. "Every minister of God has as his work-

shop his individual territory assignment, and his tools are Jehovah's sword of the spirit and the Society's publications."

The workman of God, explained Sydlík, must not only learn truths, but know when and how to apply them. If Kingdom publishers "were to go to a new study and tell them there is no trinity,



Harry Arnott,
assistant chairman

no hell-fire, no immortal soul, no heaven for them, no Christmas, no Easter, do you know what would happen? No study!"

D. L. Steele, branch servant of Korea, addressed the assembly on "What Prevents Me from Getting Baptized?" The command at Matthew 28:19, 20 has three parts, he explained: to disciple nations, to baptize people, and to teach them to observe the things the Son has commanded.

No one can prevent another from being baptized, said Steele. "It is Jehovah God who decides what qualifications must be met by candidates for baptism. Only he can prevent the act of baptism." Those desiring to do the divine will must come to God on his terms.

When is one to be baptized, then? Getting to the heart of his talk, Steele declared: "At that moment when we realize that there is nothing preventing is when we must be obedient to God and not withhold a full dedication or postpone the receiving of water baptism."

The minister of God who has truly expanded his ministry, explained Steele, "is able to point out the things the student needs to know in such a way that he will see the necessity of dedication himself and he will never have to be asked to dedicate himself to God."

After baptism, then what? Further expansion of one's ministry.

The minister who is expanding his ministry makes maturity his goal, declared G. R. Phillips, speaking on "Maturity, a Goal for All Ministers." Since God's organization today is mature, the big question is: Are we individually mature?

How is this maturity attained? There are certain basic aids: (1) The need to read and be familiar with the Bible; (2) the need to read and study various Bible-study aids provided by the organization; (3) studying with others at meetings; (4) God's holy spirit; (5) the need to show faith and obedience; (6) the need for prayer; (7) taking the vital step: dedication to Jehovah, understanding that it is to no mere work one is dedicated, but to God himself.



707 at Swedish session

TASTING DIVINE GOODNESS

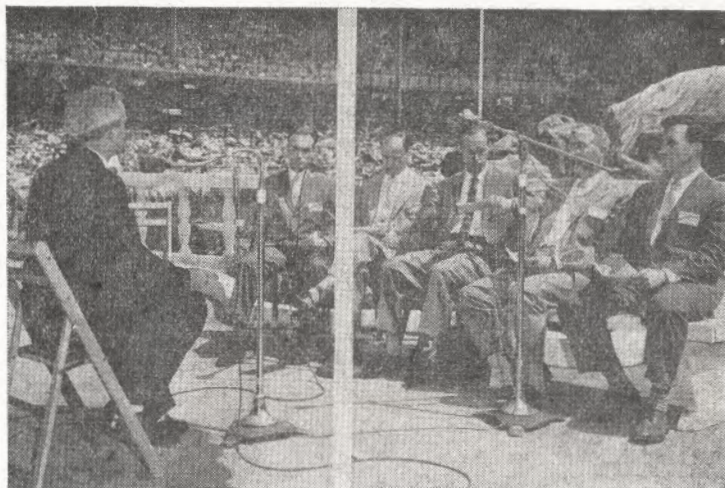
After the talk on baptism J. W. Stuefloten of the Bethel family, Brooklyn, addressed the brothers on "When Jehovah Speaks, Do You Respond?" In clear and powerful voice he made his points: "Jehovah has assigned the 'faithful and discreet slave' to speak. . . . With this arrangement Jehovah has been directing our attention to his Word to set us straight and strengthen us on many matters. . . . The ear is a wonderful instrument. . . . But the ear does not motivate us to action. It is the heart that moves us to respond. Then what we hear must get to the heart. . . . When Jehovah speaks through his organization, do not wait long to act, for an indecisive man will not receive anything from Jehovah. Make room for immediate growth. Begin to think out ways of retaining that information by using it. . . . Loving obedience is the governing principle of Jehovah's organization."

Jehovah speaks to us today regarding his divine will about serving where the need is great, about serving full time, etc. When he speaks, are we happy? do we respond? If we do, we will be tasting of the divine goodness, in keeping with the divine will for us.

In keeping with this same theme, Grant Miller, zone servant from South America, showed that tasting divine goodness also includes "Accepting Responsibility." Miller made a strong point of the fact that "added responsibilities are desirable and should always be sought after, never avoided. . . . When a Christian takes on this 'load of responsibility,' what happens? Why, he increases his own usefulness to the organization."

The speaker then noted the various responsibilities we have: private study of God's Word and meeting attendance; field service, and particularly calling back and developing the interest; proper Christian conduct; sharing in the training program. He also called attention to special responsibilities of congregational overseers.

Miller next stressed that shirking responsibility is selfishness: "Selfish persons want to receive,



Discussing congregation's lifeline

but don't want to give. Selfish persons grab all they can for themselves, and never offer anything to others. . . . They themselves want to live, but they don't care what happens to other people. They do not feel any responsibility toward them."

Drawing to his climax, Brother Miller noted that "if we are worthless in the service today, we will be worth even less in the new world of tomorrow. . . . Jehovah is not kidding with us. This is no joke. Jehovah is not playing childish games with us or with our lives. He means business. His word is sure. He is dead serious; and if we are not serious we'll be just dead. . . . What the organization wants us to do is what we should want to do. . . . Its goals are our goals. Its outlook on matters is also our outlook on the same matters. We allow it to mold our thinking."

Each body of servants in a congregation tastes of the divine goodness in a special way when the circuit servant pays a visit and meets with them. This feature of our theocratic organization was next illustrated in a demonstration entitled "The Circuit Servant Talks to Overseers." A. A. Catanzaro, district servant, took the part of the circuit servant and members of the Kingdom

Farm family took the parts of the servants in a congregation.

The first part of the program represented his Tuesday-night meeting with them, and the latter part the Saturday night. Among the points he stressed were: "All this fine spirit will be short-lived if you fail to keep it stirred up and glowing."

The final feature on the Wednesday morning program was entitled "The Lifeline of the Congregation." It illustrated the visit of the circuit servant with the study conductors. Brother Greenlees of the Canadian Bethel took the part of the circuit servant, while various Canadian brothers took the part of the study conductors. Greenlees showed that the congregation service center served as a lifeline that connected men of good will with the rescue ship of the congregation. Among other things, he emphasized the need of patience in handling the brothers, as the manner in which they are dealt with may turn them toward life or death. He also drove home the need of study conductors to visit all those associated with their group, not merely the irregular and weak publishers. The brothers were gladdened by learning that the attendance of the morning was 118,463.

Africa speaks!

"Africa speaks" through the hearts of its delegates to the Divine Will assembly, telling conventioners that the light of truth shines brightly over the so-called dark continent of Africa.

A vivid description of the problems confronted by the brothers in French Equatorial Africa was painted by Brother J. E. Seignobos. "Polygamy, concubinage, drunkenness, fetishism and witchcraft are all freely practiced, which means that morals are very loose." The power of Christian truth in the lives of our African brothers, he said, is helping them to come in line with theocratic principles of living. He declared that candidates for baptism have to pass an examination, that circuit servants examine in detail the situation of each candidate, that each one must produce official certificates proving he has, at most, only one wife. In addition, each candidate must be able to answer questions on the fundamental doctrines. Today whole villages of pygmies are calling on the name of Jehovah.

In the relatively new nation of Ghana, the number of witnesses has multiplied nine times since the opening of the branch ten years ago. H. Jennings stated: "So impressed is one government official that every time a witness couple come to him for marriage, he gives them a talk of fifteen minutes right from the Bible while performing the ceremony." Ghana, with warmest love, sent fourteen of its number to the Divine Will assembly.

Morocco in Africa is a new territory. In July, 1955, there was only one publisher, reported Alvaro Berecochea. Today we have four congregations, three missionary homes with sixteen missionaries, six special and three regular pioneers, and in the month of June we reached a peak of 113, or a 146-percent increase! Berecochea thrilled the assembly crowd when he announced the wonderful news that



the Society has been recognized in Tangier.

W. Gooch of Nigeria declared that despite the many satanic devices, today in Nigeria Jehovah has raised up more than 23,000 dedicated, active publishers.

The rate of increase in Northern Rhodesia in recent years has slowed down, reported H. W. Arnott. Northern Rhodesia has a unique problem, and that problem is that there is one publisher for every eighty persons in the country, which may be one reason for the slowdown in increase. Attending this assembly there are thirty-two delegates.

In Nyasaland Jehovah's witnesses are so well known, said L. R. Nail, Jr., that merely stating you are one of Jehovah's witnesses identifies you as a law-abiding Christian. The brothers in Nyasaland demonstrate great confidence in the Society. So great, in fact, is that confidence that recently a brother wrote in asking the Society to select him a wife. For good reason the Society declined. The brothers from Nyasaland and Portuguese East Africa sent their love and greetings to the Divine Will assembly.

"I bring with me," said G. R. Phillips of South Africa, "the love and greetings of 16,500 publishers serving in the Union of South Africa, Angola, Basuto-

land, Bechuanaland, St. Helena, South-West Africa and Swaziland. There are 125 of us present at this assembly—three times as many as were here in 1953." Phillips stated that in addition to the language problem, poverty, illiteracy and lack of transportation, there still stands, in the three British protectorates, a total ban on the Society's literature. Even the King James Version of the Bible is banned if it happens to be printed on a Watch Tower press.

For R. H. Miller and fifty other delegates with him at this Divine Will assembly, Southern Rhodesia is "home." The country, as a whole, has one publisher for every 190 people, and yet there are still vast areas that have hardly been touched. While Southern Rhodesia is interested in increase, Miller said, they "are even more interested in keeping the organization clean and strong. Were we to let down the Scriptural barriers we could gain great numbers and tremendous figures, but we would rather have the approval of Jehovah."

God's Word has penetrated into Algeria, Cameroun, Eritrea and Kenya. For the first time the land of Kenya is represented at a world assembly of Jehovah's witnesses. Three of its delegates were able to come. In the Catholic-dominated land of Portuguese East Africa the good news is being preached although under great opposition. In the new independent nation of Sudan the inhabitants are many, but the Kingdom publishers are few, only twelve. "We need more," said George Orphanidis. He beckoned the assembly to respond where the need is great. From Tanganyika the call goes out for more preachers.

"Africa speaks" with great understanding of Jehovah's purposes. It is no longer a land of darkness, but a land that shines forth with New World truth.

MISSIONARIES HAVE REUNION

A modern Pentecost "wonder" was evidenced Tuesday morning at the special missionary meeting that convened at the New Rockland Palace, located near the Polo Grounds.

The meeting was called for 9:30 a.m. As the missionaries entered the large hall they found the seating was divided off according to their Gilead classes. For the first half hour there was just one continuous shaking of hands and joyous greeting as classmates from the four corners of the earth were reunited for this one special session.

What a "wonder" this unique assembly of missionaries turned out to be. At Pentecost A.D. 33 a "wonder" occurred when the Christians were given the gift of speaking in many tongues. From Acts 2:9-11 we learn that those 120 who received the gift of speaking in languages talked to people from sixteen different lands, evidence of being able to preach in at least that many languages. If that was wonderful, and it was, what about the missionary meeting at the New Rockland Palace? A survey was made of the languages in which these missionaries now speak and preach. The amazing number of sixty-one languages was listed. What a powerful preaching force these 1,211 Watch Tower missionaries of Jehovah's witnesses there present, along with others of their brothers throughout the world, are!

N. H. Knorr encouraged all missionaries to increase their effectiveness in preaching in the language of the land where they serve. He urged them to continue to set a good example to all newly interested ones and to maintain a balanced program of service.

M. G. Henschel said he always learns much from the missionaries as he visits them from time to time abroad. In his talk he urged them to keep spiritually alive and strong.

The vice-president of the Society, F. W. Franz, mentioned that many of the remnant are now too old to go abroad for the missionary work. Nevertheless, they comprise the Biblical "signs

and wonders" of our time. He congratulated the large group of foreign missionaries on their determination to serve for the remnant in all parts of the earth to enable men of good will to see and appreciate the "signs and wonders" of our day.

The animated group was addressed by other speakers, instructors of Gilead A. D. Schroeder, M. G. Friend, H. K. Jackson, as well as J. F. Markus and J. C. Booth. They all expressed their greetings and urged the group to continue in their wonderful educational service.

To the surprise of all, the entire audience was informed that a special dinner was to be served

them. This enabled them to spend more time together. They will long remember this special convention treat.

1,800 Special Pioneers Meet

Wednesday morning Brother Knorr and a symposium of other speakers spoke to 1,800 special pioneers in New Rockland Palace. They were given good counsel and advice on how to be effective in their service. It was pointed out that there are now 500 special pioneers in the United States, and they have formed seventy-two congregations in isolated territory since 1953. In Brazil, they were told, special pioneers have started a hundred congregations.



S. A. Liwag, chairman on Tuesday at Yankee Stadium. Those serving as chairmen at this international assembly come from sixteen lands

They Love One Another

It was Jesus who said: "This is my commandment, that you love one another just as I have loved you." (John 15:12) At this great assembly there are many ways to show love.

Some of these ways are shown in the pictures on this page. When at the cafeteria it is a pleasure to see love in action when delegates patiently wait their turn to be served. It is also shown by co-operatively heeding the directions of the attendants as individuals walk about the stadiums. It is heart-warming to observe how, even in crowded passageways, people can move about without a lot of unnecessary pushing and shoving. It is a joy to go to a busy refreshment stand or book counter or even find a corner on a crowded train or bus when you are with people who love one another. Their co-operation amazes others.

A fine example of love in the New World society came to light as Brother Jones and his family traveled to the convention. Unfortunately they got no farther than Arizona on their trip from Whittier, California, when their trailer was turned over by gusts of wind in a storm and their trailer and car were demolished. Although they were taken to the hospital for treatment, they were determined to come to the convention, and their brothers were determined that they should get here.

When Brother Jones telephoned the co-owner of the trailer back in California, the brother, instead of complaining about the loss of the property, immediately wanted to offer his help. He drove his station wagon to Arizona and gave it to the Jones family for use on their trip to the convention. In addition, he offered to help them with any money they might need for the trip. That is a fine demonstration of the love of our brothers.

Paul told the Philippians to show "lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:3, 4) What a joy it is to associate with those who sincerely endeavor to apply it!



He is not in such a rush that he cannot stop to help



Lost but still loved



Even though tired, delegates are patient as they wait for rooms

WHOLEHEARTED SERVICE

In keeping with Monday's theme of exclusive devotion, H. L. Brissett, district servant in the southland of the United States, spoke on "Wholeheartedness Toward New World Interests" on the afternoon program.

"To gain the reward of eternal life in Jehovah's new world," he said, "will require our wholehearted service and devotion. Wholeheartedness is a virtue possessed by Jehovah." And of Jesus it was said: "He has done all things well." We must copy him.

For us to be wholehearted toward new world interests, he continued, the truth must be not only in our heads but also in our hearts. After warning against neglect of details that, like little foxes, might prevent our bearing fruit, he concluded his heart-warming remarks, saying: "Fill your hands and hearts with Jehovah's worthwhile service. Attend to all its details. Complete your ministry. Wholeheartedly serve new world interests!"

A striking example of being faithful in small things is found in our dear Brother Macmillan, who has been not only effectively preaching for many, many years but also practicing what he has been preaching, as noted in his book *Faith on the March*. He has come to be known and beloved by Jehovah's servants everywhere.

On Monday afternoon he spoke on the subject "Faithfulness in Small Things." Macmillan pointed out that both Jehovah and Jesus Christ, also the "faithful and discreet slave," are outstanding examples of faithfulness in small things.

Faithfulness in small things includes reading and pondering on the daily text and comments, commenting at meetings and keeping a house-to-house record, he said. He showed that faithfulness in small things had special application to those in poor health, those of limited education, the sisters, the children, and, in particular, those who were required to yield their special privileges of service to others because of advancing years. His remarks were appreciated by all and were repeatedly interrupted by applause.

Complete Devotion

It was W. L. Barry, the Society's representative from Japan, who was privileged to lead off the three-part evening symposium of admonition with his talk "Break Free to Do 'The Complete Will of God.'" We must break with conformity to tradition and to custom, said he, and "proclaim liberty in the land to all its inhabitants."—Lev. 25:10.

It takes courage to do this, declared the speaker, courage like

others. They may be appointed as servants, knowing that the same servants before them were imprisoned, and when coming out of prison for preaching they face the question of whether to go back to the same preaching again.

Our love for Jehovah must be exclusive, he said, allowing no rival attraction; it must be constant, not occasional. We should appreciate, take to heart, and pursue the full significance of Jesus' words: "You must accordingly be complete, as your heavenly Father is complete."

In contrast with the Bible principle of exclusive devotion, "we live in times when obedience is considered undignified and discipline a relic from the past." So spoke Phillip Rees of Britain in his talk "Be Quick to Obey." "The shoes that Israel wore at Calvary now pinch the feet of Christendom," said he. As Israel chose worldly secular authority over God, so has Christendom.

All men are slaves, but not all have the same master. Happy is the one who has Jehovah as his Master, is guided by him, is faithful to him. "Nothing in all the world can compare in value with the favor of Jehovah, but it is only for those who are quick to obey," declared Rees in conclusion.



H. L. Brissett

that of the three Hebrews of old. Freedom is not to be had without positive action like that of Ruth, who swiftly took her stand with the Israelite Naomi, but strength of action brings a correspondingly glorious reward of freedom, freedom forever!

Next W. C. Pohl, who serves Jehovah regularly in the Society's Berlin branch, spoke on "Attaining Christian Completeness." To remain faithful, said Pohl, whether facing Western materialism or Communist persecution, requires balance. From his own firsthand knowledge he told that in East Germany, for instance, our brothers face prison and broken health each time they go out in the service. They receive their magazines only indirectly, with danger, and have to share them with



A. H. Macmillan

EXPANSION

in South America and the Caribbean

Theocratic expansion is in evidence around the globe. Delegates to the Divine Will International Assembly of Jehovah's Witnesses have heard proof of this. Speakers representing nations in South America and islands of the Caribbean have given interesting accounts outlining the progress of the work of Jehovah's witnesses in their respective lands.

"When the Kingdom was established in heaven in 1914, there wasn't a single publisher in Cuba to tell about that grand event," reported C. J. Goff, branch servant. The opening of a branch in Cuba and the assigning of Gilead missionaries to that island brought grand results. In April of this year 12,228 publishers reported field service. Brother Goff attributed to the booklet "*This Good News of the Kingdom*" the fine progress in Bible study activity in Cuba, where 10,300 Bible studies were reported in April.

Conventioners listened with rapt attention to L. R. Brandt as he reported on activities in the Dominican Republic. Though strict censorship is imposed on the Society's literature, the brothers in the Dominican Republic still manage to get copies of *The Watchtower*. This valuable information is studied in twenty-three small organized *Watchtower* studies in the capital city alone. Despite persecution, every few weeks someone wants to be baptized, and the Lord continues to give the increase. "Why, in the Dominican Republic," said Brandt, "many come into the truth one month and the second or third month are being taken to prison for their belief. Only with the help of God's spirit can they stand up."

One of the greatest contributing factors to the expansion of the Kingdom preaching in the Leeward Islands is the work done by the local special pioneers, according to branch servant R. F. Bruhn. Brother Bruhn pointed

out that the islands' total of 299 publishers constitutes one publisher for every 630 people. Citing an instance of perseverance in service, he told of a missionary who persistently called back on a person of good will. That eighty-year-old individual is now among those in attendance at this convention. It is his first trip away from the island of Antigua. He had never been even to a nearby island.

T. R. Yeatts of the Netherlands Antilles reported that when missionaries were first sent there twelve years ago there were less than a dozen publishers. Today there is one publisher for every 600 inhabitants, for in April a peak of 279 publishers was reached. Especially of interest there is the success in placing magazines. "*The Watchtower* and *Awake!* have become household words in the Netherlands Antilles," said Yeatts, "and when a special article comes out like the one about the Dominican Republic, the people come asking for the magazines."

In Puerto Rico and the Virgin Islands, for some time publishers failed to recognize the importance of symbolizing their dedication to Jehovah God. The Society's publications had stressed baptism, and through congregational meetings, assemblies and

visits of circuit servants further admonition on the need for baptism has been given. As a result, 114 brothers were immersed last year; and thus far in 1958, 239 have symbolized their dedication to Jehovah God on these islands, where there are now 1,500 singers of Jehovah's praise.

A. H. Mann of Chile told conventioners that in 1945, when the first Gilead graduates entered that land, there was an average of sixty-three publishers monthly. Now, in 1958, the average has risen to 1,427. The establishment of fifteen missionary homes and the work of seventy missionaries in this country have aided expansion there. The remodeling and improvement of the branch office was also recently accomplished. It has been necessary for Jehovah's witnesses to teach many Chileans to read and write. One brother so instructed is now a congregation servant. Thus, for good reasons, Brother Mann expressed appreciation for the new Spanish reading aid.

D. J. Stegenga of Surinam reported a 200-percent increase in that land, an advance from ninety publishers five years ago to 300 today. He gave an interesting account of a youth who, though formerly an inactive witness of Jehovah, is presently doing well in his theocratic service, though at the same time attending junior college. He has gained the respect of his teachers and has interested some fellow students in the truth. Brother Stegenga admonished other youths: "Don't try to fool yourself by blaming your schoolwork for not actively engaging in the ministry. The time is too precious and too short for that. Train yourself to become a good minister." At the conclusion of his presentation, Brother Stegenga became the happy recipient of the booklet *Healing of the Nations Has Drawn Near* in the Dutch language. This publication is certain to contribute measurably to theocratic expansion earth-wide.



**1958
REPORT
OF THE**

DIVINE WILL

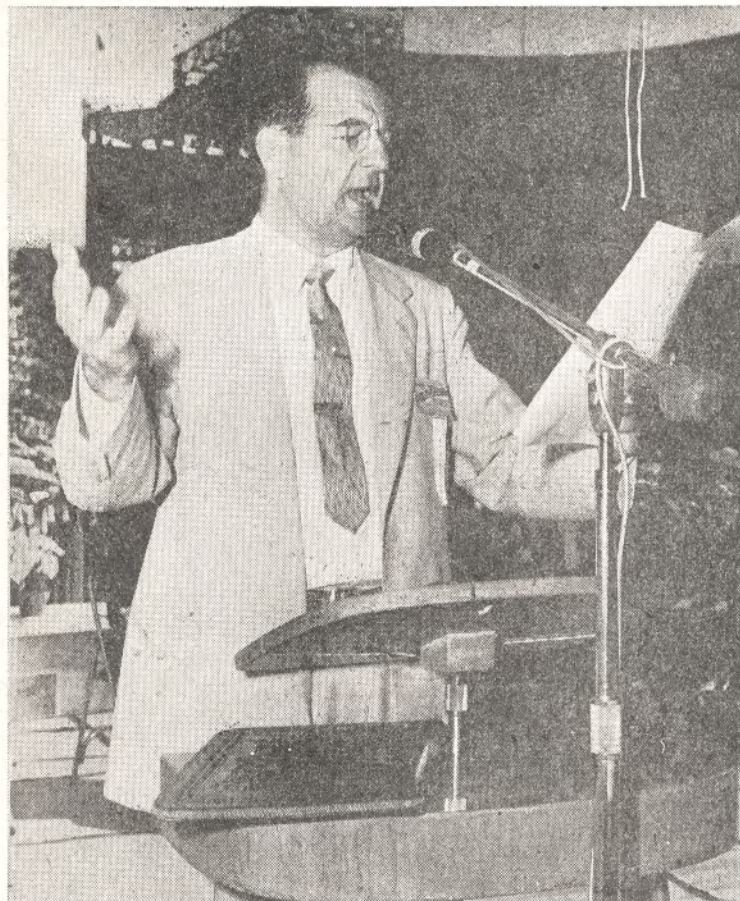
International Assembly OF JEHOVAH'S WITNESSES

YANKEE STADIUM

NEW YORK CITY, AUGUST 2, 1958

POLO GROUNDS

194,418 Witnesses Adopt Resolution RESOLVE FAITHFULNESS, SEPARATENESS TO THE END



Knorr presents resolution

Under a blue-gray Friday afternoon sky, the Divine Will assembly unanimously adopted a momentous resolution to remain free and separate from this world and its conflicts and to continue wholly devoted to the will of God.

Leading up to the resolution was the stirring discourse entitled "Why This Convention Should Resolve," delivered by the Society's vice-president, F. W. Franz. This talk exposed Christendom's clergy as false shepherds without a message or a plan for these distressing times. In place of the faithless clergy, Jehovah has raised up faithful, conscientious overseers along with their ministerial assistants to care for his sheep. These are directing the sheep of God, not to the United Nations of this world, but to the established Kingdom of God. Franz called the gathering this afternoon "a supreme occasion to make a united statement of how we stand toward the world situation. What our enlightened understanding of God's will is and what our united purpose is for the future is discharging our God-given commission. This is 'why this assembly should resolve' to make an expression before we have to part, for it to be published to all the world." He then yielded the platform to Brother Knorr, who said:

(Continued next page)

Resolution*(Cont'd)*

"There are momentous times and occasions that call men together for united action and expression. This time and occasion in the summer of the year 1958 is one of them." In a quick running style he reviewed the perilous state of the world from August 1, 1914, down to our present day. He stated: "The nearness of the greatest change in human history, the danger in which the perplexed people stand and the urgent need for the lifesaving truth to be proclaimed make this the most suitable time for the message from the Holy Scriptures of God's Word to be declared to all nations, tribes, peoples and tongues."

"THEREFORE BE IT RESOLVED THAT:

"WE, Jehovah's witnesses, assembled here in Yankee Stadium and the Polo Grounds, New York city, in the Divine Will International Assembly of Jehovah's Witnesses this first day of August, 1958, do unite in declaring that we are exclusively devoted to the divine Sovereign of the universe";

"THAT we deplore the fact that the inspired written Word of the Universal Sovereign is ignored due to the delinquency of the religious leaders of Christendom, who have made the people forget the holy name of the sovereign God by various religious means, whereas we, His witnesses, take the greatest pleasure in honoring and vindicating that holy name and in confessing before all men that the name by which He alone is distinguished is Jehovah";

"THAT, in love for his human creation, Jehovah God has willed that a righteous new world be introduced for all men of good will in his appointed time, for which reason he has numbered the days of this internationally split old world, and this old world is now far along in its 'appointed time of the end'; that the Most High God of heaven has his own chosen government for all the earth, and that in the autumn of the year 1914 he installed his loyal Son, the glorified Jesus Christ, to be King in the heavens and to destroy all the enemies of God and of man and to reign over men of good will in the blessed new world, for which reason, at Jesus' installment in 1914, the 'appointed time of the end' for all the nations of the old world began and is now nearing its

climactic conclusion; that the only stable government in the universe is the established kingdom of God in the hands of his anointed Son, Jesus Christ; and that not a single government in Christendom has God's backing"; that all opposing governments are doomed to destruction by him at the universal war of Armageddon;

"THAT, since A.D. 1914, the evidences have continued to multiply in proof that God's kingdom now reigns from the heavens; . . . the religious leaders of all denominations of Christendom have refused to join in the Kingdom witness, in fulfillment of Matthew 24:14, and have opposed, even persecuted, Jehovah's witnesses and have rejected God's kingdom and have turned the peoples to man-made political remedies for human ills;

"THAT, in their fear of ungodly communism and of more world war, the clergy have turned their backs on Jesus Christ the King and have endorsed the political organizations for perpetuating this old world, . . . and they have led and encouraged the people in the idolizing of these human makeshifts for God's kingdom"; "that the clergy have failed to help the people to find refuge and

and in view of the failure of the old world, and in view of the failure of Christendom's clergy, we are most grateful to Jehovah for the privilege of being His witnesses to all the nations in this time of the end"; that we deeply appreciate the heavy responsibility resting upon us and we have come together at an international assembly to learn further concerning his holy will and how to carry it out;

"THAT, figuratively speaking, we have beat our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love"; that we have separated ourselves from this world and its hateful conflicts and have dedicated ourselves through Jesus Christ to our one God and heavenly Father; that our earthly organization is theocratic because it is ruled by God, and our Leader under Him is no political leader but Jesus Christ our Right Shepherd, and God's holy spirit moves us to accomplish His will, and the inspired Holy Scriptures are our book of law and instruction; that we will continue to preserve the unity of the organization, which unity we have experienced here on such a tremendous scale; that we will continue to obey God rather than men and will preach the good news of the Kingdom, the only God-given hope for mankind, despite world conditions; that down to the end, as far as within us lies, God's will shall be fulfilled in us as regards the preaching of his established kingdom and the gathering of all other sheep, so that we may be accounted worthy of being ushered into God's everlasting new world after Armageddon, there to worship him unitedly as one family of his creatures without racial distinctions and national boundaries and divisions under one government, His kingdom by Christ, and to do his will forever and ever."

This resolution was unanimously adopted by the Divine Will assembly. A new high point of the assembly had been reached, to Jehovah's name and glory.

CONVENTION RELEASES

From Paradise Lost to Paradise Regained

1958 Report of the Divine Will International Assembly of Jehovah's Witnesses (third issue)

Basis for Belief in a New World

—Turkish
Healing of the Nations Has Drawn Near—Armenian, Burmese, Greek, Hiligaynon-Visayan, Ilocano, Korean, Tagalog

"Let God Be True" (2d Ed.)—Japanese, Tagalog

"This Good News of the Kingdom"

—Kanarese, Pangasinan, Vietnamese

"This Means Everlasting Life"

—Armenian, Indonesian, Japanese

Tract 8 —Assyrian, Bukidnon

security against the far more destructive universal war";

"THAT the nations are now on judgment before Jehovah God the Supreme Judge, and the clergy of Christendom stand as the most reprehensible and delinquent class on earth before Him, and at Armageddon he will give his judicial attention first to them, and all the blind peoples who follow these blind religious guides will suffer execution with them at God's hands; that, amid this most serious situation of the old world,

FULLNESS OF SERVICE

Thursday afternoon E. K. Stewart, a zone servant, gave a powerful delivery on the subject "Serving Where the Need Is Great Overseas."

He presented some very interesting statistics: eleven countries have only one publisher for every five to ten thousand population; forty-four countries only one for every ten to one hundred thousand; nineteen countries with only one for a population of between one hundred thousand and a million; three countries have only one publisher for every million or more persons, while in fourteen countries with over a million population each no work was done last year. Much preaching must yet be done.

Stewart stressed the practical aspects of using the spirit of a sound mind in considering such factors as secular employment, climate and facilities for educating children. Also, the importance of keeping in mind one's objective, "to find and feed the Lord's other sheep and bring them into association with the New World society."

He also dwelt upon the blessings coming from serving where the need is great.

Next, L. F. Jontes, branch servant of France, spoke on "Filling the Need in Our Own Country." Jontes noted that the privilege of serving where the need is great is not limited to those able to go overseas. "No country can claim to have sufficient publishers *everywhere*. . . . So let's face it, there is a need to be filled in *our own country*."

He dealt with the things that would hold one back from going to where the need is great. A nice secure job? A pension in the offing? A comfortable house soon to be paid for? But the need of men of good will cannot wait.

Next, Brother Jontes introduced a number of brothers who told of having gone to where the need is great in their own country.

The last experiences on the program were given by three of the four members of the Daniel Wall family of Canada who went

East, where the need is great. In reporting on their answering the call, Brother Wall, among other things, noted: "It was not easy to make the break, but now we would not go back. We love our assignment here, and in Jehovah's organization we are among friends wherever we go."

Well qualified to speak on the subject "Can I Pursue Pioneer Privileges?" is F. E. Skinner of India. For close to forty years he has been doing the divine will full time and nearly all of that time he spent in India.

He told the assembly: "Christianity started with a pioneer. The Christian organization began to be formed by a small group of special pioneers. Pioneers are still urgently needed today." The Kingdom "is going to change history. Is it sufficient to change your history?" he asked his hearers.

"One of the essential qualities that all pioneers must cultivate is self-discipline," he said. There will be many occasions when you will not feel like going out, or,

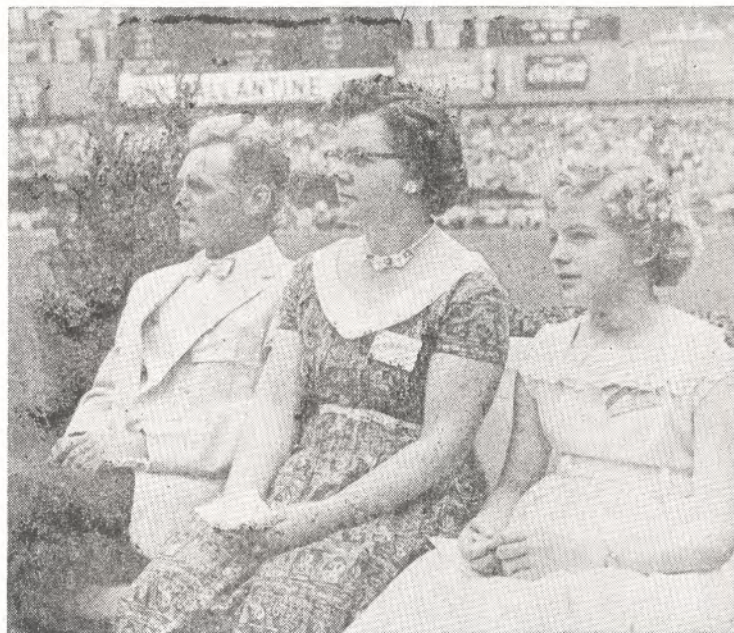
after working for an hour or so in some unresponsive or troublesome territory, you will feel like going home. That is just the time when you should not go home, but persevere, asking Jehovah to sustain you."

Skinner also urged parents to build up in their children a desire for full-time service rather than let them fill their minds with pictures of worldly heroes. "Encourage them to become stalwart men and women whose joy will be to know and serve Jehovah."

Next, seven missionaries told how "We Pursued Our Purpose in Life." D. Haslett conducted the program, giving the first report.

F. Hartstang of the Netherlands concluded the evening's program by most powerfully stressing the importance of "Staying Where the Need Is Great."

Although the evening was marked by torrential showers, there was a total attendance in both stadiums of 116,569.



Wall family told about serving where need is great in Eastern Canada



Polo Grounds with crowds overflowing onto playing field

Fulfilling the Divine Will Full Time

Jesus said that those who had left all for the sake of his service would be especially blessed. Testifying to the truth of his words are the some ten thousand full-time servants present at this assembly. Their increased activity seems to give them keener appetite for assembly blessings, and that goes for the new ones as well as for the veterans.

Among the veterans is eighty-year-old Edith Duff of Australia, who has been pioneering since 1914, forty-four years. Another is Sister Lillian J. C. White of the United States, in full-time service for forty years. At the age of seventy-five she is still going strong, last year averaging over 124 hours a month.

Sister Lucy Shyan of Montreal, Canada, is one of the newer pioneers. Only a year and a half ago she was a nun in a convent. Upon taking her stand she at once began as a vacation pioneer, until she was eligible for the regular pioneer list. That is a fine example to follow.

Two years ago Armando Lourenco, a Seventh-day Adventist in Portugal, was reading his Bible in a park. A brother asked him the question at Acts 8:30. He replied in the tenor of Acts 8:31. Result? Armando has been pioneering for the past year.

How were so many full-time doers of the divine will able to come? A goodly number had their way paid by the Society; some took time off to do secular work; others borrowed from friends. With others it was a combination of things, such as with the Smedstad family, enabling special-pioneer parents, three children

and grandmother to come all the way from Burma.

Some pioneers in Trinidad began saving after the last international assembly, back in 1953, even though they had no idea at the time when the next international assembly would be held. Seventy-four-year-old D. Griffiths of South Wales saved one third of his weekly pension of \$7 for two years so as to be able to come. A couple of missionaries in Costa Rica invested in two calves; the proceeds from the sale of these, when matured, enabled them to come.

Sister Statland of Nicaragua sold her property so as to be able to come. Brother and Sister M. Manga of Colombia sold their cottage to make it, and it was a brother who bought it so they would be able to come.

Brother T. Michael does the divine will full time in Cyprus. He frequently is mobbed out of town, once out of two towns in one day. In such instances he returns and very discreetly covers a block every other week until all have been witnessed to. In that way Bible studies are started in these very towns. As he witnessed in one market place a priest accosted him. Soon the square was crowded with several hundred persons, all eagerly listening to the discussion. To their amazement the priest, after an hour-and-a-half discussion, agreed that the pioneer told the truth and said he should not be molested.

'When you vow a vow, do not hesitate to pay it,' counsels the Congregator. Margaret Sasse is a missionary who is doing just that. When she was a teen-ager the Russians

charged her with being a German spy and shipped her to Siberia. She vowed that if she ever got back alive she would dedicate her life to God if she could only learn his will. After a year she was returned to Germany, because her poor health made her useless in the coal mines there.

Remembering her vow, she went to a church but the sermon sounded childish to her. One day she found a booklet telling of the Kingdom hope. Recognizing it as the truth, she accepted it and before long was pioneering. Encouraged to go to Gilead, she learned English. After completing her course she went to Brazil, together with three other sisters also from East Germany. Sent to isolated territory, in less than two years they were able to leave a congregation of upward of fifty publishers and go to another assignment.

Brother Hisar Sormin, pioneer from Indonesia, is a striking example of the power of the truth to change men's lives. Before he took his stand for Jehovah he had been for years chess champion of Indonesia; such a poker addict that he would play forty-eight hours at a stretch; one of the best-known gamblers of Djakarta, the capital of Indonesia; a heavy drinker of liquor; one of the chiefs of a criminal underground syndicate; a foreman and shift boss at a leading cable and wireless plant.

Today Brother Sormin is still foreman and shift boss. But instead of chess champion, poker addict and gambler, he is congregation servant, city servant and assembly servant of Djakarta; instead of a heavy drinker of liquor and a chief of a criminal syndicate, he is a pioneer and assists the Society in legal matters; and instead of having a common-law wife, he married the woman he was living with, and their eight children are exemplary in their conduct. When the chief of police of Djakarta, who knew him well, asked him just what was the purpose of the Watch Tower Society, Brother Sormin replied: "To take no-account men like myself and make useful citizens out of them!"

Admonition to Overseers

Shepherds Must Lead, Feed and Protect

Audiences numbering 148,046 Wednesday evening heard loving, though forceful, admonition from N. H. Knorr, president of the Watch Tower Society. He spoke on the subject "Shepherding the Sheep with Skillfulness," directing his remarks particularly to overseers and ministerial servants in Jehovah's organization. All in attendance, however, were greatly benefited by his stirring exhortation.

"It is the divine will that the sheep should be gathered," Knorr said. "Those who hear the good news due to our effort are gathered as sheep, and so they come under the divine favor of Jehovah God and also his protection. . . . Jehovah is the Principal Shepherd, and these sheep are men."

Speaking with intensity to overseers—branch, district, circuit, congregational and ministerial servants—Knorr asked: "Do you feel the charge Jehovah's Word places upon you?" As his audience sat in rapt attention, he continued: "We have agreed to do the commandments of God and here is one: 'Shepherd the flock of God in your care.' . . . How are you doing it? Under compulsion? Out of shame because you were appointed? Would you rather be doing something else? Would you want to be free from the responsibility? . . . Do you do it for the love of dishonest gain, for prominence you receive in the congregation, the influence you hold over the other people, personal pride at being an overseer?"

After pointing out that rewards are in store for the skillful and faithful and that both those of the other sheep and members of the little flock were bought with a price, purchased with the blood of Christ, Knorr advised: "Let us never forget that all the sheep are Jehovah's. . . . We are undershepherds. Let us not be strangers to the sheep, nor should we be strangers to God. Get acquainted with Jehovah's sheep. Know the individuals, not only by name but by associating with them in the service work in the congregation of God too."

"Sheep must be fed," listeners were advised, and "the faithful

and discreet slave . . . certainly is making provision for proper food for all of us," said the Society's president. Overseers were told that they should encourage the sheep to eat this good food. The sheep should be shown how good it is and should be made conscious of their spiritual need.

Knorr showed that overseers not only must see to the leading and feeding of the sheep but also must protect them. They should be alert to ungodly men, concerning whom Jude gave warning, who may slip into the organization and try to 'turn the undeserved kindness of God into an excuse for loose conduct.' He stated with emphasis: "If such slip into a congregation, see to it that they are disfellowshipped and thrown out." He admitted: "It isn't pleasant to get into trouble or to start it or to have to dig around in it, but if an overseer does not chase it down when it is there he might lose his whole flock. He might even lose his own life because of being negligent." Commenting further on the matter, Knorr said: "Overseers do not have to wait until an overt act is performed before putting a person on probation or disfellowshipping him."

Undershepherds were admonished to seek out and aid sick sheep. "If he is a wise shepherd, he will recognize sick sheep and help them," it was stated. Overseers were told to be mindful of the fact that they cannot cure sick sheep "by scolding and yelling at them," but they must exercise love and be kind and long-suffering. "Overseers," Knorr implored, "help them before they die." Shepherds must exercise the fruits of the spirit. They should never be of the attitude that someone should have known better and thus excuse themselves from aiding a brother. "Are you trying to get glory for yourself," Knorr asked, "or are you trying

to help other people live?" Overseers should not want any interest or gain selfishly because of their goodness, he pointed out. "Jehovah is not going to get any gain for giving to us." With force he declared: "Jehovah continually gives and gives and gives."

The need for more undershepherds was also pointed up. "Last year," he said, "there were 16,883 congregations; . . . very likely by the end of this service year there will be many more." Thus, there will be need for more district servants, circuit servants, congregation servants and ministerial servants. So he asked his hearers: "Will you take on this responsibility?"

'Keep Strict Watch'

It is imperative that Jehovah's witnesses earth-wide 'keep strict watch on how they walk.' The necessity for this was brought emphatically to the attention of audiences in Yankee Stadium and the Polo Grounds Wednesday evening by F. W. Franz, vice-president of the Watch Tower Society, in his discourse "Keeping Strict Watch on How We Walk." At the outset he made the striking statement: "The highly important fact that ought to dominate us while 'keeping strict watch on how we walk' should be that God's kingdom rules, that it has been ruling during these past forty-four years since 1914." Allegiance to God's kingdom, it was pointed out, means bringing ourselves into full harmony with the will of Jehovah.

Suitable for our time, Franz held, was Paul's admonition to Christians to "keep strict watch that how you walk is not as unwise but as wise persons." (Eph. 5:15) While those now Christians formerly walked in the way of the nations, they have dedicated themselves to Jehovah and must now walk according to his will, it was emphasized. Franz

then asked the searching question: "Have we gone back to walking with this world, or are we walking more closely with God?"

Conventioners were told that Jehovah desires to have a clean, sanctified organization for his use in an honorable way. The responsibility for such an organization rests upon all of Jehovah's witnesses, but especially upon overseers within the organization. Besides being "examples to the flock," overseers must deal with lives, "souls" dedicated to Jehovah. "What kind of account they render over these dedicated souls will determine God's judgment of the overseers. If anybody, the overseers need to keep strict watch on how they walk in their responsible office."

Franz said: "We should always walk, not as in the presence of men, our earthly overseers. We must walk always as in the presence of God, for, his eyes are in every place, keeping watch upon the bad ones and the good ones."

Pointing up the need of constant prayerful vigilance, Franz told his hearers that for each of the five years from March, 1952, to April, 1957, there had been an

average of 500 persons disfellowshipped from congregations in the United States. "However," he said, "during the past year, from April, 1957, to April, 1958, the number rose sharply above that yearly average to 1,334 delinquent members, or more than two and a half times as many." The Society's vice-president further stated: "We dare not dull the shock of this by arguing that this may, in part, be due to American congregations having at least 18,537 new persons associating themselves with the witnessing activities this past year." He proved statistically that "this definitely disclosed that more than twice as many as in previous years have failed to watch themselves and act wisely."

It was made apparent that if anyone commits sin deserving disfellowshipping he should be painfully grieved, should repent and confess his sin, not just to God, but to God's visible organization through his local theocratically appointed servants. The Society's vice-president instructed overseers who received reports of some delinquent member of the congregation to investigate the matter and take steps concerning it.

Regarding disfellowshipping, he said: "The primary righteous purpose of this is to keep God's visible organization of his sheep clean and safe from a spread of sinfulness. The recovery of the offender is secondary." At a hearing before the congregation committee, it was pointed out, the offender or supposed offender should not attempt to justify himself but ought to seek the unity of the theocratic organization and should be concerned with settling matters quickly. Only then "is he in a right condition to offer sacrifice to God and to find acceptance with him."

Noting that congregation service committees have what he termed "fearful power" to disfellowship unruly ones, Franz admonished: "They must use this power with caution, not only to avoid getting into legal difficulties with the law courts of the land, but also to avoid sinning with this disfellowshipping power through a misuse or an abuse of it."

In conclusion the Society's vice-president told his listeners that wisdom and salvation lie in "keeping strict watch on how we walk."



Lectures are translated for the deaf to see

NEW BOOK RELEASED

New Large Size! Bold Type!

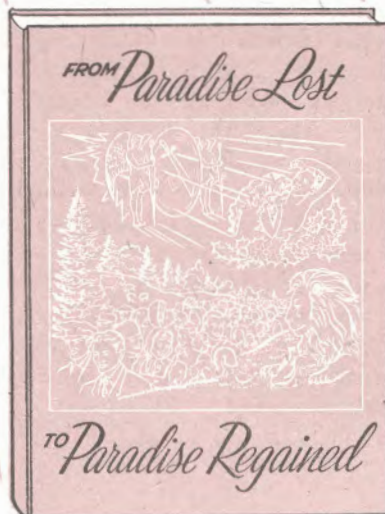
Many Illustrations!

Paradise is a matter that always stirs heights of vision and hope in the minds and hearts of Jehovah's witnesses. Such was the subject of President Knorr's Thursday convention lecture, when he spoke on "Maintaining Our Spiritual Paradise." He opened his talk with the words: "The first man in paradise was Adam, the son of God."

Knorr showed, at the beginning of his talk, that the Bible use of the word "paradise" refers to three different matters: First, the earthly paradise (Luke 23:43); second, the spiritual paradise (2 Cor. 12:4); and third, the heavenly paradise.—Rev. 2:7.

The original garden of Eden was an earthly paradise that man lost, Knorr indicated, through the rebellion of the first man, Adam. Knorr then proceeded to discuss which paradise it was that Jesus spoke about to the thief on the stake when Jesus said: "Truly I tell you today, You will be with me in Paradise." (Luke 23:43) He said: "To the evildoer on the stake Jesus was not talking about a heavenly paradise. The evildoer could not grasp spiritual things any more than the Jewish Pharisee Nicodemus, a ruler of the Jews, to whom Jesus said: 'Unless anyone is born again, he cannot see the kingdom of God.' (John 3:3) To the evildoer, Jesus spoke of a paradise within his understanding. So the evildoer did not understand that by being in paradise with Jesus as King he would go to heaven at death, or that at his resurrection from the dead he would be ushered into heaven."

Knorr continued: "Analyze, now, what the evildoer said to Jesus: 'Jesus, remember me when you get into your kingdom.' Was he thus asking to be *in* the kingdom of Jesus? In no way! Even



from an earthly, human standpoint, how could he ask to be *in* the Kingdom, when he was not in the royal family line of David as Jesus was? Also, Jesus did not tell the evildoer that He was

DID YOU KNOW?

- That the original garden of Eden was destroyed in the flood of Noah's day?
- That members of the remnant are likened to "trees of righteousness"?
- That the "great crowd" are considered inhabitants of the spiritual paradise now in existence?
- That Jehovah is the great figurative "Tree of Life" of the heavenly paradise who is the source of immortality?

taking him into the covenant for the Kingdom. The evildoer asked merely to be *under* the Kingdom and to have the King recognize him or remember him and see that he had a resurrection from the dead into the realm of the Kingdom. Paradise is *under* the Kingdom."

"Paradise is a place, not of the dead, but of the living!" Knorr emphatically declared. "After the battle of Armageddon the victorious kingdom of God will restore paradise to the earth."

Knorr went on to spend most of his lecture on the subject of the paradise mentioned by the apostle Paul, who wrote: "I know a man [Paul himself] . . . who was caught away into paradise and heard unutterable words." (2 Cor. 12:2-4)

Knorr showed that there was a condition of prosperity and joy that came to Jesus' disciples after Jesus was resurrected and had poured out the holy spirit upon them at Pentecost. "A spiritual paradise had then been established. The disciples had entered it."

"This spiritual paradise of God on earth did not continue," he said. "The majority of those claiming to be Christians did not 'put up a hard fight for the faith that was once for all time delivered to the holy ones.' (Jude 3) Gradually there came the great religious 'falling away.'"

Then, commenting on Paul's vision, he said: "By supernatural vision and revelation Paul was made to see with prophetic forevision the paradise condition of God's woman, Zion, at the future time when God's kingdom would actually be installed in the heavens. That time would be after 1914.

"In 1919 the war in heaven was over. . . . The work was reorganized, and Jehovah's witnesses were proclaiming the 'golden age,' the age of paradise, the earth's future paradise."

In glowing terms Knorr went on to describe: "Bubbling over with the enthusiasm of a liberated, restored spiritual nation, the remnant of Jehovah's witnesses zealously undertook the final work that was to precede

the universal war of Armageddon. They became luxuriant with the fruitage of the holy spirit. They produced the fruitage of the Kingdom, namely, the activities and works of preaching the good news of God's kingdom of the new world. . . .

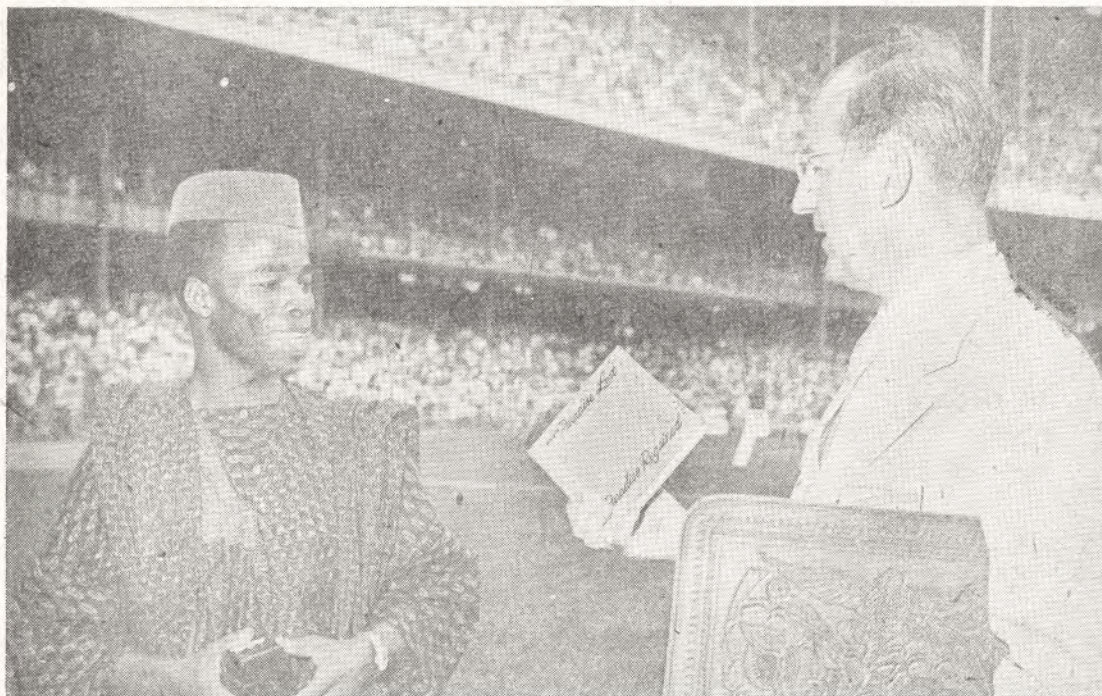
"Yes, this restored spiritual paradise that is flourishing before Armageddon is a sign in the midst of all the enemy nations that Jehovah God has taken his great power and has begun ruling as King by his enthroned, anointed Son Jesus Christ."

Amidst applause he continued: "Since 1932 the work of populating the spiritual paradise with the great crowd of the Right Shepherd's 'other sheep' has gone ahead grandly with notable increases, until in April of 1958 there was a rise in the population to 787,967 diligently at work in the 'garden of Jehovah.' . . . After Armageddon it will become the right time to build up the earthly paradise for redeemed mankind's everlasting home."

(Continued on page 59)



It is the first time we have had anything like it



Knorr shows new book to Nigerian delegate

ITEMS OF INTEREST

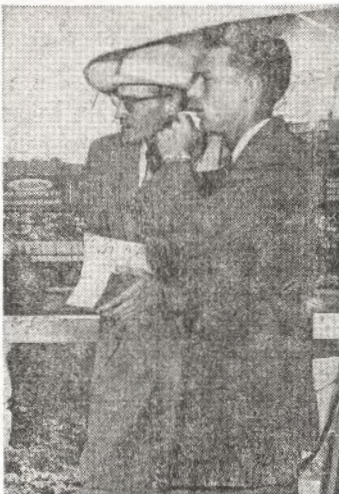
Edith Ebeling of Hannover, Germany, speaks English, but rather brokenly. Close by the stadium she asked a couple how to get to her room; in turn they asked her what the convention was all about. They invited her into their home so they could learn more. Before she left they had offered to take two of the witnesses into their home. Said they: "If we had only known what kind of people Jehovah's witnesses are, we would gladly have listed our rooms." How simple the rooming work would have been if all New Yorkers had appreciated what kind of people the witnesses are! This week they have had a specially good opportunity to learn.

Inside an envelope addressed to the Watchtower Rooming Committee was a stub from a convention folder. In place of the name and address was the following note: "Sorry, not able to offer accommodations to delegates. I enclose my check for \$50. Hope [it] will help. Very truly yours, [signed] A. J. R." Enclosed was a check for \$50. A wonderful gesture, wouldn't you say?

Brother and Sister Campbell of Perth, New Brunswick, Canada, found their accommodation canceled when they came to New York. Arriving at Yankee Stadium, they searched for a place to park their car. After finding a spot, they were about to go to the Rooming Committee, but a lady came out of a nearby apartment and started to talk to them.

They said they were in need of a room. She remarked that she had a room they could have. It was only two blocks from the stadium.

A brother with his large family waited all day Saturday for the Rooming Committee to situate him. But even in a city as big as New York, it is not a simple matter to find room for a family of seven. With darkness fast approaching, the father thought of going from door to door near the stadium. Hardly did he get started when he was invited in. "Sure, I have room for you," said a man. In fact, he had an entire apartment for the brother.



Phone on platform
saves much time



At the controls of the public-address system

NEW WORLD STATUS

"Attaining New World Status" was the subject of Costa Rica's W. A. Bivens on the Wednesday afternoon program. The audience was admonished that God's kingdom must come first in our lives. We must keep up with new Kingdom truths and keep our Scriptural language up to date. Jehovah has not left us to ourselves, so we should not lean to ourselves. We should accept and obey him in things little and big — monthly offers, sermons, proper conduct at meetings and assemblies, and in avoiding fault-finding, which can be a poison.

Meeting attendance and service were emphasized to prevent a complaining spirit. Each study is a step toward the new world. Another individual's wrongs should not keep us from attending; they do not keep Christ from attending every meeting of his servants. Moreover, added Bivens, we should go not just to occupy a seat but to add to meetings; and that means we prepare in advance.

The value of James' counsel in chapter 1, verse 19, was next detailed by J. R. Eames, full-time worker in Brooklyn Bethel, who spoke on the subject "Be Swift to Hear, Slow About Wrath."

Then he commented on the application of James' counsel to ears. We must be swift to hear if we would stay reasonable, overseers swift to hear God, and publishers swift to hear overseers; all of us swift to take correction. What God speaks we should both hear and speak.

The hurt of hasty speech was illustrated by Moses' hasty assumption of credit for God's miracle: not rebellious words, but angry and hasty words, hence unwise. Moses lost years of life because of these words. Like Moses' anger, our anger can make us hasty. We must avoid it.

God's Word was quoted to show that the personality *can* be changed; that the Christian does not indulge in fits of angry rage.

Avoid, then, an oversensitive spirit, concluded Eames. Reply to unkindness slowly and mercifully; cure a quick temper, a quick tongue or a reluctant ear with a firm desire to do the divine will.

Book Released (Cont'd)

Then Knorr dealt with the final aspect of the paradise subject, namely, the heavenly paradise. Since Jehovah came to the temple in 1918, "the dead apostles and other spirit-begotten Christians who died faithful prior to those events have been resurrected."

While most of the 144,000 entered the heavenly paradise in 1918, Knorr made some very significant remarks concerning the remnant still on earth. "In the remnant the foundation of the 'new earth' was laid, a theocratic 'land' was brought forth and it was built up into a spiritual paradise. Into it a 'great crowd' of sheeplike adherents of spiritual Israel has already been brought."

In a stirring conclusion Knorr made an urgent plea for all to maintain the spiritual paradise as a testimony to God's glory.

Following the heavy applause of the audience Knorr related that missionaries in Thailand had at one time asked whether the Society would produce a study publication setting forth just the true Biblical teachings.

To meet their need and that of brothers everywhere, the Society has produced, and Brother Knorr now announced its release, a new book entitled "From Paradise Lost to Paradise Regained." What a thunder of applause



Stephens family examines pocket Bible

greeted the announcement! He encouraged all to use the book in their field ministry and suggested that parents would no doubt find

it a help in teaching their children the truth.



Time out for refreshment



Spanish-speaking delegate listens attentively

Experiences from the ISLANDS



Fullness of service means doing the divine will everywhere, even in the islands in the middle of the seas. "Let them attribute to Jehovah glory, and in the islands let them tell forth even his praise."—Isa. 42:12.

The islands were heard from Thursday. Nine branches in the big seas—Pacific, Atlantic, Indian and Mediterranean—reported at Yankee Stadium and the Polo Grounds in the evening, preceded in the afternoon by "Experiences from the Islands."

The audiences in both stadiums cheered appreciatively as the speakers spoke with every imaginable language accent to tell about the New World society in the islands.

Cyprus, "Island of terror, murder," where "fear is vividly painted on faces of all persons without a firm and definite hope," is finding hope with Jehovah's people, who, taking their lives in their hands, are making the divine will known, reaping a 35-percent increase during the past year. P. E. Gabrielidis, branch servant, said that one congregation braved threats of bombing to build a new Kingdom Hall. "I know why they are building this, big hall," the local priest wailed. "It is destined for all of us in the village. I feel certain that I will be the last priest in this village."

Emerging from colonial rule, Indonesia's 82 million people are torn by internal strife and civil war, but they are making progress toward learning the divine will. Branch servant R. N. Jacka reported that during April congregation publishers in Djakarta placed seventy-eight magazines apiece, and in Sumatra, 137 magazines apiece.

Mauritius, the place "most lonely in all the world," is where many people are so easygoing they come to meetings a half hour late and go away with superficial knowledge. Robert Nisbet, branch

servant, said that to sharpen appreciation and quicken habits, special pioneers are concentrated in one congregation at a time to set the proper example.

New Zealand and the Philippines have a similar problem—fast expansion, slow maturity. New Zealand has increased, on an average, 34 percent each year for the past twelve years. From 1947 to 1955 Philippine publishers mushroomed from 2,902 to 24,169. But teaching must keep up with preaching. Regular, systematic Bible studies are the corrective measure being used.

Off the tip of India lies the island of Ceylon, devastated by floods and ravaged by racial riots, in which many lost their lives and hundreds of homes were looted. "One brother tells of returning to his home and sadly viewing the rooms devoid of every stick of furniture—even the children's schoolbooks had been taken—but there stacked ever so neatly in a corner were all the Society's publications he had." Ceylonese witnesses, despite such setbacks, have enjoyed a 274-percent increase since the formation of the branch four years ago, Douglas King said.

The value of breaking up large congregations into smaller ones, and these into still smaller service centers, has been well learned in Hawaii. "The result," said K. W. Stebbins, "is that more and more persons are becoming teachers as well as preachers." Last year's increase was 30 percent.

Taiwan, geared for a hot war, is a difficult place for Jehovah's people, for they are first under, then out from under a ban. Since November they have enjoyed freedom. But now a new problem is a government rule that the more popular Japanese language be discontinued and the people learn Chinese.

In down-under Australia Jehovah's witnesses are "on top of

the world," increasing for the past nine years 10 percent each year, capped now by a current 30-percent growth, to give that land more than 12,000 publishers. Close adherence to organizational directives, Douglas Held said, accounts for progress. Already eighty-eight, many with families, have sailed off for islands where the need is great.

The Sydney branch office serves as an umbrella of theocratic care over thousands of such islands in the South Pacific, from Tahiti in the east to New Guinea in the west. In New Guinea Arthur Johnson and his wife arrived, penetrated its vast tropical regions to find the people, and almost immediately a congregation of forty-five materialized. "As they have no written language, they have never learned to read or write. Everything we have taught them has been orally through an interpreter."

In most islands life is intimate and everyone knows everyone else's business. Clergymen, wielding their club of creature fear, have restrained many in Guam and Fiji.

Bermuda, Greenland, Samoa, the Faroe Islands, Okinawa, Madagascar, Aruba, New Britain and Bonaire were heard from, but the appeal of James Lee, brand-new minister from the Falkland Islands, who was immersed Wednesday, voiced a need that most of them shared. "We need someone strong in the truth to help us understand it and to help us preach it to our neighbors," pleaded Lee. "Isn't there some one who could come to live with us and help us? It is possible for skilled persons to get employment in the islands, and our need is very great."

District and Circuit Servants Meet

Thursday and Friday mornings branch, district and circuit servants met at the New Rockland Palace to learn how to fulfill the divine will better. N. H. Knorr opened the meeting with an inspiringly powerful talk on proper conduct and activity. The effect of being a branch, a district or a circuit servant, he said, "should make you feel humble and meek. Such a load of responsibility rests upon you to live a pure life as a Christian."

Speaking extemporaneously, Knorr forcefully discussed what is expected of district and circuit servants. He urged them to set the right example in all things. "An organization is what its men are," he declared. "If an organization's men are hard-working, upright and devoted to their work, then the organization will be powerful."

Throughout his talk Knorr stressed humility and approach-

ability. "Show warmth and friendship to all the brothers you deal with. Don't think that no one can speak to you any more. Never feel superior so that you can't be approached by the humble people. We are all brothers. Let us recognize that. Gilead should make a person feel smaller; it should make him realize how little he really knows. So never get above your brothers. Never be so big you can't be corrected. Remember the goal: Be friendly and approachable, but firm for righteousness and keenly interested in getting the work accomplished."

Speakers from the service department of the Society's headquarters staff and several zone servants also discussed the Kingdom ministry. Following are some of the points discussed.

Not just servants but all regular meeting attenders have a responsibility toward irregular

meeting attenders. Servants, conductors and mature brothers should have a regular program for visiting irregular attenders.

The goal of the training program is not mere fellowship but, rather, a program to bring others on to maturity and to make them capable ministers. Much responsibility rests upon the congregation servant and study conductors to keep the training program alive and working. They must understand it and be enthusiastic about it in order to get results.

Figures show that 87 percent are now sharing in the house-to-house ministry. But improvement is needed in giving sermons, because not all the 87 percent are using Bible sermons. Sermons in *Kingdom Ministry* should be used by circuit servants as well as by the publishers.

Circuit servants should see that congregations develop a practical program for Bible study servants to visit service centers to work with publishers in back-call and Bible-study work.



They Heard in Many Languages

No, the speakers at the Divine Will assembly had no divine gift of tongues, as had the brothers who spoke on the day of Pentecost, A.D. 33. The matured congregation of Jehovah's Christian witnesses does not lean upon that sign for proof of God's leading. The real proofs of this, Paul said, are "faith, hope, love," and "the greatest of these is love." (1 Cor. 13:8-13) An evidence of these qualities was the assembly arrangement for sessions in twenty-one languages so delegates could hear the program in their own tongue.

Thus it was that not just the English-speaking ones heard Gilead instructor M. G. Friend counsel against thoughtlessness. He himself speaks German as well, so his linguistic ability benefited the German assembly in Yankee Stadium with the same good counsel, and this was greeted by loud, appreciative applause. Their spontaneous feeling broke forth again when the Berlin branch servant read in German the same letters of greeting and exhortation that their brothers in Communist prisons had addressed to all the language groups gathered in this grand assembly.

Those who speak Greek filled Section 44 of the Polo Grounds with explosive enthusiasm when, on Thursday, Brother Paterakis used that language to spread Brother Knorr's Wednesday shout: "Down with the Old—Up with the New!" Another of the talks became bilingual, to the delight of workers passing by below the stands, when a speaker exhorted his brothers, "Keep your chin up!" A contagious sense of humor sprinkled the presentations with appreciative chuckles, even while the subject of their own trials and difficulties absorbed the audience. The opposition they had faced from some quarters over their plans to travel had not discouraged them at all, and finally a favorable decision by the Greek government gave them clearance. They regretted none of the effort involved.

Literally hundreds of brothers from France were sitting down for the first time in stadium-sized Kingdom Halls, thrilled with having had personal contact with the Society's headquarters, seeing its wonderful printing plant and Bethel home. Their calendar view of all this had now come to life. The bulk of France's congregations were represented here to thrill at the sea of New World faces about them, hear the condensed convention material in French and watch the colorful Gilead graduation exercises, in spite of *la pluie*—the rain!

From 700 to 900 Italian brothers daily listened to missionaries and other full-time workers from the field of Italy convey precious convention words to their ears. More than any other assembly, our Italian brothers feel, this assembly will benefit them. The admonition to South American brothers to learn reading and writing they applied to themselves as well. They must not let the high rate of illiteracy in a Catholic-dominated country set the rule for them. Many Italian

shipping cases. Efficient convention organization greatly impressed Italy's sixty-five delegates, and their Latin hearts warmed to the hospitality of New York brothers who played host to them. They rejoice that they came.

An air of seriousness pervaded the Polish meetings as a brother from Belgium told how he hid from the Nazis for four years, and went on to describe the increase among Polish, Flemish and French in his country. One of the attenders came from Warsaw at the invitation of his Witness brother, was baptized on Wednesday and now goes back to preach to his Polish countrymen. What he heard here served him well.

A real benefit it has been, this carry-over of truth into different tongues. The head of a public agency in Mexico who heard of the truth and the assembly at the same time was thrilled at the thought of such an assembly, made last-minute travel arrangements and was 'having the time of his life' with the thousands of Spanish brothers at the Polo Grounds. A newspaperman with mild interest in the truth decided to come and his Catholic wife came along "just for the trip." On the trip she was serious and reserved; after hearing the Spanish sessions she was "just beaming all over." It was a long trip from Latin America, but the advice to learn reading and writing and a publication to help do it were in themselves worth the trip, and for added measure a ministry textbook and Bible-study aid were released in Spanish.

Of great value, too, were the reviews of faithfulness on the part of brothers under pressure.

It was proof that here are people following Jehovah's leading, showing godly love for one another by mutually sharing their powerful faith and hope, unhindered by language barriers. Here is a united, international people, serving the divine will.

ATTENDANCE

| | MON | TUES | THURS | FRI |
|------------|--------|--------|--------|--------|
| ALBANIAN | | 31 | | 28 |
| ARABIC | | 134 | | 165 |
| ARMENIAN | 75 | | 92 | |
| DANISH | 782 | 389 | 520 | 351 |
| DUTCH | 270 | 227 | 199 | 204 |
| FINNISH | | 348 | | 379 |
| FRENCH | 1,695 | 1,323 | 1,446 | 1,379 |
| GERMAN | 2,827 | 2,882 | 2,726 | 2,623 |
| GREEK | 636 | 489 | 403 | 608 |
| HUNGARIAN | 231 | 228 | 230 | 248 |
| ITALIAN | 676 | 613 | 601 | 717 |
| LITHUANIAN | 67 | | 222 | |
| NORWEGIAN | 256 | | 249 | |
| POLISH | 634 | 573 | 356 | 540 |
| PORTUGUESE | 158 | 144 | 173 | 183 |
| RUSSIAN | 117 | | 133 | |
| SLOVAK | | 136 | | 177 |
| SPANISH | 10,557 | 3,681 | 3,653 | 3,786 |
| SWEDISH | 625 | 707 | 665 | 726 |
| UKRAINIAN | 366 | 409 | 392 | 471 |
| TOTAL | 19,972 | 12,314 | 12,065 | 12,785 |

"old-timers" from outside the homeland were stirred with the thought of going to their native land to serve where the need is great. They appreciated too the counsel to make decisions based on facts and proof, rather than sentiment, especially in dis-fellow-



The divine will being discussed in Polish



Delegates from at least twenty lands attending Spanish sessions

Fearless Ministry in the ORIENT

Light of true Christianity begins to penetrate into the pagan strongholds of Asia. Following are "place-line" flash reports of how the Orient is producing fearless ministers in this time of the end:

BURMA—R. W. Kirk reported to the assembly that in spite of local civil war, the preaching progresses. "The witnesses increased by 4 percent this year and they had a 10-percent increase last year. Burma is an almost completely-Buddhist country. The hinterland of the country has been reached by pioneers. Twelve delegates have come 12,000 miles to attend this assembly.

HONG KONG—William Carnie conveyed greetings from the Far East. He reported that the preaching work started there in 1949 and by 1951 there were twenty-six active ministers.

This progress did not come easily. It has meant fearlessness. It has meant fighting against deep-seated tradition that tries to smother Kingdom activity. There have been opposing husbands, and youths have had to go to school every morning with empty stomachs because they would not compromise. Two have had such an unbearable time in the home they have had to get out and fend for themselves—a hard decision in a Chinese family; but Jehovah has blessed them.

INDIA—F. E. Skinner said: "We want your help. . . . There are many blank spots on our map of India, which covers a population of 370 million." Language is a considerable barrier. Nevertheless, India had a 16-percent increase in number of active preachers and a 34-percent increase in magazine placements. Eighty-nine pioneers are now busy opening up virgin sections. Twenty-two delegates are attending the New York convention.

JAPAN—W. L. Barry rejoicingly reported a phenomenal 106-percent increase in the number of ministers for Japan, largely a Buddhist country. Today there are 1,124 active workers. The Japanese printings of the Society's magazines have increased by 560 percent. Missionaries are opening up new territories. Sixty-four delegates are in New York.

KOREA—D. L. Steele reported that Korea now has more than 2,700 fearless ministers, a 600-percent expansion in five years. Christian maturity is on the increase. In one congregation of seventy-five publishers, thirty-nine arranged to vacation-pioneer.

Steele recounted the following interesting experience: "A man listened to the



study only because it was conducted in the same room. This is often the case, due to crowded conditions. To the publisher he appeared uninterested. Some days later, aboard a ferryboat bound for Cheju Island, the supposedly uninterested man conversed with a young man enrolled in a seminary. This man told the youth that if he really wanted to learn about the Bible he should study with Jehovah's witnesses, as they had the truth. The young man never took up his studies in the seminary, but he did learn about the Bible and he is now a pioneer."

PAKISTAN—R. T. Pope and seven other delegates have brought greetings from this almost completely Mohammedan country. Their big problem is the segregation of women, who are kept behind the "cloth curtain" of the veil. During the past ten years there has been a 400-percent increase in theocratic ministers, who now number 104.

Pope related a very interesting experience: "In the house-to-house ministry one day a missionary was tempted to pass by an old tumble-down place, but, on second thought, did decide to call. Though the father and one of the sons were Pentecostals, another son, because of having previously read the booklet *Basis for Belief in a New World*, was most receptive to the truth. On the next back-call there were present around thirty of the friends and neighbors that this interested one had gathered together. Surprises were not yet at an end, as the good-will person accompanied the missionary on a visit to his many relatives and announced to them that he had now become a witness for Jehovah."

SINGAPORE—W. Yaremchuk reported that the hospitality of the Orientals is both an aid to the witness work and a drawback, because much of the hospitality offered to the visiting minister is rendered out of fear and not love for the stranger. Eleven out of the 144 ministers in this country are in attendance at this blessed assembly.

TURKEY—Delegates were not able to come to New York due to the fact that this Moslem government will not officially recognize the Society of Jehovah's witnesses and has banned *The Watchtower* since April, 1957. In their report read to the convention, mention was made that there are 213 fearless ministers active and that this is a 38-percent increase over last year.

1958
REPORT
OF THE

DIVINE WILL International Assembly OF JEHOVAH'S WITNESSES

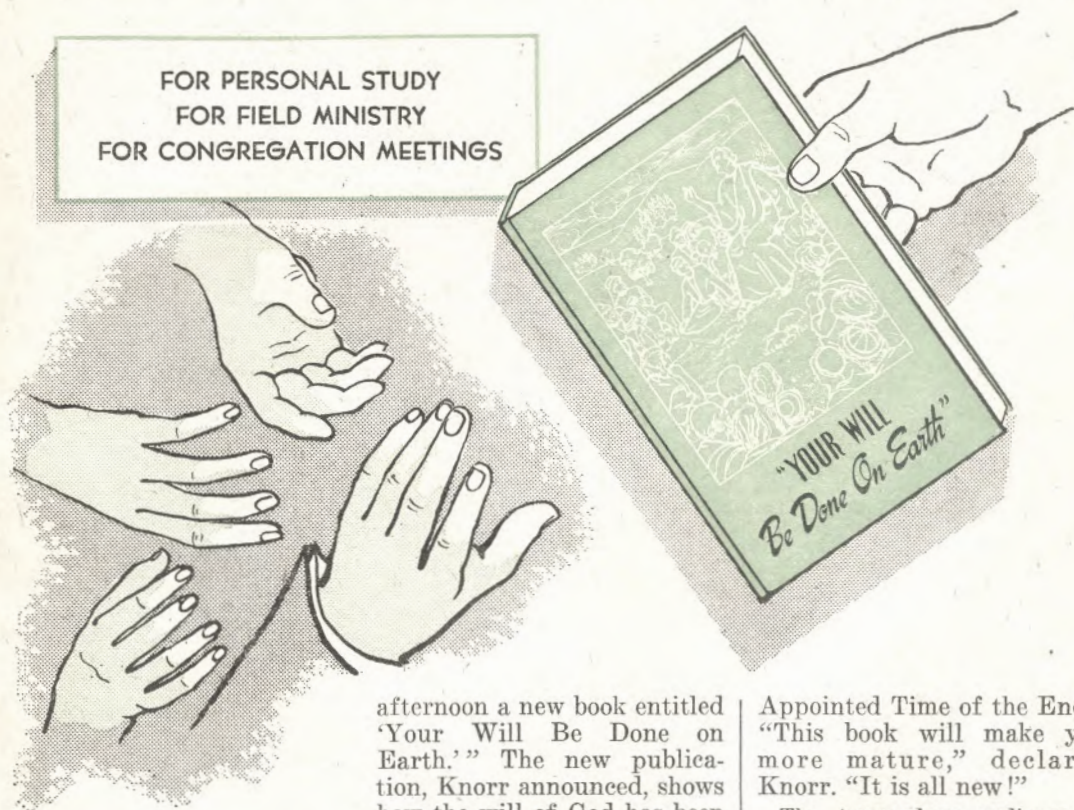
YANKEE STADIUM

NEW YORK CITY, AUGUST 3, 1958

POLO GROUNDS

"Your Will Be Done On Earth"

FOR PERSONAL STUDY
FOR FIELD MINISTRY
FOR CONGREGATION MEETINGS



Knorr closed his Saturday afternoon talk, based on Matthew 6:10, with the thrilling announcement: "In harmony with the theme of this assembly to do the divine will, I am pleased to present to you this

afternoon a new book entitled 'Your Will Be Done on Earth.' The new publication, Knorr announced, shows how the will of God has been done and is now being done. He mentioned a few of the chapter titles of the new book: "Foregleams of God's Kingdom," "The March of World Powers," "The North Against the South," and "The

Appointed Time of the End." "This book will make you more mature," declared Knorr. "It is all new!"

The tremendous audience of 103,629 in and about Yankee Stadium and 71,354 in and about the Polo Grounds thundered their delight at the release of the new book by resounding applause. This came as a climax to the talk "Let Your Will Come to Pass"—a talk
(Continued next page)

Your Will Be Done (Cont'd)
that was punctuated by at least seventeen intermittent bursts of applause!

Following are some points from the talk that delighted this vast audience.

Speaking of Satan the Devil's opposition to the divine will, Knorr declared: "With all his diabolical opposition, where and how high has the Devil got by this year 1958? As high as God's footstool, the earth, down to which the Devil was violently ousted from heaven since 1914."

The audience manifested its heart-thrilling joy by an immense explosion of applause when Knorr declared: "Let all the nations inside or outside the U.N. fight

against Christ's acceptance of God's invitation and taking over

DID YOU KNOW?

● That Jehovah's angel foretold to Daniel the growth of world communism to such a degree of strength that it would challenge both the mighty seventh world power and the United Nations?

● That the one spoken of by Daniel as the "lowliest of men" is Christ Jesus?

● That admirers of the New World society who do not dedicate themselves and join in witnessing to God's kingdom are those foretold by the words: "Many shall join themselves to them with flattery"?

the earth. If the worldly nations under the demon princes and the chief demon Satan are sparring for a fight in this nuclear, missile, space age, then this time the 'lowliest of men,' Jesus Christ, will take them on and fight them all!"

Knorr explained how men have set up the "abomination that makes desolate," a substitute for the kingdom of God's will. He showed how the abomination has been set up with the full approval of the religious clergy and that it is the United Nations. Knorr added that God's Word likens the United Nations to a scarlet-colored wild beast, an international peace-beast. Then he thrillingly told his vast audience: "But



Knorr releases book "Your Will Be Done on Earth"

as for you, you refuse to join in this international worship and to look to the U.N. for bringing in world peace. That worship violates God's covenant with the Prince of Peace for the kingdom."

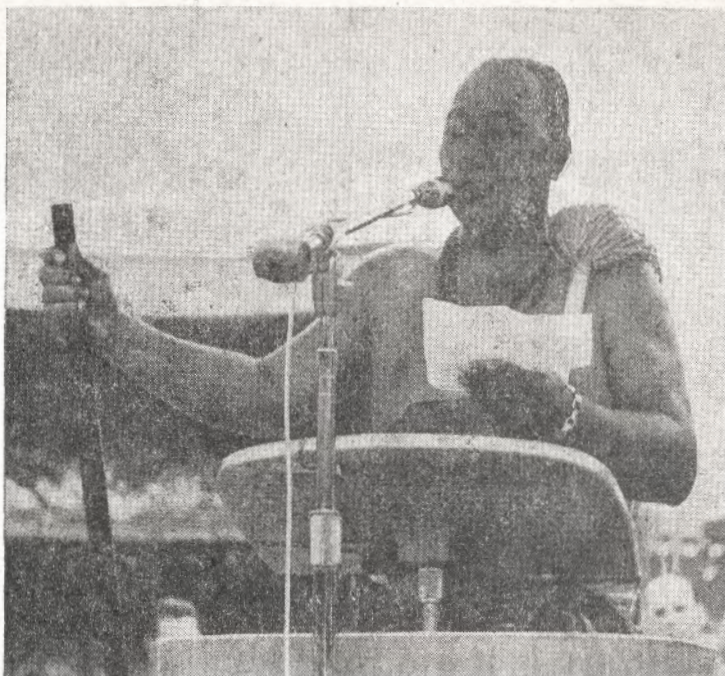
Showing that Jehovah's witnesses know what they believe and that they are resolute in their determination to do the divine will, Knorr said: "You have taken this uncompromising stand for the Kingdom, because you know your God. You know he is not some bodiless cosmic intelligence vaguely called God, without a purpose, without a history and without a name. Your God is a personal God, whose name you know to be Jehovah. You know you are commissioned by him to be his witnesses and to make known his holy name."

Knorr then referred to Daniel's prophecy: "Many shall join themselves to them with flattery." Many persons, he showed, have a close-up view of the New World society and they have only good words for the organization. They express admiration. "It is largely flattery," explained Knorr, "if the outspoken admirers go no farther than mere words and do not copy God's dedicated people and do not likewise dedicate themselves and join with us in witnessing to God's kingdom."

Coming to the climactic close of his talk, Knorr now declared: "Not the winning of words of praise from flatterers, but the gathering of sheeplike people to God's refuge of salvation is what means that our work has been a success. The joining of sheeplike lovers of God with us in worshipping and serving him while at the same time suffering with us—this is what gives us real help."

Knorr now filled every word with the greatest of vigor as he reached his dynamic conclusion: "Amidst the anarchistic conflict of human wills today, we are exclusively for God's expressed will. This divine will is what unites us so wonderfully in heart, in mind, in words and in action. Our prayer to God is, Let his kingdom come in its victorious assault upon the Devil's entire organization at Armageddon.

"Let the faithful, loving, obedient doers of his will behold his vindictive victory over all his enemies at Armageddon and let



P. Feagai reports from Western Samoa

them enter into the new world of righteousness, peace, truth and holiness. Let the entire earth be filled with the knowledge of the glory of Jehovah as the waters

perfect human creatures in his image and likeness. Let his anointed King call out and all those in the memorial tombs hear and come forth in resurrection to the opportunities to be won and enjoyed forever in paradise by all those who obey his kingdom."

Knorr then announced the new book "*Your Will Be Done on Earth*". This new publication, 384 pages in length, is bound with a beautiful light-green cover. The theme Scriptural text for the book is Matthew 6:9, 10: "Our Father in heaven, your name be revered! Your kingdom come! Your will be done on earth as well as in heaven!" (AT) The book includes an extensive study of the book of Daniel.

The book has several interesting enlightening features. Besides maps, there is a Chronological Chart of World Powers (Third to Seventh)—607 B.C. to A.D. 1926. Truly, as Brother Knorr told his delighted audience of 174,983 persons: "You are going to enjoy tremendously this book!"

CONVENTION RELEASES

"Your Will Be Done on Earth"
1958 Report of the Divine Will
International Assembly of Jehovah's Witnesses (fourth issue)
Basis for Belief in a New World
—Croatian, Slovak
Healing of the Nations Has Drawn
Near—Italian, Polish, Portuguese,
Russian, Ukrainian
"Make Sure of All Things"—German, Norwegian
"New Heavens and a New Earth"
—Greek, Polish, Portuguese, Swedish
Qualified to Be Ministers—Finnish, Spanish
Survival After Death —Portuguese
You May Survive Armageddon into
God's New World —German, Spanish

cover the sea basins. Let his kingdom bless this earth, that paradise may be restored and beautify his earthly footstool and provide an everlasting happy home for

Franz Speaks on Jehovah's Unusual Work

The climax of the Saturday evening program was the talk by F. W. Franz, vice-president, who gave the stirring talk "When Jehovah Rises Up to His Unusual Work," based on Isaiah, chapter 28.

Pointing out the direction of his argument, he began: "Jehovah is capable of doing strange deeds and of working unusual works. The thoughts of fallen mankind are not his thoughts, and his ways are not their ways. Since he proceeds according to his thoughts and he works according to his way, his deeds and works are not what men expect or want to believe."

He then went on to show that Isaiah 28:9, 10 quotes the ridicule that Isaiah's foes heaped upon his message as one of 'command upon command, line upon line,' etc. To them Isaiah was just uttering so much baby talk; he was treating them as though they were babies. The same attitude was manifested by the clergy in Jesus' day toward his message, and the same mental disposition is manifested by the clergy today toward the message we bring them.

Jehovah's speech to all such mockers is that "by a different tongue" he will speak to this people, that his message to them will really be to them 'command upon command, line upon line,' "in order that they may go and certainly stumble backwards and actually be broken and ensnared and caught." Those words of Isaiah had striking application a century later, when the Babylonians, speaking a strange tongue, came and took the Israelites captive in Babylon. They had further fulfillment in the days of Jesus and his apostles, in that the message they spoke seemed to be in a strange tongue to the unfaithful religious leaders in their day. And so also today, by reason of the message that Jehovah sends forth by his witnesses, it seems that he is speaking to the leaders of Christendom in a strange or different tongue.

"Let Christendom know one thing for certain," Franz continued. "Jehovah is not forever going to exercise his long-suffer-

ing with her. He is not forever going to speak to her by means of his peaceful, harmless witnesses, who take persecution at her hand. As soon as he decides that their preaching about his reign-

ing kingdom and about the day of his vengeance has gone on long enough, he will take action . . . at the battlefield of Armageddon."

Applying one illustration of Isaiah, chapter 28, Franz went on to say: "This is no time for careless ease or self-satisfaction within worldly arrangements for peace, security, prosperity and survival. Anyone that stretches himself out on a bed of ease provided by this world finds the bed too short to keep his feet from sticking out into the cold. If he doubles himself up to conform to the shortness of the bed and gets his knees under his chin, then his bedsheet or covering proves too narrow for wrapping himself in to keep his whole body warm. . . . The situation of mankind in trying to take worldly ease and rest becomes blood-chilling. It gives one the shivers."

Regarding Jehovah's strange

DID YOU KNOW?

- That Isaiah 28: 10 (AS), which says: "line upon line; here a little, there a little," refers to the attitude of the clergy in Jeremiah's, Jesus' and our day?
- That the "different tongue" Jehovah mentions that he will speak by (Isa. 28: 11) refers to the strange speech of the Babylonians in 607 B.C., to the strange speech of the Gentiles after A.D. 70, and to the execution of divine judgment at Armageddon?
- That the refuge that is a lie is today the United Nations?
- That the "resting place" of Isaiah 28: 12 is Jehovah's kingdom?



F. W. Franz enjoys association with other assembly delegates

deed and unusual work the speaker next showed that this prophecy likewise has a threefold application. It had its first fulfillment in 607 B.C., then A.D. 70, and will have its final fulfillment at the battle of Armageddon. Most fittingly he accused Christendom: "At the grandest opportunity of all her history, at the climactic occasion of all her sixteen centuries of her existence, she belies her name and rejects Jehovah's King enthroned on Zion. She refuses to proclaim the saving good news of His kingdom, and chooses the League of Nations and the United Nations. What is Christian about that?"

Further making application of the prophecy of Isaiah, chapter 28, Franz referred to verse two: "Look! Jehovah has someone strong and vigorous. Like a thunderous storm of hail, a decimating storm, like a thunderous storm of powerful, flooding waters, he will certainly do a casting down to the earth with force." This applies to none other than Jesus Christ the Greater David, calling to mind the striking victories Jehovah gave that king.

Armageddon will truly be unusual, strange, different. "The strangeness, the unusualness of God's deed and work, need not necessarily be due to the method or means by which he destroys. It will be primarily owing to the fact that his vengeance is wreaked upon templed Christendom, which claims to be God's visible organization, yes, his church built upon the rock, against which the gates of Hades or Sheol cannot prevail."

In closing, Franz stated: "Thus we witnesses of Jehovah who laid this royal Stone in Zion stand insured against any future developments in heaven and on earth. We will not fear. Strange though Jehovah's deed may prove to be, and unusual though his approaching work may be, our sincere, earnest prayer is that his will may come to pass. Oh may it continue to be our privilege to tell to all the nations about the extermination and the thing that Jehovah has decided upon as a warning. Then, when it comes to pass, it will be known by everybody that Jehovah of armies, 'our crown of decoration' and 'garland of beauty,' has done it to his own vindication by Jesus Christ. So be it! Amen!"

Faithfulness to the Divine Will

Fine words of admonition for proper congregation, family and individual guidance were featured on the assembly's Saturday morning sessions. T. J. Sullivan, in full-time service at Brooklyn Bethel for thirty years, used his knowledge of congregation problems and Bible counsel in speaking on "Overseers, Keep Your Congregation Alive."

Corrupt conditions they must root out, he emphasized; wrongful leanings they must correct. To do this well, they should give careful attention to the Jehovah-inspired prophecy of Revelation, chapters one to three, for it shows what conditions might be expected, how Jehovah feels about them, and what measures must be taken when things are bad in these respects.

Overseers, he continued, must listen, not to the voice of personal opinion or prejudice, but to Jehovah's Word, spirit and the governing body of his organization. They should seek to understand the message of these and

then apply it. But he emphasized: "Do not try to apply it until you are sure you understand it!" Heed Jehovah's prophetic cautionings, concluded Sullivan, whether you are an overseer giving counsel or a publisher receiving counsel; thus keep clean from the blood of all men and keep the congregation alive!

Cyril W. Charles from Hong Kong brought to his audience an absorbing report on the effects of tradition in the Far East. China names itself the "middle kingdom." It was once viewed as the center of the world, and belief still persists that this country will one day provide the key to the world's needs, he said.

When the new message of Jehovah's kingdom comes to Eastern minds it faces many traditional hindrances, ridicule, anger and accusations of being unpatriotic. Young ones are hindered from accepting the truth by traditional ties to family financial plans. Even a forty-year-old man may insist on asking his parents before he accepts literature, and still others refuse because their dead ancestors "are against it."

Yes, he said, there was real danger too in formal, insincere politeness, ego and haughtiness. The nations that foster these traditions are nothing to God, so if we follow tradition we are slaves "to something that is nothing." To break with tradition we must make minds over by God's Word, be "in the truth," not by birth but by choice.

Both brothers and sisters applauded repeatedly as the Society's branch servant from Canada, Percy Chapman, sounded out to them Scriptural principles with regard to obligations of true worship within the family.

To fathers the advice was, "Apply your hearts to God's Word and lengthen your days." The husband must honor the wife as the weaker vessel, one to be helped, not oppressed, even by neglect for the reason of meeting attendance and service. The last two obligations are to be balanced with equally binding family obligations. It is not good to preach to others while neglecting one's own family.



Report from Okinawa

Thrilling Report from Behind Iron Curtain

Large audiences, first at Yankee Stadium and then at the Polo Grounds, heard a thrilling report of theocratic activities behind the Iron Curtain by A. Rutimann of Switzerland. He brought greetings from over a hundred thousand brothers and people of good will in Russia, Poland, Czechoslovakia, Hungary, Romania, Bulgaria and Albania. In these countries 99,000 attended the Memorial last April, and 85,000 are active ministers.

Rutimann said: "The Kingdom message is being preached extensively in Romania. Nearly two hundred of our brothers are in prisons and camps. Despite this oppression our faithful brothers show a splendid spirit of co-operation with Jehovah's organization, and we can be proud to have them as our brothers."

After warm applause for our Romanian brothers, Rutimann went on to speak about the Society's activities in Hungary following the October, 1956, uprising, which resulted in the freeing of all imprisoned witnesses except thirty. Following are extracts of a report directly from Hungary:

"Dear Brothers: In this country too we wish to give evidence that Jehovah has a people on earth who want to be faithful to him under all circumstances; that he has servants and witnesses who

cannot be forced to compromise, be it with threats, imprisonment or even at the cost of their lives, and who have only one purpose in mind: the vindication of Jehovah's name and their service in favor of the people of good will.

"We do not suffer any want as regards spiritual food. Jehovah takes care of us in a wonderful way. We only have to be careful to feed at the Lord's table without the presence of our enemies! . . . The service occupies the first place in our lives. We are determined to preserve the unity and purity in our ranks and to walk in integrity before Jehovah and his King Christ Jesus."

Rutimann went on to speak about Jehovah's witnesses in Czechoslovakia who "have made use of every opportunity to preach, be it from house to house or otherwise. They use one or two completely written-out sermons, so that, if interfered with by the police, they can insist that the complete sermon become a part of the police report. If a court case ensues, the sermon is evidence that the publisher did

not engage in so-called 'capitalistic incendiary propaganda.'"

From Poland he reported: "A thirteen-year-old girl who did vacation-pioneering for the first time in August, 1957, came back to school. During the four months till December, 1957, she was able to take eleven new publishers into the field, among these, not only pupils of her class, but also the teacher herself. Another lady heard the truth for the first time in the Vorkuta slave labor camp in the high north of Russia. After she returned to Poland she became a pioneer and had wonderful success. In her first year she was privileged to introduce fifty new ones into the service. For this current service year, her second year, she fixed for herself a quota of one hundred new publishers.

"Sometimes one has the impression that a new wave of reformation has come upon our country. The public press and the radio report that Jehovah's witnesses manifest a zeal never before seen anywhere and that they do this throughout the world; that it is impossible to find out how many there are in the country because their number changes from day to day.

"For many years our enemies have called us Jehovahists. Perhaps because of this the interest for the sacred name has grown considerably, so that Cardinal Wyszyński, primate of Poland, felt obliged to tell a meeting of priests that it should have been their duty to inform the people about the name of Jehovah."

But everyone was waiting for a report from our brothers in Russia, and Rutimann did not disappoint them. Hear extracts from our brothers in Russia: "How hard it is for the brothers in Russia to work can be grasped to some extent when it is learned that about ten members of the Communist Youth Organization watch and spy upon practically every brother. Add to that many



T. J. Sullivan and A. Rutimann

Rearing Children for Survival

A symposium of four district servants in the United States dealt with the vital subject "Rearing Children for Survival." The talks were given first at Yankee Stadium and then later at the Polo Grounds.

Nicholas Kovalak, Jr., the first speaker, said: "Many parents may find it easier to shun their God-given responsibility to train and discipline their children. But do you parents want your children to survive? Then you *must* take the time to train your children. Since parents chose to bring them forth, then they must care for them. That is a divine will and command."

Humorously Kovalak drove home the point of disciplining. "In one congregation the father patiently took the child outside every time it started to fuss and gave it a loving, but never angry, tap. In other words, he started the training right from the bottom! . . . The child was cured and now is a most attentive listener."

R. L. Anderson carried on the symposium by speaking on "Father and Mother, Take Your Responsibility." Said Anderson: "Observant fathers and mothers will recognize that their children have need for companionship. They will be interested and loving companions themselves, building up a strong family circle."

More good points were made by Anderson, who said: "Parental responsibility does not stop when the child is ushered into the Kingdom Hall. He should be

brought for a purpose—to listen and to learn; not to whisper and to squirm. Wouldn't it be far better, fathers and mothers, instead of saying 'play with this' or 'draw with this' or 'look at this' to say, rather, 'listen . . . learn.' Prospects for survival hang in the balance."

The third speaker on this practical discussion of child education and training was E. A. Dunlap, featuring the angle of "Home and School Obligations of Youth."

He counseled on education, say-

ing: "You should go to school if you can, getting possibly the equivalent of a high-school education. You need this general knowledge. You need, for example, the language, vocabulary and grammar you learn, as these are valuable tools for thought and expression. But such knowledge should be secondary, only to fit into the framework of truth. An excellent thing to do is to learn something practical, such as a trade. Shorthand, typing and vocational courses are good. You will be thankful when you enter the full-time pioneer service that you know a trade or craft, so that you can devote fuller time and effort to the ministry and still be a burden on no one."

Dunlap further said: "Respect must be extended from the home to the larger theocratic circle or unit, the congregation. So today, the places for you to be found are the Kingdom Halls and the field service."

The final speaker was B. E. Giffin. He spoke on "New World Society Has Obligation to Youth."

Giffin said: "In order to help our youth we must be practical. Do not expect the impossible. Expect them to be normal, healthy young people, full of energy and vitality, for that is what they are. Your help and assistance will aid them to become normal, healthy adults, faithfully serving Jehovah God. First of all, recognize the youth at meetings. Do not be too busy to give a little attention to the youth in our midst."



Prayer comes first

a traitorous neighbor; sometimes false brothers and, as a rule, an abundance of policemen; court sentences up to twenty-five years' imprisonment or camp; deportation to Siberia; life-long forced labor; sometimes detention, lasting detention in dark prison cells; all this can happen to a person uttering a few words about the kingdom of God. And yet you will be happy to know that there are today more Kingdom publishers in Russia than ever before. . . .

"In camp No. — we worked as one works from house to house. At certain intervals we went from barrack to barrack witnessing to all the inmates. We usually began as follows: 'Dear friends, please give us your attention for a minute. We proclaim the kingdom of God is the only hope of mankind, and it is at the door.' This introduction was usually followed by complete silence. All put aside what they were doing. When we did this in the dining room, all of them, though

hungry, put aside their spoons and listened attentively to what they were told about God's kingdom.

"In 1956 a member of the government came to our camp. A meeting was organized in the dining room. There were about 500 present. After the discourse of the government minister prisoners were allowed to speak on various subjects. My companion too was granted permission to speak. He gave a comprehensive

(Continued on page 80)

YOUTHS

Appreciate the Divine Will

What youths enjoy life as much as those within the New World society? What youths show more love, radiate as much happiness, express as great a willingness to serve their God and their fellow man as youths that appreciate the divine will?

Meet seventeen-year-old Berny Kronenberg. He is only one of the tens of thousands of youths present at the Divine Will assembly. At home in Grand Bend, Canada, Berny holds four servant positions in the congregation. During the week he works in a basket factory, but in the evenings and weekends he is busy in the ministry. At assemblies he is a volunteer worker. When asked what he enjoyed about being one of Jehovah's witnesses, his ready reply was: "Where can you find youths enjoying life as much as those within the New World society?"

Youths want to be happy. According to newly baptized Carlos Pérez: "Youths in the New World society deserve to be happy." "Why?" we asked. He said: "Because they are children of God." And the Divine Will assembly shows that youths in the New World society are happy and that their happiness is based on an intelligent appreciation of Jehovah's will regarding them.

Egon Lang is an eighteen-year-old minister from Denmark. Before coming to the Divine Will assem-



Youths of all races share in doing divine will



They are qualified to teach

bly he worked as an auto mechanic, setting aside money to pay his fare. When asked: "What do you expect to receive from this assembly of Jehovah's people?" he replied in his broken English: "I am waiting more blessing from Jehovah. Also, I am waiting to take home all knowledge and spiritual food to my brothers."

A volunteer worker at the Divine Will assembly is fourteen-year-old Lida Hopman of Amsterdam, Holland. She was baptized when she was eleven and has vacation-pioneered with her mother each year thereafter. While in the United States, Lida has not forgotten her ministry. She has regularly gone out in the house-to-house preaching work. Perhaps you are wondering about her results. She said: "We placed nine books. When we cannot talk good English, I think that's pretty good—No?"

Several thousand miles from Holland is the country of Argentina. It is from this land that seventeen-year-old Leonor M. Durando came to the Divine Will assembly. Leonor related an experience with an old lady who was interested in the truth. "One day when I called," she said, "the lady invited me in. When I entered, there was a priest. He asked me about hell, the trinity, heaven, purgatory, etc. He asked me if I thought these were natural things to believe in. I told him these were very unnatural, because there was no three-headed god, nor would a loving God torment people in fire. He pressed me for my opinion. But I told him if he were a minister he should want the opinion of God and not that of man. He listened to me carefully. Then I turned

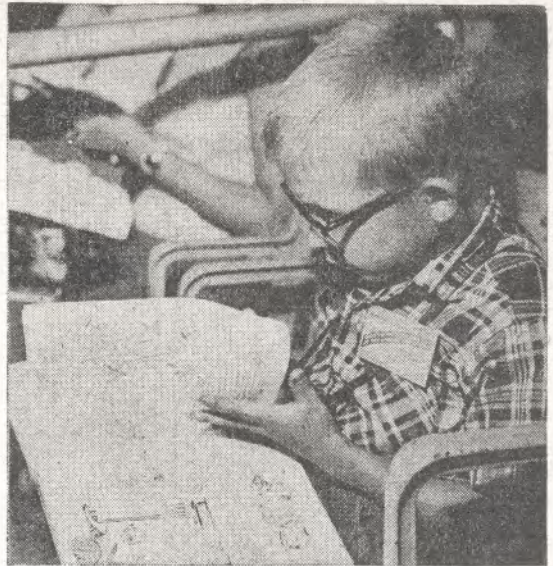
to the old lady and asked her if she wanted to subscribe for the *Watchtower* magazine. She became frightened. Then the priest said to her: 'The *Watchtower* is a very good magazine if it can get young girls to preach as she does.' She then subscribed for the magazine, and he offered his congratulations. Now I make regular calls on her." Appreciative youths work and witness to the praise of God.

A certain young sister from East Germany told that she has tasted the bitterness of the communistic hate for Christianity. Both of her parents have served long sentences in Russian concentration camps. This young witness risked imprisonment to come to the Divine Will assembly. Why? "First," she said, "because I love Jehovah. And—I don't know how to say it—I love the brothers because the brothers have so much love for me." She expressed a thrill about the great increase in witnesses behind the Iron Curtain. This sister worked in an office to save up enough money to pay for her fare to the assembly.

So far, we have merely glanced at the teen-agers within the New World society. But what about the children between the ages of six and twelve?

Susan Brommerich, a nine-year-old publisher from Winona, Minnesota, came to the assembly with her grandmother and aunt. When asked what she enjoyed most about the convention, this little minister, without prompting, stated: "I like the talks best because they are interesting."

Sitting next to Sister Godfry of Port Credit, Ontario, Canada, was Cindy Ronan and her sister Julie. Sister Godfry knew the truth in 1909 and was baptized in 1912. At her side was seven-year-old Cindy, who was looking forward to being baptized at the Divine Will assembly. Cindy said: "I like the friends because they're so nice and polite.

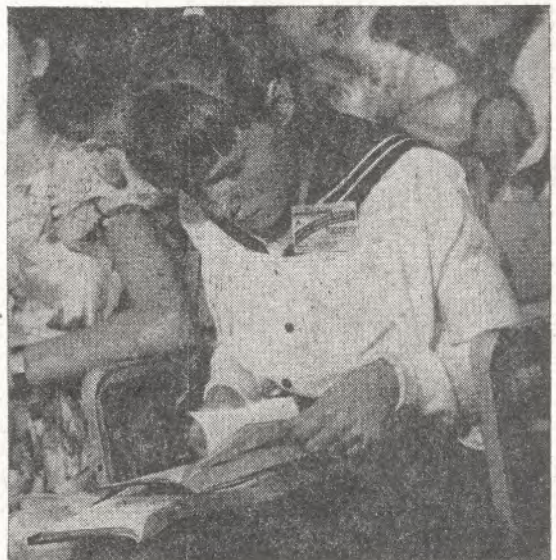


He likes the new book

They're not rough the way the other people of the world are." She goes by herself from door to door, but is always where her mother can observe her. Her sister Julie, by the way, even though only six years old, is looking forward anxiously to the time she can pioneer. When she was asked why she enjoyed going out in the service, her reply was: "I like to bring other people into the truth." Their very expressions are a witness of their appreciation for the divine will.



Parents guide own children in service



Checking texts in her Bible

No Compromise for Fearless Ministers

A threatening tornado cloud of thought-conformity is rapidly frightening away individual courage, cautioned H. C. Covington, the legal counsel for Jehovah's witnesses. So, in order to please, men water down their opinions and jettison principles. In a court fight an injured litigant may settle for less than rightful damages. This is compromise. But in Jehovah's court of justice compromise is not permitted. "No," thundered Covington, "it is prohibited by penalty of death!"

And what causes this compromising fear? Pride, said the speaker, or love of wife, father, mother, brother, sister, or of personal property more than of God. These cause fear of others' opinions or of admitting one's own mistakes.

Applauding some prominent ones while slighting 'lesser ones' was scored as favoritism, as was neglecting small obligations to our brothers while waiting for a "big" test to face admirably. "Yes," came the warning, "while we watch for and expect Caesar's 'bear trap,' we may get caught in the 'rat trap' of compromise by seeking praise of men and by 'men-pleasing' idol worship!"

We will not be spared persecution by Caesar, he reminded; rather, we will be identified by it as distinct from worldly compromisers. Not just in Communist countries do brothers face opposition, but in the United States as well, lawyer Covington revealed, with opposition to our building Kingdom Halls, yes, even to build-

ing expansion by the Society's Brooklyn headquarters. Opposition by the American Legion toward the Divine Will assembly was reviewed briefly. No, opposition to the work of Jehovah is not dead yet, said Covington. We still face attacks by Devil and demons.

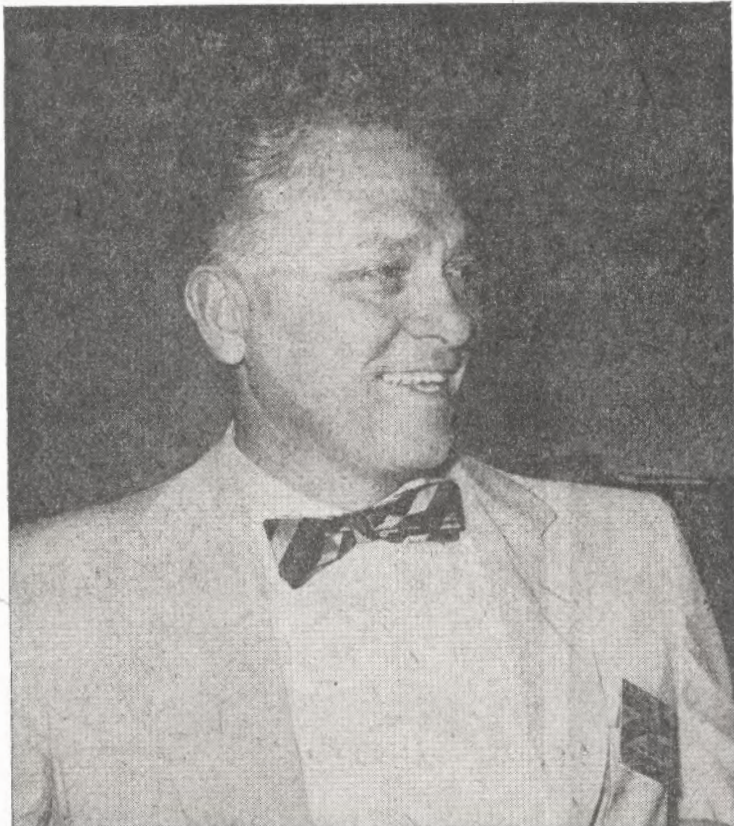
Quoting from the Bible he showed that the righteous should be bold as a young lion, not cowardly, but powerful, courageous and strong. Then he thundered out Paul's conviction: "If God is for us, who will be against us?"—Rom. 8:31.

Endurance

We have need, says Peter, to take our stand solid in the faith, "knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world."—1 Pet. 5:9.

Moslem adherents in Persia exclude the Bible from their hearing and get dangerously angry when it is brought to them, said J. Forhan. Careless individuals around cause the missionaries injury. However, they forget their troubles when they meet the good-will people, and rejoicing in an honor bestowed by Jehovah takes over. A difficult language is a barrier, said he. Professing Christians are hard to locate to preach to. A woman may not listen to a man unless her husband is present, and a missionary wife must have her husband along for protection. Yet the work goes patiently on.

The problem of illiteracy in Malaya almost made L. R. Franks skip over a section of poor wooden huts one day, especially because illiteracy is greatest among women and that was a day when men were at work and only women were home. However, he went ahead, found a man at home out of a job and reading his Bible. An immediate study in "*This Good News of the Kingdom*" really helped the man, for when Franks returned the next week he was told that the man had refused an act of Hindu worship because he would now pray only to the true God.



H. C. Covington at Divine Will assembly

KEEPING KINGDOM INTERESTS FIRST

In order to maintain a truly fearless ministry, Jehovah's witnesses must keep Kingdom interests first in all avenues of life. U. V. Glass showed that Jehovah's witnesses, unlike the world at large, do not overly concern themselves with diet, business advancement, or social activities. He observed: "If we are really keeping the interests of God's kingdom first in our lives, it will show in everything we do. . . . Our assignment of spreading the good news should also command our first attention. That means we must equip ourselves to meet the objections that arise in the field."

Demonstrations that followed showed how various problems and objections might be countered by an alert publisher of the Kingdom message.

"What! You here again?" snapped a householder. "Didn't I tell you the last time I wasn't interested? Why do you have to keep on bothering people?" Publisher K. Klein was not lost for words, but replied tactfully: "I'm glad you asked that question, for there are many reasons why we keep returning. In the first place, it's because we have the most important news in all the world; that God's kingdom is at hand.



U. V. Glass



Tactful refutation demonstrated

Very few people appreciate that fact."

"I, for one, don't," was the sharp reply. Klein was still equal to the situation, for he said: "No doubt that's the way you feel about it today, but you may feel different the next time I call. Besides, often people turn us away because they are not in the mood to talk religion with us. Some other time they may be. Then again, not always the same member of the family comes to the door. One may be interested, even though others may not be. In fact, Jesus told us to expect that."

Publishers must not be tactless in countering the householder's excuse, "I'm too busy." Kingdom publisher Klein said to this: "That's easy to understand these days. But may I read you just one verse from the Bible? Note this wonderful promise at Revelation 21:4." If the publisher thus captures interest, chairman Glass said, he may then be able to continue his sermon.

"Then, too," Glass continued, "confidence plays a great part in our keeping Kingdom interests first and meeting problems in the field. Not self-confidence, but confidence in the cause we serve and in the organization Jehovah has chosen to direct it. If this con-

fidence of yours were called in question, how would you react?"

How may antagonistic objections be met? Replies like this can be used: "I am interested in your views because you are no doubt sincere, but I really came on a peaceful mission this morning and not to argue." Or, you might use an answer such as this: "If Jesus were here today, I wonder what he would say about it. Which flag would he salute? Which country would he fight for, or which party would he vote for?" Answers such as these may make the householder stop and think and open the way for you to give a further witness.

Chairman Glass held that statements such as "I am a Catholic" or "I am a Baptist" are not real objections. When these are encountered one should appeal to the person's sincerity and proceed to pursue some Kingdom theme.

Summing up, the chairman explained: "These objections we have considered are not the only ones we hear in the field. But whatever they are, there is only one way to overcome them. That is by getting the necessary knowledge from God's Word and then, with confidence and poise, tactfully presenting theocratic argument in support of the truth."

Kingdom Fruitage IN EUROPE

The divine will is that there be a bountiful harvest. If we sow bountifully and do not slack the hand, God will do his part. Bearing testimony to those truths were reports given Saturday afternoon and evening by nineteen European branch servants, under the themes "Europe Reaps Bountifully from Sowing Bountifully" and "Reaping Because of Not Slacking the Hand."

First to be heard was Brother Voigt from the branch at Vienna, who expressed the appreciation felt by the ninety-one Austrian delegates, representing the 5,424 witnesses. He told of a leader of a Catholic youth movement who took his stand in just a few weeks, being impressed by the zeal of Jehovah's people.

Brother Baud'huin, branch servant from Brussels, Belgium, gave the second report. One hundred and twenty-one Belgian brothers brought greetings to the assembly from 5,339 publishers. Though the transportation of the Society's literature by mail and railroad is banned, this has not shortened the arm of Jehovah: private freighters transport the literature and the publishers themselves act as mailmen.

Next, a report of the work in Berlin was given by the servant of that city, Willi Pohl. In spite of totalitarian oppression twenty-six congregations in East Germany made their 20-percent increase in April, some having from 30- to 300-percent increases. From Berlin 131 delegates came, two from Communist East Germany.

The fourth speaker, R. E. Abrahamson, branch servant from Copenhagen, Denmark, told of 314 coming from that land. Especially encouraging there has been the recent growth toward much-needed maturity and the results from incidental witnessing.

From Eire forty-four delegates came. Working in one of the strongest bastions of Roman Catholicism in the world, the Irish brothers have no reason

ever to complain that their work is dull or monotonous, said G. E. Thompson.

Brother Erkki Kankaanpää from Finland, among other things, told of the effectiveness of the magazine work, and said that the publishers of Finland are represented by 265 delegates.

From France 554 came with branch servant L. Jontes, bringing greetings from 12,000 French witnesses. He told of a sister who found such interest at an inn on her vacation that she returned there as a vacation pioneer so as to be able to take care of it.

In West Germany today there are more publishers than in any other land except the United States. Its 62,141 are represented at the assembly by 1,626 witnesses. In that land no territory was left unassigned in the course of the past year. Next, P. Hughes told of the work in the British Isles, where 42,000 witnesses are active and of whom nearly 1,700 came to the assembly.

Even though without conventions and even Kingdom Halls, our Greek brothers are keeping on doing the divine will, P. D. Idreos assured his listeners. There one pioneer was able to have two congregations organized in one year. Seventy-eight from Greece were able to come.

Anthony Sideris brought the love and greetings of the brothers in Italy. Among other things, he told of a congregation of the Pentecostal Church that, having examined the Bible, fired their elder and wrote the Society asking what they must do to have their church recognized as a Kingdom Hall. Today a good congregation is functioning there. Sixty from Italy are enjoying the assembly.

The last speaker of the afternoon telling of European increase was Maurice Fleury, who, together with fourteen other delegates, came from Luxembourg. Highlighting the need of proper leadership, Fleury told of a congregation that had not been making appreciable progress for years

until a change was made in the overseer. As a result, in a short time the number of publishers increased from sixteen to fifty.

The first report of the evening was given by Brother Paul Kushnir, who came with 170 other delegates from the Netherlands. Once

very religious, today the Dutch are very materialistic. And no wonder when even the clergymen admit: "We have been dishing up much mushy spinach and warmed-up potatoes." Encouraging reports of brothers working in the northern part of Norway were featured in M. Anderson's report on that land. He said 115 Norwegian witnesses are present to enjoy the blessings of the Divine Will assembly with us.

The report on Portugal was given by Brother Britten. Though it is a strongly Catholic country, the brothers are able to carry on the work there in the usual way, but are required to use much tact.

In contrast to Portugal, the brothers in Spain cannot carry on in the usual way because of the opposition of the clergy and the authorities, a brother from Spain reported. The Spanish like to tell others about what they have learned. Thus, due to one publisher's establishing a study with an acquaintance, twelve people came into the truth.

From Sweden came 600 delegates, one for every thirteen publishers. There much indifference has to be contended with, reported Brother Eneroth, also government opposition because of the military conscription issue. Said a Swedish public prosecutor: "The only time I'm ashamed of my office is when I prosecute one of Jehovah's witnesses."

Witnesses in Switzerland have pressed forward in spite of many lawsuits, Brother Feller from the Berne branch related. From that tiny beautiful country 234 came.

Brother Rudolph Kalle gave the final report from Europe, speaking for the brothers in Yugoslavia. Today the brothers there can witness freely, and they have their own Kingdom Halls. The 2,200 brothers there are organized into eighty-seven congregations. The fearlessness of the brothers has been rewarded.

Assembly Field Service

What a tremendous witness concerning God's ruling kingdom is being given! The assembly itself is a monumental witness. What makes the witness so very effective is the brothers' supporting field-service arrangements during the Divine Will International Assembly of Jehovah's Witnesses.

Illustrating how well New York city is being covered during the convention are the kinds of territory that are available to conventioners: House-to-house territory; magazine territory; hand-bill territory and store-to-store territory.

Each of these kinds of territories is available at Yankee Stadium and the Polo Grounds Field Service department, as well as at the nineteen contact points throughout New York city. For placard and magazine work, 4,500 territories were made up. House-to-house territory for convention field service is made up of 6,500 territories!

Each of these four kinds of territory contains a map, showing the territory and the best route to it. Serving the brothers in the Field Service department at the stadiums and the various contact points is a force of 150 brothers and sisters. At Yankee Stadium Monday morning brothers serving in the Field Service department were surprised to have a man from New Brunswick, New Jersey, come up and ask for a home Bible study. His name was taken and arrangements were made.

Since New York is a cosmopolitan city, having



Publishers could obtain supplies at nineteen contact points in New York

a population that speaks many different languages, a foreign-language literature department was arranged for at the contact points. Yankee Stadium's foreign-language stock contains literature in seventy-five different languages! As early as Monday morning Spanish, German, Polish and Ukrainian literature was especially moving fast. Many foreign Bibles are kept in stock; at the Yankee Stadium foreign-language department there are Bibles in twenty-six different languages.

As a special convenience to the brothers working New York territory, magazine counters have special packages of magazines available. These packages contain magazines in at least forty-six different languages. Some packages contain copies of *The Watchtower* in forty-eight different languages.

Placard work has been carried on throughout the city during the week. On hand at the contact points are 7,000 sets of placards! Since there were no small-sized placards, some of the children wearing the placards were almost covered up by them! But the witness was effective and passers-by could not help but observe the placard-attired children.

In addition to all these placards, 12,000 window signs were placed in stores of various kinds even before the convention began. These signs were delivered to each Kingdom Hall in New York and then distributed to stores in the congregation's territories.

One thing was especially impressive during the assembly field service—the number of requests for home Bible studies! Yes, people in surprising numbers are coming up and asking street publishers for studies. On the first day of field service a lady came up to eleven-year-old Pamela Sexton, then engaged in placard work, and asked for a home Bible study. Even when publishers were not actually out in the service, people would come up and ask for more information.

Sister Dorothy Carter of Flushing, Michigan, was on the Yankee Stadium grounds when a man

(Continued next page)



Offering message of divine will



Enthusiastic in public ministry

Field Service

(Cont'd)

came up and asked: "Where do I go to sign up?" The sister asked what he wanted—territory? "No," he replied. "How do you get to be one of these witnesses?" The sister explained that one does not sign up but that the requirement is knowledge of the divine will and obedience to it. The man's name was taken and arrangements were made for a home Bible study.

Brother Gordon Salisbury of Sarnia, Ontario, Canada, was in a taxicab when the cabdriver commented that he was raised a Catholic but as he became more mature, he could not accept the beliefs of his church. Now, he said, he is very mixed up. He asked about the New World society, wanting to know the hope of Jehovah's witnesses. The brother told him the new world hope and asked if he would like one of Jehovah's witnesses to call on him. The cabdriver replied that Jehovah's witnesses had never contacted him before. He added: "I wish someone would give me peace of mind in this troubled, wicked world." He expressed the desire that someone call on him to tell him more about the new world hope.

Almost all placard publishers reported that New Yorkers, as a whole, accepted the handbills graciously. Many New Yorkers thanked the publishers for the invitations. One sister who went out in placard work at every opportunity was so thrilled that she said: "I have never had such a wonderful time in the service in my life."

Sister Linnie George from Medford, Oregon, working with handbills in the Bronx, reported, as did many publishers: "There was scarcely anyone who refused the handbills." Pioneers John and

Helen Tucker of Kingston, North Carolina, reported, as did the majority of publishers: "Most people took the handbills."

One man came up to twelve-year-old Robert Barlow and, taking a handbill, asked: "Will I live forever if I come to this talk?" The youthful publisher replied: "If you study and do Jehovah's will, you will." Thus there were thousands of brief conversations as well as longer ones.

Many New Yorkers told door-to-door and placard and street publishers that they were impressed by the tremendous amount of publicity the assembly was getting.

Promises to come to the public talk were heard by the thousands. Sometimes people commented as did one New Yorker to a publisher: "We would like to go just to see the crowd and how well they behave."

There are countless examples of New Yorkers coming up to publishers to compliment them on the witnesses' orderliness. A bus driver, commenting on the orderliness of the witnesses, told Sister Lei Lani Apana of the Kaneoke congregation, Hawaii, that he was amazed by this orderliness and by the fact that the witnesses seemed always to be smiling. "Everybody else," he said, "is stone cold, but you witnesses are happy." He wished that everyone would be like the witnesses.

Convention field service has had a powerful effect on New York city. In an interview, John Groh, convention servant, said that Jehovah's witnesses in New York city have led the United States and the world in increase of ministers and congregations. This has been largely due to the conventions held in New York city since 1950. Jehovah's witnesses in New York city have increased the number of their ministers by 69 percent, leading a national increase of 62 percent and a world increase of 53 percent. "Most impressive," Groh said, "is the fact that in 1950 New York publishers were lagging almost halfway behind the rest of the world." But not now, and the Divine Will International Assembly is another powerful stimulus to the grand increases in the New York area.



Physical infirmity does not keep him from doing the divine will

THEOCRATIC MINISTRY SCHOOL ENLARGED

Sisters to Enroll in January, 1959

Brother Knorr surprised the vast audience Friday evening when he announced thrilling new changes in the theocratic ministry school: "At Gilead we train both men and women for the ministry. So the Society is arranging for the congregational theocratic ministry school to be enlarged so that instruction can be given to a greater number of individuals. All the sisters in the congregation who desire to do so may now enroll in the theocratic ministry school."

Talking on the subject "Theocratic School for Fearless Ministers," Knorr explained that the good news is probably being preached today by more sisters than by men. "Why, then, not let them go through the training school and gain the same benefits the brothers do?" The huge audience of 173,079 showed by more hearty applause that they agreed.

It begins in January, 1959. "The first student talk will be given by a brother. He will speak on the subject assigned, which, generally, will be from one of the Society's publications. While he will be speaking to an audience, he should present the material in the same simple fashion as though he were speaking to a newcomer at the door or at a back-call or at some Bible study. In eight minutes he will introduce his subject, prove it and then bring it to a conclusion."

The second student speaker will also be a brother. However, he will use about seven minutes to read the portion of the *New World Translation* that is assigned for that evening.

"The third and fourth student speakers may be brothers or sisters," Knorr said. "If there are sufficient sisters in the congregation to assign to the third and fourth student talks, they will always be used, and brothers will be used for the first and second student talks."

Sisters will give their sermons in demonstration fashion. Their sermons will be six minutes in length, have an introduction, a good body and a fitting conclusion. The audience was delighted



Sister Bourgeois gives sermon on ministry school program

to learn that a schedule of sermons is being prepared based on the new book *From Paradise Lost to Paradise Regained*. Knorr explained that the sisters will introduce literature to a householder at the conclusion of their sermons.

Will the sisters be counseled? Knorr said that the sisters will receive counsel on their sermons the same way that the first and second student speakers receive counsel by the school servant.

Though there will be no roll call, Knorr explained, yet when one is assigned to speak at the school, he will be checked off on the roll of those who have entered as being present or absent. "In order to save time no roll call will be made, but the school servant will always check and make record when persons have spoken or were on the program."

What of the written reviews? We will continue every fifth week to take a written review.

"It is hoped that all the congregation will enroll in the theocratic ministry school," said Knorr, "and if it appears to be necessary to have two classes going at the same time, it can be arranged."

How are sisters to view the

new arrangement? Not with fear! The audience showed that the sisters are fearless ministers, as strong applause followed.

To demonstrate the new school arrangement and how practical it is, Brother Knorr announced that a model school would now be conducted by G. M. Couch of the Brooklyn Bethel family. A review and an instruction talk were given. H. E. Miller of the Society's headquarters staff delivered the instruction talk on "Ruth." This was followed with the first student talk by E. E. Blenman, who, together with the other students, is a member of the Brooklyn Bethel family. T. K. Chin then gave the Bible reading.

The first of the six-minute sermons was given by Sister V. E. Hauenstein on "God Creates Man's First Paradise." Sister M. Bourgeois gave the second sermon on "God Creates the First Human Souls." Each one was offered constructive counsel to help make improvement.

"May it be the divine will for the theocratic ministry school to keep all of us fearless ministers of the Most High God, Jehovah, working diligently to his praise," Knorr concluded.

WESTERN UNION TELEGRAM

DIVINE WILL INTERNATIONAL ASSEMBLY
OF JEHOVAH'S WITNESSES, NEW YORK CITY

"May your cup of blessing overflow."—Northern Ireland

"All keenly awaiting news."—Japan

"Determined to attain vigorous skill in shepherding."—Honolulu, Hawaii

"Greetings, family."—Yunus, Indonesia

"Joining our voice with yours."—Crete

"Great harvest, new workers, come help us."—Vorsica, France

"Triumphal success to Divine Will assembly."—Thessalonica, Greece

"Jehovah's richest blessings we wish you."—Switzerland

"Joining our voice of praise in vindication of Jehovah's name."—Cyprus

"Your fearless brothers in Spain are with you in spirit."—Madrid

"Deep love. Rejoicing with you."—Suva, Fiji

"Let us, wherever Jehovah chooses to place, continue to walk in our integrity. Your brothers serving where the need is great."—Mill Point Prison, West Virginia

"Glory to the name of Jehovah."—Havana, Cuba

"Distance cannot separate us."—Tabasco, Mexico

"With you in spirit in greatest assembly ever on earth."—Costa Rica

"Our hearts are with you."—Papeete, Tahiti

"Parted by seas, yet united in love."—Melbourne, Australia

"Rejoicing—praying success. May all overflowingly be blessed. Waiting for more divine revelation."—Manila, Philippines

"Kenya brothers rejoice with you, anxious to have light."—Kenya, Africa

"Bound together in love."—Hamburg, Germany

"Receive our warm love and wishes as Jude 2 says."—Cape-town, South Africa

"May Jehovah's will be done."—Surinam

"More than 1,000 hearts unite with you in praise."—Lagos, Nigeria

"Congregated with you in spirit."—Accra, Ghana

"Praying for a successful assembly."—Lima, Peru

"Greetings, congregated throngs."—Salisbury, Southern Rhodesia

"Looking forward to sharing divine wisdom received."—Northern Rhodesia

"Brothers of Libya, although far away, are united with you."—Libya

"Christian love and greetings."—French New Caledonia

"United in love and spirit with great assembly."—São Paulo, Brazil

"May Jehovah pour out his blessing."—Choluteca, Honduras

"Our hearts join you in theocratic worship."—Haifa and Tel-aviv, Israel

"Participating with you in the spiritual feast."—Cameroun, West Africa

"May Jehovah bless your assembly with his choicest."—Culicán, Mexico

"Eagerly awaiting news."—Flintshire, North Wales

"We are present with you in spirit, enjoying the blessings of the divine will."—La Paz, Bolivia

"Christian love and greetings to the congregated throng."—Yorkshire, England

"Anxiously waiting to learn more of his will."—Ethiopia

"With you in spirit making vows to Jehovah."—Argentina

"Unable to attend world assembly, through telegram express our presence."—Alexandria, Egypt

"Wish Jehovah's blessing on assembly and good success."—Caracas, Venezuela

"In spirit we rejoice with you."—Teheran, Iran

"Our hearts are with you."—Lahore, Pakistan

"Korea's 2,700 witnesses wish you Jehovah's blessing."—Seoul, South Korea

"Expecting mighty echo."—Stockholm, Sweden

FROM YOUR BROTHERS

EVERYWHERE

Thrilling Report (Cont'd)

and most stirring witness. Out of gratitude for what they had heard, the listeners seized the brother and threw him up into the air."

Then to the grand delight of all Rutimann announced that in spite of the great risks involved a special tape recording had been smuggled out of Russia containing convention greetings from our Russian associates. The recording opened with the Russian brothers singing two verses of song No. 9, "Praise the King of Eternity." This was followed by a spoken message in Russian, which was interpreted by Rutimann:

"Dear Brothers and Sisters: By the undeserved kindness of our Father you are assembled there in the great convention of Jehovah's witnesses. Our joy is this, that many people of good will come to a knowledge of the truth and submit themselves to the leadership of the Right Shepherd, Jesus Christ. The activity of Jehovah's witnesses has now spread to almost all the territories of this vast country.

"We have been privileged to see that no power of the world is able to tear down that which Jehovah builds up. The words of Paul at Romans 8:35-39 that nothing will be able to separate us from God's love that is in Christ Jesus our Lord have a wonderful fulfillment here. In the various circumstances of our life we always go to Jehovah in faith and ask him for strength and help. Please remember us also in your prayers, so that the spirit of Jehovah, the spirit of unity and peace and love, may unite us firmly and strongly in the one New World society. Hoping that we may yet have the joy of assembling ourselves together with you, we send to you, dear Brother Knorr, and to all your close co-workers, as well as to the whole assembly of God's people from all countries of the earth, our warm Christian love and greetings."

This heart-warming message from our dear Russian brothers brought tears of joy and resounding applause. To Rutimann's offer to convey love and greetings from the assembly to the brothers in Russia and behind the Iron Curtain, a prolonged applause expressed acceptance.



DIVINE WILL International Assembly OF JEHOVAH'S WITNESSES

YANKEE STADIUM

NEW YORK CITY, AUGUST 5, 1958

POLO GROUNDS

253,922 ASSEMBLED!

New booklet contains public talk

At two o'clock of the last day of the Divine Will International Assembly every seat in Yankee Stadium was occupied, including the chairs on the track, as a burst of applause called attention to the opening of the gates, letting the crowds still on the outside flow onto the playing field. At 2:15 the chairman of the convention began to announce the orchestral program. The hundred-piece orchestra presented a concert consisting of original compositions and arrangements of favorite Kingdom songs. The orchestra was led by conductors from Germany, Denmark, Canada and the United States, in their own compositions or arrangements.

Promptly at three o'clock, M. G. Henschel introduced the speaker, N. H. Knorr: "All of us can be very happy that we are here on this occasion. On this final day of the Divine Will International Assembly of Jehovah's Witnesses we have come together with our hearts full of hope, although our minds are fixed on a serious question that affects all of us here and the billions of humanity around the globe."

In clear, distinct, forceful tones the speaker began: "Only the best government in the universe is good enough for this earth. That is the way that the earth's

Creator feels about it. For this, all men of good will can be glad. We can be thankful that the Creator does not ignore his creation, even though this earth is so tiny in comparison with the universe." He continued to develop his theme in a clear, simple, logical and obviously coherent man-

ner so that it was most easy to follow. His effective delivery indicated he was in fine form and his words were interrupted at least twenty-five times by applause.

Jehovah God wants this earth to be a credit to him. "It is evident that government of the earth
(Continued on page 83)



Sunday afternoon at Yankee Stadium

Made in U.S.A.



176,619 pack out Yankee Stadium and overflow areas. 77,303 more at the Polo Grounds

253,922 Assembled (Cont'd)

by man has not been the best form of rulership. Today we have the accumulated results of man's government of the earth and its inhabitants, and those results are not good."

"Turn to God the Creator for earth's government? Is that practical? Most certainly; just as much so as our turning to man for government has proved impractical by the results that man has reaped today. Letting God govern his earth according to his divine way is not only most practical but the most reasonable, because it is the most beneficial, lastingly beneficial."

Christendom has had three times as much time and much more of God's Word than did the kingdom of Israel, but World Wars I and II and the expansion of communism show it to be even more reprehensible before Jehovah for its failure than was the ancient kingdom of Judah. Knorr showed that what counted heavily against Christendom was its accepting and espousing the counterfeit of God's kingdom, the League of Nations. Hailed as the light of the world, Hitler put that light out in 1939.

The speaker continued: "Thank God, however, that the Kingdom did not fail with the League of Nations, [and] the U.N. will no more have success, it will no more have the blessing and co-operation of God's kingdom than its predecessor did. . . . Little do the people of the world appreciate that all these things are historical evidence that God's kingdom rules and has been ruling since the autumn of the year 1914."

The times of the Gentiles that began in 607 B.C. "did not mean just the destruction of a city, . . . it meant the trampling upon the kingdom of Jehovah God. . . . They began with the Gentiles or non-Jewish nations, holding world domination through Babylon and no more having to bother with God's kingdom, because Jehovah God himself had overturned the kingdom. The reason was, the Jews had failed to appreciate it."

The overturning was to continue until he comes whose right it is. That time, however, did not come with Jesus' coming as the Messiah, as it was to be a heavenly kingdom. Nor was it when he was raised from the dead, for

Paul shows at Hebrews 10: 12, 13 that Christ had to wait until God made his enemies his footstool. The prophecy of Daniel, chapter 4, regarding the seven times shows that that time came in 1914. "In 607 B.C. the start of the Gentile times meant down with the typical kingdom of God among the Jews and up with the Gentiles to divinely permitted world domination! In 1914 the end of the Gentile times meant just the reverse. It meant down with the Gentile treaders and up with the kingdom of God! It meant the birth of God's kingdom. . . . Therefore, since A.D. 1914 Jehovah's witnesses announce to all the world, 'God's kingdom rules!'"

Jesus gave us no date regarding when God's kingdom would begin to rule, but he foretold world happenings and conditions. And all the events happening since 1914 are not mere accidents but are in fulfillment of Jesus' words. Further visible evidence of the Kingdom's establishing is the fulfillment of Matthew 24: 14, which preaching is being done in 170 lands. "Since the close of World War I Fascism, Hitlerism or Nazism, communism, World War II and the Catholic and Protestant clergy of Christendom have

to begin after this old world ends in Armageddon?"

Reaching his climax Knorr called out: "Rejoice, you men of good will! For that means living under the best government of the universe, God's kingdom. In his new world, no matter where you live on earth, you will be under the one theocratic government. That government will do for mankind what no political government of men during all the 'times of the Gentiles' has done. It will rid mankind of the interference of Satan's invisible demonic organization. It will also rid the earth of ungodly communism and of the clergy meddlers in politics and of everything contrary to the will of God. It will rid the earth of man's 'last enemy,' death. Destruction of Adamic death will benefit not only the living survivors of Armageddon but also all those of mankind who sleep in death in the memorial tombs."

In closing his prepared speech the speaker appealed: "Oh, therefore, let all men of good will turn now to God for earth's government! All hail to God's kingdom that now rules! May it bring the old world's end in his appointed time soon. May his kingdom usher in his everlasting new world to man's eternal salvation and to God's unfading glory."

Then Knorr made some extemporaneous remarks. He knew that many of his listeners would have questions and assured them that Jehovah's witnesses would be glad to come to their homes to answer these. He also said that a half million copies of the lecture in booklet form were on hand so that everyone could have two, one for himself and one for a friend. As he announced the attendance a roar of voices and clapping filled the air. More than a quarter million!

Where did all these find room? At the Polo Grounds there were 65,755 in the stands and in the chairs on the playing field. In the four cafeteria tents, on the adjoining parking lot and at New Rockland Palace there were 11,548. At Yankee Stadium there were in the stands, in the bleachers, and on the playing field, in the basement and listening in the corridors, 122,814. On the outside of Yankee Stadium, in the three cafeteria tents and on the streets listening were 53,805.

What a witness to Jehovah!

CONVENTION RELEASES

God's Kingdom Rules—Is the World's End Near?

1953 Report of the Divine Will International Assembly of Jehovah's Witnesses (fifth issue)

Post-card picture of proposed new Bethel addition

proved unable to stop" Jehovah's witnesses.

Knorr next asked: "Is the world's end near? The reply of Bible prophecy and world conditions is Yes." That kingdom stands for a new world of righteousness, and that means the end of the old world. That means "Armageddon for this old world." All the nations of the world are marching to Armageddon, and Jesus' words at Matthew 24: 34 show that the generation that saw the beginning of these sorrows will also see their end. "We know not the day or hour, but the world's end is near."

"The world's end' is nothing over which to be sorry. Should we be sorry because a new world, God's righteous new world of new heavens and a new earth, is

Divine Will Assembly Cafeteria

When over 150,000 people gather for an eight-day assembly, it takes a lot of food and equipment to feed them. To accommodate the delegates at the Divine Will International Assembly of Jehovah's Witnesses at mealtime, it was necessary for the Society to spread not just one table, but 16,000 lineal feet of table space; and seventy serving lines kept people streaming in to use these tables at an over-all maximum rate of about a thousand persons a minute.

In a kitchen adjoining the cafeteria tents outside Yankee Stadium, nearly one acre of floor space was employed for preparing the food. Another kitchen at the Polo Grounds served the cafeteria there. There were hundreds of hard-working cooks, grinders, slicers, salad makers and others who prepared the meals. At least forty-two giant steam kettles, each with a capacity of about a thousand servings, along with several smaller kettles, were used in preparation of the meals. When the food was ready, it was rushed to the serving lines in the tents outside, where efficient volunteers waited to fill the trays.

If you arrived in time for breakfast in the morning, you might have found bacon and eggs, cereal, a sweet roll, fruit



Crowds pass cafeteria tents

and coffee or milk to drink on the menu. For the meals later in the day, there were beef, fish and ham on various days. Along with these, you would find piled on your tray vegetables and potatoes, salad, a piece of cake or fruit and coffee or punch.

A total of nineteen huge tents with a combined total of

about 228,000 square feet of space was used for cafeteria purposes. Here nearly 12,000 volunteers shared in seeing that convention delegates got their meals.

To supplement the cafeteria, there were 126 refreshment stands manned by another 7,000 convention delegates who volunteered to serve their brothers; and they were kept busy.

As refreshment servant Earl Singer explained: "At conventions you just naturally have a hearty appetite. It's, well, like camping, like a picnic." While a variety of things were served at the refreshment stands, the busiest single refreshment stand at the Polo Grounds, said Bill Harrison, who was in charge of the department there, was the "Fruit and Dairy Bar." "In two days our fruit servings jumped from seventy bushels to a hundred bushels. Our stores are bigger than a lot of warehouses."

With the tremendous amount of work to be done, sanitation was not forgotten. A health inspector regularly checked



Getting ready for dinner

the feeding arrangement and found it well above the health requirements. Workers were instructed both in writing and verbally: 'When possible, avoid contacting food with bare hands. Do not sit or stand on tables, tray runners, or counters where food is placed for display. Keep hands and nails clean. Wash every time you leave or return to your station. Use soap and dip your hands in the chlorine solution. You brothers, keep clean-shaven. Wear clean aprons. Control hair and perspiration.'

At 4:50 Wednesday afternoon 150,000 people in Yankee Stadium and the Polo Grounds rose up to go to supper. On the top tier of the stadium, Warren and Grace Reese, their youngsters Lloyd and Deanna, from Las Vegas, Nevada; and their friend Marie Torres, her daughter Rebecca and her mother Helen Riskas, from Los Angeles—a family party of seven—looked down upon almost 80,000 people. How long would it take them, from this high perch, to get their dinner? Forty minutes later they had descended to the ground level, walked a distance of two blocks, taken their places in a feeding line, obtained 65-cent trays, dined while getting acquainted with other delegates



Kitchen in operation

at the table and delivered their empty trays to the disposal center.

Although as many as 59,000 ate at the two cafeterias at one time, there was little waiting in line because the cafeterias were so organized that they could have handled as many as 67,000 persons an hour if that had been necessary.

During the months of pre-convention preparations, when sources were being found to supply the prodigious quantities of food that would be needed, both cafeteria and refreshment departments organized together at Convention Headquarters at 77 Sands Street in Brooklyn. Everything had to be arranged for well in advance.

"I remember one fellow we bought some food from," Shield Halvajian, overseer of the cafeteria at Yankee Stadium, related. "He is a Jew. The first time he called he really came to sell me something. He said: 'But first I want you to tell me a little about this organization.' He listened so attentively he actually had tears in his eyes. He said: 'Mr. Halvajian, in my whole life I have met only three dedicated men. You are one of them.' After doing business with him for a while, he told me: 'Mr. Halvajian, I've found out that all the witnesses are just as dedicated as you are.'"

When Jehovah's witnesses attend assemblies, the cafeteria is a provision that not only meets their needs for food, but makes it possible for them to enjoy to a greater extent association with their brothers in the New World society.



A fast-moving friendly serving line

Bible Questions Answered

A choice session at this convention was held Sunday morning at the Polo Grounds and Yankee Stadium, at which Vice-President Franz answered a series of four questions that had been submitted to the Society. The questions and extracts of Franz' answers will be given.

Question One: *What is the difference between Jesus Christ and Christ Jesus?*

Franz said: "The word 'Jesus' is a name, meaning 'Jehovah is salvation.' The angel told his prospective foster father Joseph: 'You must call his name "Jesus", for he will save his people from their sins.' (Matt. 1:21) On the other hand, the word 'Christ' is a title, meaning 'anointed one.' It means the same as the Hebrew word Messiah. The title Christ could be added to the personal name Jesus after his water baptism and his being anointed with Jehovah's spirit, at which time he became Christ or the Christ. . . . It is quite evident, therefore, that the expression Jesus Christ, which his apostles took up after this, means Jesus who afterward became the Anointed One of Jehovah. But the expression Christ Jesus calls attention first to the office occupied or held, and this identifies the officeholder.

Question Two: *What is the "place that is called in Hebrew Har-Magedon" (Rev.16:16), and how can it be said that Jehovah's witnesses are assembled at that place now, and since when?*

Franz answered: "The name Megiddo means 'rendezvous or assembly of troops.' Har-Magedon would consequently mean 'the mount of the assembly of troops.' This explains why the armies of the 'kings of the entire earth' move there. They march to attack the troops that are already assembled at Mount Megiddo. Megiddo used to be in the land of Jehovah's chosen people. So the people or troops already assembled there must be the remnant of the anointed followers of Jesus Christ, in this time of the world's end, for they are the object of hatred by all the nations of the world and are the target of their attack."

He further replied: "Satan the Devil had been cast out of heaven and down to this earth by the year 1918. It is after this event that he by his inspired utterances through his visible worldly agencies gathers all earthly kings and their armies to Har-Magedon, to attack those who preach the good news of God's kingdom and who therefore stand for that established kingdom. Ever since Jehovah's remnant of anointed witnesses were restored from their Babylonish captivity to their theocratic place in his ministry in 1919, they have been assembling to the place called Har-Magedon. The particular assembling of the remnant class continued on till 1931. By then a full remnant were gathered. Since 1931 the Kingdom message has gone forth in increasing volume, and due to this, enlarged proclamation the Lord's 'other sheep' have been assembled to Har-Magedon to the side of the remnant, to become with them one flock under one Shepherd."

Question Three: *At John 3:16, 17, what "world" did God love so much, and what "world" did God send Jesus, not to judge, but to save? Was it the new world?*

The answer: "Whenever in John's account we read the word *kosmos*, we must not in every case at once think of a world made up of a heavens and an earth. We must keep in mind that Jesus came out of the invisible, higher spirit realms into the visible, lower earthly or fleshly realms. This was why he said to the Jews: 'You are from the realms below; I am from the realms above. You are from this world; I am not from this world.' (John 8:23) Here Jesus was identifying one world with the 'realms above' and another with the 'realms below.' What, then, was this world? . . . the word 'world' in its usage by John here would mean the people who are in a certain arrangement or constituted order and subject to a certain system of things."

Franz concluded on this question by saying: "We say, then,

that the 'world' that God loved so much and that he sent Jesus, not to judge, but to save, is the world of people on earth as represented by those members who break away from the worldly, organized people and who exercise faith in God's gift of his only-begotten Son and then come into union with him or into association with him, proving themselves to be worthy of God's love through his only-begotten Son. Such faithful believers and followers are reserved for everlasting life in God's promised new order of 'new heavens and a new earth.'"

Question Four: *In connection with water baptism, why is it appropriate to say that one dies to one's "past course of life" instead of to one's "own will"?*

Franz answered: "The word 'will' denotes a faculty with which God has gifted intelligent creatures, by which they consciously and deliberately decide upon a desired course of action. It is the God-given power of choosing one's own actions; it is the conscious process of willing. When a Bible-instructed believer makes an intelligent, prayerful dedication of himself to Jehovah God through Jesus Christ, he does not die to this faculty of will. In the very act of dedicating himself he had to exercise his will power with great strength and resoluteness in order to make this decision for all eternity.

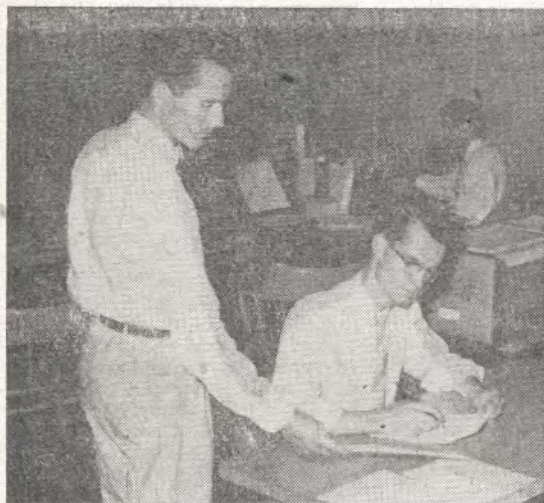
"Hence, when a grateful Bible student lovingly makes a dedication of himself to God and symbolizes that dedication by water baptism, he dies to his past course of action, not to his faculty of will. . . . Wisely, then, he trains his conscious will power to make decisions conformable to what God wills.

"It therefore remains appropriate to say concerning the water baptism of the dedicated candidate: 'It means his past course of life is buried (as by the immersion in water) and he comes up from the water to do only God's will and walk in newness of life thereafter.'"

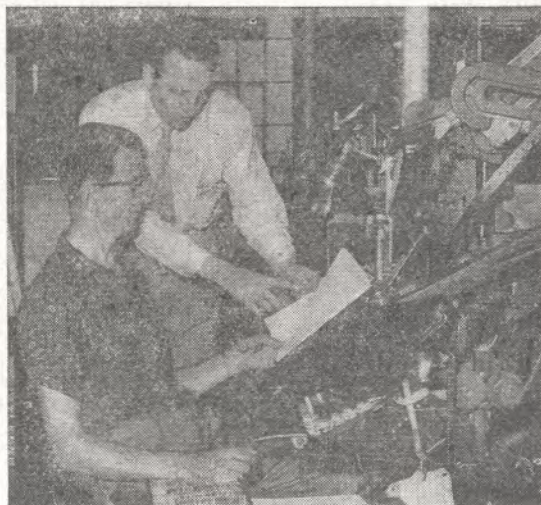
YOUR CONVENTION REPORT

Each issue of the 1958 convention *Report* has been the result of combined efforts of many members of the New World society. Staffs of writers, photographers and secretaries took the initial steps in reporting convention discourses and demonstrations. Labors of many members of the Brooklyn Bethel family next came into play, as proofreaders,

compositors, platemakers and pressmen at the Society's factory co-operated to complete the finished product. Distributors at the stadiums then placed them in your hands. Here, in brief, is a picture story of the round-the-clock endeavors that brought you the convention *Report*.



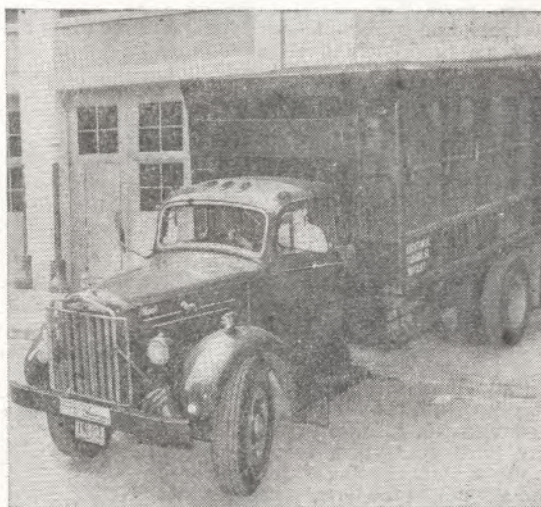
5 p.m.—Compiler's desk



6:30 p.m.—To the linotype



4 a.m.—First copies off the press



7:15 a.m.—To the stadium

Cultivating Right Qualities

"All the ends of the earth will remember and turn back to Jehovah. And all the families of the nations will bow down before you. For the kingship belongs to Jehovah." These words of Psalm 22: 27, 28, along with comments from the *Yearbook*, greeted the ears of thousands of conventioners assembled at Yankee Stadium and the Polo Grounds on the concluding day of the Divine Will International Assembly of Jehovah's Witnesses.

"Have you enjoyed reading the recent *Watchtower* series 'Pursuing My Purpose in Life'?" inquired R. N. Jacka of Indonesia, who spoke on "Cultivating the Desire for Full-Time Service." "Without doubt you did! The question now is, 'Do you have a purpose in life? Is that purpose the full-time service?'" Jacka proceeded to show that desires may be cultivated. Associating with others who think in terms of full-time service may thus lead you to pioneer, he held. Experiences that followed proved this true.

Earline Steele was called on to tell of her pioneer service, training along with her husband at Gilead and subsequent assignment to foreign missionary service. She remarked: "Just think what joy it would be to go to a country where there were only eight publishers and see us grow and flourish until now, after nine years, more than 2,700 Korean brothers and sisters are sharing with us in preaching this good news. This joy has been ours!"

Parents were admonished by Jacka to guide their children away from materialistic desires and to cultivate in them the desire for full-time service.

"Mildness, instead of being the earmark of a weak coward, is an identifying characteristic of those who are exceedingly courageous and strong," said Swingle. Jehovah is a sterling example of the fact that there is strength in mildness. Listeners were told that it is Jehovah's will that mildness, patience and self-control be displayed within the congregation of God and "faithful overseers today must constantly remind us to be in humble subjection and subservient to the Great Theocrat Jehovah, to his anointed and ruling King, Christ Jesus, and to

the motherlike organization and governing body." Swingle continued: "Overseers . . . should be as Paul says, 'reasonable,' understanding of others and their problems and 'exhibiting all mildness toward all men!'"

A mild disposition should also be exercised toward children, according to Swingle, who further stated: "It is an act of love, not hatred or ill will, toward the child for the parents to administer corrective discipline." Children and youths were instructed to overcome hereditary tendencies of disobedience, stubbornness and fits of anger; to supplant these with godly qualities.

Contributing

Jehovah is the backer of *The Watchtower* and the Society that publishes it. That was the confident assurance expressed by the Society's secretary and treasurer, Grant Suiter, on the final Sunday morning of the Divine Will assembly. That, he added, is why the organization has never wheedled, dunned, passed a collection plate, charged admission, rented pews, conducted gambling, peddled "holy" relics, canvassed a community's businessmen, or lev-

ied assessments on persons of good will. "Why don't we?" he queried. "Because we would be ashamed to," was the resounding answer. "If we should practice the evil things just enumerated, we would not be Jehovah's witnesses!"

Jehovah's witnesses, he recalled, have not begged, but have given freely of their lives, time, truth, yes, and material things. For many worthy causes Jehovah's witnesses contribute, stated Suiter: for Kingdom Halls, missionary activities and local, national and international assemblies.

No plaudits are expected or given for such charitableness, the speaker said. The apostle Paul's words to the Philippians (4: 10-20) were used to show that there is a responsibility to contribute to the causes of right worship. Paul did not demand or solicit, but he did inform brothers of their opportunities and responsibilities.

Suiter emphasized that fulfilling the responsibility to contribute personally is a sign of maturity. A child is dependent; an adult supports himself and others as well. A congregation can erect its own Kingdom Hall and even help another congregation; the Society's branches can cease to need support, become self-supporting, even contribute to other areas, through the Society.

The speaker continued with valuable personal counsel for all, poor included. We should avoid the trap of consumer indebtedness, he warned, for it can deplete our resources, enslave us and even lure us away from the truth. We should keep our hard-working, self-supporting freedom, our economy that comes from not just spending money, but also doing our own work, and continue discharging our responsibility of contributing personally, "for," concluded Suiter, "such is the divine will!"



G. Suiter

Assembly Music

Least among the joys received at an assembly such as the Divine Will International Assembly is that of joining in songs of praise to Jehovah. To hear from thousands of voices raised in melodious song is indeed thrilling, especially since we all sing from the heart about the things that are dearest to us. Singing at assemblies goes back at least as far as temple worship of the typical theocracy.

At this assembly two orchestras were used, each consisting of more than a hundred musicians, one orchestra at each stadium. Each complete with strings, brasses, woodwinds and percussion instruments, including tym-

pani and harp. Both were conducted by fine musicians who have had experience in both composing and arranging music. To keep the music up to the highest standard possible, only musicians of professional caliber were accepted.

While the great majority of the members of our orchestras came from the United States, a goodly number also came from seven other lands: Germany, Canada, Denmark, Puerto Rico, etc. And represented in the orchestra were twelve of symphony orchestras from one end of the U.S. to the other, also of some twenty popular-name bands.



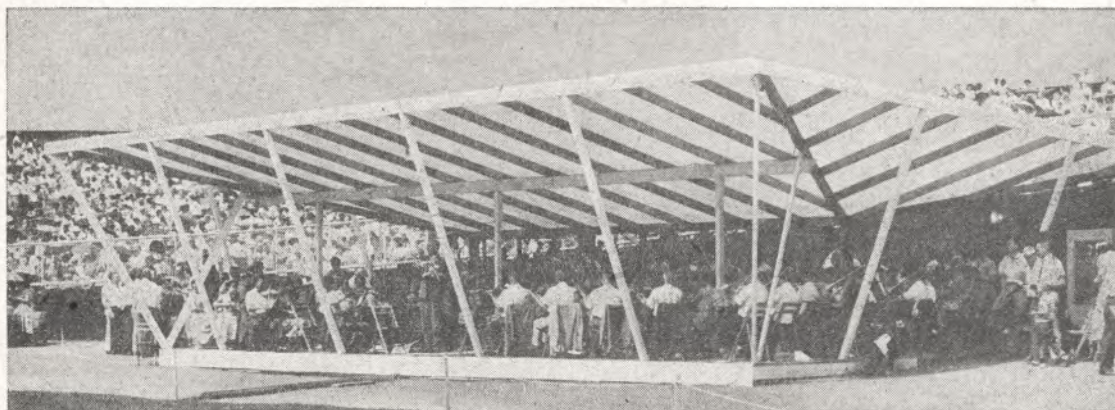
Conductor V. Duncombe

A SINCERE COMMENT

A sister from Manitoba, Canada, when purchasing cards in a New York store, stated that she had six cards and asked the saleslady to count them. The saleslady answered: "I don't have to—if you say there are six, there must be six. You people are so honest. What you people do rubs off on me—any articles left in here I turn into lost and found."



Voices joined in songs of praise



Divine Will assembly orchestra

ASSEMBLY SHOWS FAITH IN JEHOVAH

"The Divine Will International Assembly of Jehovah's Witnesses," said convention servant John Groh on the last day of the convention, "has had more impact on New York city than anything ever!"

In an interview and during his talk "Showing Christian Faith" Sunday morning, Groh related some interesting facts about the assembly. "More than 750,000 meals have been served during the convention," Groh said. To care for the brothers' needs in all matters about 40,000 brothers and sisters volunteered their services.

"With regard to work in connection with this convention," Groh said, "this did not start only a few short weeks ago, but many months ago. The models for the stages you see before you at both stadiums were made up about six or seven months ago. The prefabrication of them began the 10th of March."

Showing how big the convention was, Groh said: "Approximately

twice as much public-address equipment has been required for both stadiums as was needed for the previous international convention five years ago. There are about 500 trumpets and horns in use. The same is true of all the cafeteria setup and dining-room equipment to properly handle and prepare all the food."

Some items that were rented were 230,000 square feet of tents and 47,000 chairs. A total of 109 trucks was used to take care of all the convention trucking.

The New York city subway system also co-operated well, Groh said. The subways constantly ran extra trains to take care of the tremendous crowds.

An interesting letter Groh received came from the New York

Convention and Visitors Bureau, Inc. It said in part: "We, of course, were familiar with the tremendous work the Society has been doing over these many years and we should just like to compliment you on the efficient organization that has taken care of such a tremendous-sized convention without any problems whatsoever. Everywhere we have gone in the city this week we have found happy members of your group intent on learning more the Society has to offer."

"New York City has been proud to have had your people with us and we hope they enjoyed their stay. We would welcome the opportunity to have you return here at any time you find it convenient to do so."

In his talk Groh mentioned that latest totals show that 237,000 hours were spent in the rooming work to get the needed accommodations. "We obtained enough rooming accommodations to take care of the requests," Groh said, "just two days before the convention started."

"The undertaking of this mighty convention by Jehovah's organization," he said, "in itself was a display of genuine confidence when you consider all the arrangements that had to be made in finding a suitable location, as well as all the preparatory work, preparation of the spiritual food, as well as the physical, for that matter, and considering the comforts of the brothers. Such an undertaking could be done only by having implicit faith in Jehovah."

Relating some of the background information of the convention, Groh said: "In the early part of 1957, the New York Giant organization of the Polo Grounds was contacted as to what possibilities there would be of obtaining the Polo Grounds. Before talking about this, it can be mentioned that many other places and properties were looked at where an overflow audience might be accommodated, because it was

(Continued on page 93)



Convention servant J. Groh and assistant G. Couch

Polo Grounds—in and around
which up to 77,203 persons
assembled



Maintaining the Right Outlook

Right associations, proper thinking and a ready answer are essentials for the New World minister. Three powerful talks emphasized this important truth at the Divine Will assembly during the Saturday evening program. Brother R. E. Abrahamson from Denmark spoke on "Seek Right Associations." He stated that while one may not accurately judge a person by the company he keeps, yet the company he keeps can certainly exert a powerful influence on him, either for good or for bad. "This makes it especially important to the Christian that he seek right association," said Abrahamson. Christians want to worship Jehovah. To do this they must share his thoughts that he has revealed. In this way they associate or have fellowship with Jehovah. This we can do through a study of his Word and by attending meetings where his Word is discussed.

While all contact with worldly persons cannot be avoided, the speaker stated, yet we must avoid fellowship with those whose thoughts are not in harmony with Jehovah's thoughts. Fellowshiping with worldly friends or relatives lowers one's resistance and exposes one to this world's selfish, godless attitude.

Just avoiding "wrong associations is not enough," declared the speaker. "You must seek right associations," he said. "You will be diligent to have fellowship with God and his thoughts and with theocratically-minded men and women of integrity."

"Even when you are alone you must give attention to seeking right associations," he declared. "How is that? Why, by what you read, look at or listen to, and even what you think about. Here also you are sharing thoughts, ideas which may be good or bad."

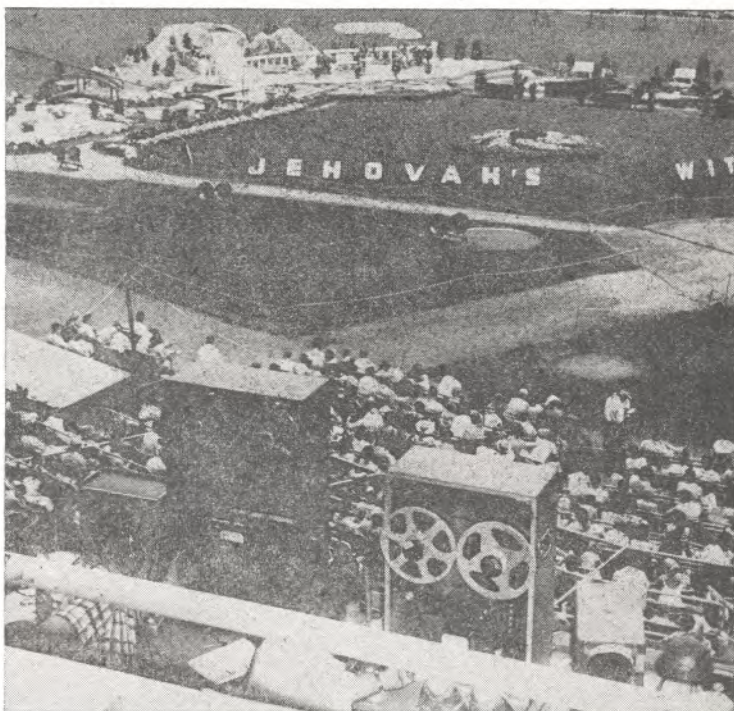
Next to speak was E. Paterakis from Greece. He admonished the assembled audience to safeguard their thinking ability. He said that modern man has failed to safeguard his thinking ability and has fallen victim to erroneous theories, false ideas and pagan philosophy. He also spoke about safeguarding the mind from immorality and indifferent

thinking. The way in which this is done is by building up the mental fibers through study and proper association. He declared that it is a divine requirement of the Christian to safeguard his thinking because only the upright will dwell in the new earth. —Prov. 2:20-22.

M. J. Fleury of Luxembourg spoke on the subject "Be Ready Always to Make a Defense." He stated that the only way we can express our gratitude for the hope of life is by successfully defending our hope before all kinds of men. This is the Christian's obligation, according to 1 Peter 3:15. "We must be capable of establishing our hope on the basis of the Bible ourselves. We should not conveniently rely on others, but become independent and efficient defenders of the true faith," said Fleury. Willingness is not enough, but we should be able

to paint a glorious picture of the new world, refute doctrines and give hope and comfort. We must be able to bring the thoughts of the people into harmony with Bible truth. That implies that we must know our belief. It necessitates study. Therefore, reserve time for study of God's Word. Try to study it daily, even if it is only for fifteen minutes. Daily study is one of the most important factors in developing our ability to efficiently defend our true faith and hope.

To defend our faith successfully, we must never allow ourselves to become impatient or impolite, he said. We must be tactful toward all. He urged the assembly to follow Jehovah's counsel that they do their utmost as workmen of God, having nothing to be ashamed of, handling the word of truth aright. —2 Tim. 2:15.



22,798 tapes of convention talks were made

Deaf-Mutes

A representative of the convention *Report* visited the Deaf-Mute section for a short time before the Saturday afternoon session. What a spiritually alive group he found! There were 150 deaf-mutes at the convention, half of them attending at the Polo Grounds, where four interpreters served, and the remainder at Yankee Stadium, where six interpreters took half-hour turns to relay the convention talks to alert viewers.

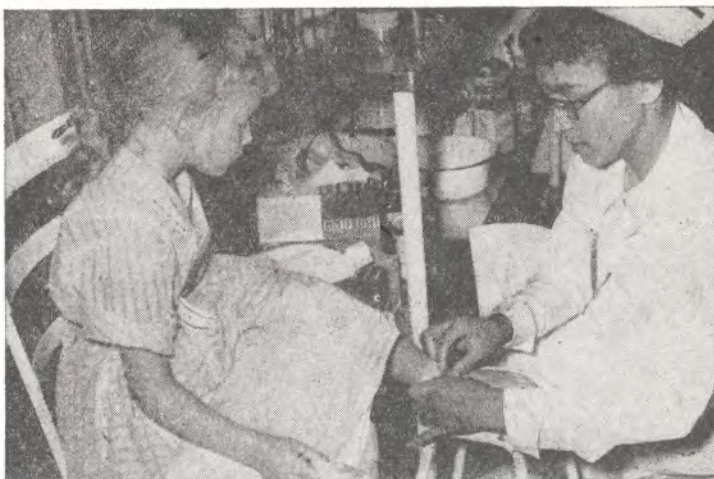
Three of the interpreters, young people, were children of a deaf-mute mother. So they have known this sign language from childhood. Another interpreter is their aunt. They are able to convey a lecture in sign language as fast as it is delivered from the assembly platform.

Through the interpreters the reporter asked the audience of deaf-mutes what they thought of the new book *From Paradise Lost to Paradise Regained*. Many hands went up as they began to express themselves by signs. Interpreted these signs said: "Highly pleased." "Grand for our children, and will aid deaf-mute mothers to teach their children the truth." "It will help us deaf-mutes to have home Bible studies." "The pictures and print are wonderful for our use."

One deaf-mute pioneer was present. Three of the deaf-mutes were baptized at this assembly. Two of the deaf-mutes are also blind. For these two their loving neighbors reconvey the visible signs into "feeling signs" made in the palms of their hands.

The reporter asked them what they thought of the Friday resolution. They replied vigorously: "Wonderful!" "We agree 100 percent with the resolution!" "We don't hate the clergy, but hate their ways."

Their intense zeal as witnesses was testified to by one deaf-mute who mentioned that four of them visited the New York Deaf-Mute club Thursday night of the assembly, where, at 10 p.m., they talked by signs to an audience of 200 deaf-mutes. These four deaf-mute brothers were there answering questions right and left until 3 a.m. Friday morning. These deaf-mute brothers of ours are real fighting ministers.



Motherly care for a young sister



There was plenty of news to send home

Assembly Shows Faith (Cont'd) obvious that Yankee Stadium in itself would not suffice.

"The answer at that time was that it would be impossible to have the Polo Grounds because whenever the New York Yankees were out of town, the Giants were playing home games at the Polo Grounds. Just a few months later, in 1957, newspaper articles began to appear that there was a possibility of the New York Giants leaving this city. As the prospects of the New York Giants' moving to San Francisco became

more certain and contracts to that effect were signed, that organization was again contacted about obtaining the Polo Grounds for this assembly. Needless to say, it brought joy to our hearts when a contract for the Polo Grounds was procured November 6, 1957. It was truly recognized as the hand of Jehovah in directing his organization and it seemed to be the fulfillment of our petitions to Jehovah. It was an illustration of utmost reliance on Jehovah on the part of the organization.

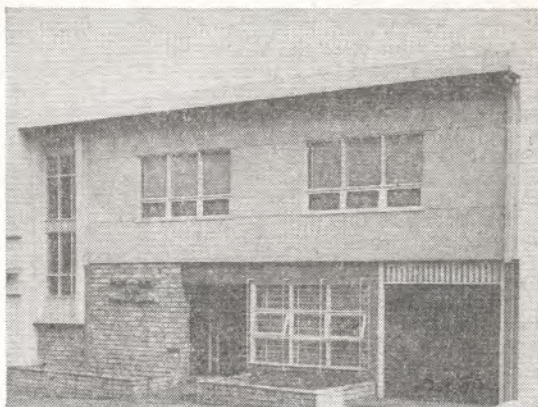
MISSIONARY HOMES BEAR FRUIT

What Jesus said to his followers in the first century applies to his followers today. "I appointed you," he said, "to go on and keep bearing fruit and that your fruit should remain." (John 15:16) This is the objective of the 254 missionary homes that are now operated throughout the world by the Watch Tower Society. They have been established and organized to produce publishers of Jehovah's kingdom.

When new missionaries arrive at their foreign assignment they need a place to live and they need food. They are in a strange land among people who speak a different language and who live under an economy that is different from what they have been accustomed to. They have been sent out to be missionaries; their time will be devoted to that work. So ordinarily they are not asked to seek out employment to pay for their food and housing. They could not do that and still produce as much fruit in the ministry.

The Society sent them to their assignment to preach the good news of the Kingdom and to increase the New World society there as quickly as possible. This requires their undivided attention. The Society makes this possible by providing for all their needs. It pays for renting a house, for furnishing it and for maintaining it. It also pays for the food needed by the missionaries as well as assisting to provide medical attention necessary to keep them in good health. A clothing allowance is given them once a year so they can keep neatly dressed. Everything possible is done to relieve them of any feeling of insecurity, so they can concentrate on the ministry. As long as a missionary serves Jehovah's interests faithfully at his assignment he has a permanent home.

A new missionary spends the first month at his assignment studying the language of the country. He is expected to devote eleven hours a day to it. This, of course, is hard work, but it is necessary if he is to become productive in the ministry. During the second month he spends four hours a day at language study and the remainder of the time in the ministry, using what he has learned of the language. After



Costa Rica missionary home

that he is to devote two hours a day to study until he masters the language.

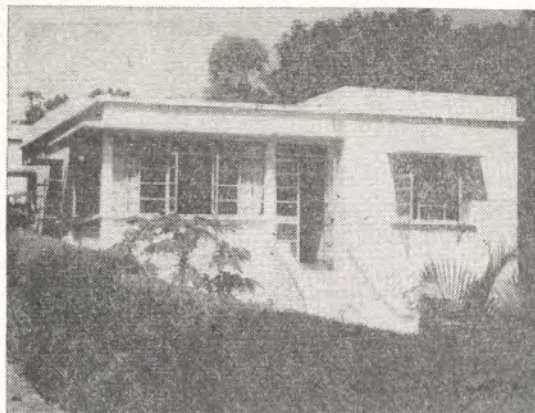
By the third month he should be well enough acquainted with the language so he can begin devoting 150 hours a month to preaching the good news of the Kingdom.

The first three months are difficult for the new missionary. If it were not for the missionary home they would be far more difficult. Even the first two years are hard because of the new language, the strange surroundings and homesickness. They are a test of how much the missionary really wants to serve Jehovah God and to help the people in his assignment. It takes courage and deep love for Jehovah to stick it out and bear fruit.

For any home to operate efficiently there must be a head. A missionary home is no exception. One of the missionaries is appointed by the Society as the home servant. He has the responsibility to keep order, to see that the home is kept up and that all its needs are cared for. The Society gives him a certain amount of money as an operating fund. The expenses for each month are taken from this fund. At the end of the month, after receiving



Missionary home in Seoul, Korea



Home of missionaries in Mauritius



Chiangmai, Thailand—missionaries live here

a report on expenses, the Society replenishes it to its original amount. The home servant also reports what each missionary accomplished in the ministry during the month.

The members of each missionary home arrange their own working schedule. They take turns doing the shopping, the cooking and the cleaning of the home. This, incidentally, amazes the local people in many countries, because missionaries of other religious organizations hire servants to do this menial work. Unlike those missionaries, Jehovah's witnesses do not feel superior to the people of the country they are in.

It is a great privilege to live in a missionary home and to devote one's entire time to enlightening people in the truths of the Scriptures. As a missionary continues to work over a period of years he sees his labor bringing forth good fruit. Some missionaries, since their graduation from the Watchtower Bible School of Gilead, have brought as many as seventy persons to the point of dedication. Think of the happiness this good fruit of their labors has brought them!



Missionary home, Barranquilla, Colombia

At times there are hardships that must be endured. That has to be expected. In Korea, for example, there is a missionary home in a location where water has not as yet been piped in. All their water must be carried up a hill to the home, and that means it has to be used judiciously. But this inconvenience has not discouraged the missionaries. They make the best of it and continue zealously in their house-to-house ministry among the Korean people.

In every land where Jehovah's witnesses have established missionary homes there has been a marked increase in number of publishers of the good news of God's kingdom. Panama, for example, has had an increase of 2,000 percent in thirteen years. This is evidence that Jehovah has blessed the missionary-home arrangement. By means of these homes Jehovah's witnesses have been able to do, on an earth-wide scale, what Jesus commanded, "Keep bearing fruit."

THEY PREACHED ALL THE WAY

Our Danish brothers did not travel just to sight-see. They preached—and got results. Reports one of these: "On board the chartered boat from Bremerhaven I made up my mind to go to the barber shop. When I was sitting in the chair I thought I had better tell the barber something about the truth. The result was that a study was started on the spot and we continued every day during the voyage. The barber promised to meet me at Yankee Stadium."

Another reports: "Shortly after we had left Copenhagen by the Arosa Kulm I became very seasick. Lying in my berth I thought I was no good any more. However, the stewardess came down with tea and toast for me and immediately I found an occasion for witnessing. Now the stewardess could speak only German, but fortunately I shared cabin with six German sisters, and they witnessed to her for one and a half hours. The following days the stewardess came back and the conversations continued. She promised to attend the assembly."



Yankee Stadium (above) and Polo Grounds (below) across the river from each other

Program of Expansion

Knorr's Closing Remarks Thrill Assembly

A new training course for district and circuit servants and for congregational overseers—this was part of the thrilling news that Brother Knorr told an audience of 210,778 persons in his closing remarks, a talk that was punctuated by more than fifty bursts of applause!

Just before telling about the new training course Knorr expressed the conventioners' gratitude for the many releases. "And the next release?" Knorr asked. "Well, I guess I had better tell you a little about that now. The Watchtower Bible and Tract Society is planning to put up a new building on Columbia Heights across the street from the present Bethel home at 124 Columbia Heights.

"I would appreciate it if the ushers would walk down the aisles and give post cards out, sufficient for the number of adults sitting in the sections, and you will have the post card in your hand while I am talking about it."

Why the new Bethel home? "You can see why by just looking around you," said Knorr. "This organization is growing and Bethel is crowded to the limit and we need a larger building to house the family, which family is needed to take care of all of your needs around the world in all languages.

"This building, of course, cannot be constructed for at least another year. The people living in the apartments now on this property will be out by January 1, 1959, and then, by Jehovah's undeserved kindness, we hope to demolish these buildings and begin construction of the new twelve-story structure."

It was after describing the progress of the plans for the new Brooklyn Bethel home that Knorr announced further glad news by saying: "All of you know that one of the purposes of the Society is to train ministers and we hope to do a lot of training of ministers in this building. We are going to advance, by Jehovah's direction and under the guidance of the holy spirit, the educational program and we are going to bring ordained ministers from all parts of the world to Bethel and

give them a ten-month training course."

Explaining the reason for the new training course, Knorr said: "The organization is expanding. It needs more ministers to supervise the work in all the lands of the earth and we intend to do this right in Brooklyn. There will be special training rooms for these ministers and special instructors will be assigned to look after that training. We want to prepare them for the great religious work of preaching the good news of the Kingdom throughout all the world as best as we possibly can."

What of Gilead? More expansion! "We intend to keep that school operating, only we expect to enlarge its operation. If it is Jehovah's will that we continue on in this service work, by 1961 it is the Society's hope that places like Gilead School, the new branch home in Toronto, Canada, the new building in London, England, the large structure in Wiesbaden, the Paris office and a number of other branches where we have large structures will be turned into schools to train certain individuals."

Knorr told that many branch servants had wondered why the branch homes had been made so large and spacious. "Now they know," he said. In the future the Society plans to build more branch homes that will play a part in the new training course. Knorr thrilled the audience also with the statement that here in Brooklyn the Society owns the block across the street from the present factory and that "if a larger factory is needed, we will build another one."

Who will receive training first? "First of all," explained Knorr, "district servants need training, as do circuit servants. Then we will begin training congregation

servants. The period of time spent will not be nearly as long, but probably for a duration of one month, and if overseers can arrange their time—I am speaking of those other than circuit and district servants—so that they can get away from their places of employment for a month, then they can attend a special training course in overseer's activity."

Not decline but expansion is ahead, Knorr stressed. "The educational work is not on the decline, but rather it is on the move forward. This you have seen through this convention. We want to move to higher levels of understanding so that we can get deeper into the thoughts of Jehovah as he has expressed them in his Word so that we can know of his purposes."

Knorr pointed to the worldwide report for April as evidence of expansion. "In April alone there were 787,967 ministers," said Knorr. "This is an increase of 71,066 over last year's peak of publishers. Do you realize that these publishers are conducting 546,968 Bible studies each week? Last year the average was 413,049. Right now we are conducting 133,000 more Bible studies weekly than a year ago. Keep up the good work!"

April's campaign revealed that around the world we distributed 11,930,477 copies of the magazines *The Watchtower* and *Awake!* in one month. "There were 1,159,212 people who attended the Memorial in April," explained Knorr. "This is 84,049 more than in the previous year. There is a big difference between the 1,159,212 who came to the Memorial and the 787,967 who went in the field ministry in April. The potential is great. Someday those 370,000 persons ought to be publishers.

"While the New World society
(Continued next page)

MOVING MOUNTAINS

The morning of July 21 over twenty truckloads of equipment headed for Yankee Stadium and the Polo Grounds. Their supplies laid the groundwork and formed a "lifeline" for the greatest Christian assembly in history. By the time that day ended, more than fifty truckloads were unloaded.

Facing a mountainous task, Howard Plumhoff, in charge of the Equipment and Trucking department, humorously remarked to a reporter: "Our faith is going to be tested this year, because we not only have to move mountains, but waterfalls as well." Stage settings for Yankee Stadium and the Polo Grounds did include simulated mountains and waterfalls and vinyl-lined ponds.

Approximately 130 trucks were in use during the convention (eighty for Yankee Stadium, fifty for the Polo Grounds). These were contributed by Jehovah's witnesses.

Order No. 0001 called for delivery of 15,000 road maps to the Field Service department at the Watchtower building, 77 Sands Street, Brooklyn. A combined order to go to Yankee Stadium read: "1 large white circle, 1 pond, 2 white vases, 1 miscellaneous pipe, 2 flying saucers, 6 pieces of brick wall, 1 donkey, 2 marbled balls." If it did not make sense to trucking, it did to the stage department.

How does the department keep track of the hundreds of truckloads of tentpins, coat hangers, folding chairs, spoons and

walk-in refrigerators? Paul Payne, equipment servant for Yankee Stadium, drew a chart four feet square to explain the answer. "We set the organization in two main divisions," Payne explained to his staff of forty key men. "There is the receiving division and there is the dispersing division. In our receiving division here at Yankee Stadium," he said, "we tag and number equipment according to the source from which we collect it. All equipment is volunteered, you understand. Even the Society has volunteered some of its equipment. Individual witnesses also volunteer a lot of items personally; so do business houses and vendors. The biggest contributors, however, are congregations and circuits."

A duplicate system for trucking and equipment is set up at the Polo Grounds. While the organization there is a little smaller than the one at Yankee Stadium, yet it is by no means less efficient. About 450 volunteers for the stadium and approximately 300 for the Polo Grounds are needed to operate Trucking and Equipment. "It is amazing to the department workers themselves that 750 men and women can volunteer their services and resources, be organized into an intricate system to collect and deliver the operating facilities for this gigantic self-contained community of Jehovah's assembled witnesses," Plumhoff said.

Program of Expansion (Cont'd)
of Jehovah's witnesses is growing rapidly, the remnant are decreasing. In 1957, 15,628 persons partook of the emblems. This year 1958, 15,010 partook, a decrease of 618. But what joy the remnant have, seeing the great work going forward.

"Today the good news of the Kingdom is being preached in 170 lands, to compare with 115 lands in 1950. Eight years ago there were 373,430 publishers of the Kingdom, happy men and women, preaching the good news. But today, only eight years later, the publishers have more than doubled and we have had an increase of over 100 percent in eight years, until now we have 787,967."

In harmony with the theme of expansion Knorr told of the great work for October: "Here we have a message, 'God's Kingdom Rules—Is the World's End Near?' How are we going to get it to the people quickly? On Sunday, October 5, every congregation throughout the world, in all languages, should have this public lecture. Additionally, we will print this talk in the October 15 English *Watchtower* and in as many other foreign languages as possible. Worldwide distribution will be possible. Shortly after that there will be sufficient booklets on hand for congregations to order so as to continue the message of this talk."

Translation of the booklet will

Signs

Pinned to the lapels of assembly delegates are badges that both advise and advertise. The onlooker receives an immediate invitation to attend the public talk "God's Kingdom Rules—Is the World's End Near?" and thus is informed of this world assembly. More than this—persons will not long remain strangers, for their names and home congregations are readily noted by fellow Kingdom publishers.

Invitations to N. H. Knorr's Bible talk greet the eyes of shoppers, who see some of the 10,000 window signs placed in business places throughout New York. Others may have had their attention drawn to the convention by some of the 55,000 bumper signs on automobiles that have streamed toward the convention city or that move along on its streets and highways. The 14,000 placards printed for the use of ministers on the streets serve to inform still others of this grand event, as do the 5,000,000 handbills printed for the occasion.

One-hundred-foot-long banners, seven to ten feet high, and mounted strategically on the stadium buildings tell the public they are welcome to attend Knorr's Bible discourse. Though convention badges, window signs, handbills and placards were printed, the preparation of large stadium banners and the thousands of automobile bumper signs and many others was the work of a sign department employing the skills of as many as thirty-four persons.

be immediate. "The brothers from foreign lands will arrange for immediate translation," declared Knorr. "I want to charge the branch servants with the responsibility of translating the booklet so that it may be published in the October 15 issue of *The Watchtower*."

Discussing the releases at this convention, Knorr stressed prompt reading of the new book "*Your Will Be Done on Earth*". "When you read it, it will open your eyes. Don't set this book aside thinking that you heard the material spoken at the convention, for you have not. This book is brand new. You are going to find this book so fascinating you
(Continued on page 103)

Information Had the Answers

Over sixty interpreters were used to handle the foreign traffic coming to attend the Divine Will assembly. Brothers coming to the assembly from overseas by airplane and boat were met by their brothers in the Information department. After they were released from customs they were transported to the Rooming department set up at 77 Sands Street. Jan Moskala, who recently came from Belgium, helped to do interpreting. Brother Moskala is of Polish origin, but he speaks eight languages and is capable of reading and writing eleven different tongues. Moskala is only eighteen years of age.

Delegates came from 123 lands, and there were interpreters present to help them all. Where did the Society get all these interpreters? Our brothers volunteered their assistance. Thus the kindest assistance could be rendered.

Pioneer sister Dorothy Bates of New York city spent three weeks out at the International airport. She said that airlines officials began to look upon them as part of the personnel there. In fact, there were times when officials called on the brothers to do some of the interpreting for them. An official remarked: "When you are in need of anything, all you have to do is get hold of Jehovah's witnesses and you will get it done."

During the convention itself, information channels were used to notify subway officials, traffic policemen and attendants when the audience in Yankee Stadium reached its capacity. These officials would then turn on their loud-speaker systems in the subways and the traffic arteries and tell brothers to go to the Polo Grounds because there was no room at Yankee Stadium.

On a huge pillar in front of the Information department set up at Yankee Stadium were printed various languages, such as Portuguese, Français, Español, Deutsch, Italiano, Suomi, Svenska, Dansk, Norsk. When brothers saw these signs they knew that someone at the desk could understand their particular language and they could inquire there.



May we help you?



That tastes good

Preaching Methods of Jehovah's Witnesses

Why is it that Jehovah's witnesses use so many different methods to preach the good news of God's kingdom? Like Jesus, Jehovah's witnesses believe that the Kingdom message deserves the most effective preaching methods.

For efficiency, then, Jehovah's witnesses adopt the methods Christ used to preach the good news, for he knew what was effective. Not strange, then, that these Christian witnesses are often seen in public places offering Bible literature and telling about the Kingdom. This preaching in public places is nothing new. Christ himself taught others on thoroughfares. "You taught in our broad ways."—Luke 13:26.

Following Christ, his apostles likewise adopted every kind of preaching method. Not just in the synagogues but regularly in the public places they preached, as did the apostle Paul: "He began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market-place with those who happened to be on hand." Yes, "every day" Paul preached in public places.—Acts 17:17.

So today Jehovah's witnesses often preach on the streets. Some persons cannot be reached at their homes but may be reached by preaching in public places. Street preaching is not done indiscriminately. During certain hours many persons are not at home but may be found in the market places. Jehovah's witnesses often use these hours to good advantage by approaching people on the streets. In a brief, attractive, courteous way passers-by are told of the Kingdom and are offered printed sermons contained in *The Watchtower* and *Awake!* Thus the busy shoppers can read detailed information concerning the Kingdom at their convenience at home.

There is another preaching method that the apostles of Christ used "every day" and that Jehovah's witnesses use today. "Every day in the temple and from house to house," says Acts 5:42, "they continued without letup teaching and declaring the good news about the Christ, Jesus." Yes, house-to-house preaching was one of the most important

preaching methods of the early Christians. It is so today among Jehovah's witnesses.

When the apostle Paul spoke to the older men from the congregation of Ephesus, he told them: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20) Truly house-to-house preaching is a Christlike and apostolic method!

Sermons at the Doors

In going from house to house Jehovah's witnesses use the Bible. From it they give to all householders who will listen a brief sermon, perhaps three to eight minutes in length. The house-to-house minister, whether man, woman or youth, trains himself to give his sermon in a coherent, appealing way. They prepare not only one sermon but several so that they may speak on a variety of Bible themes, such as "The Kingdom of God," "The Value of Knowledge," "The End of the World," "The War of Armageddon," etc. And not only is the trained house-to-house minister able to speak on many different Bible themes but he is able to preach to "all kinds of men."

Yes, to be effective in Kingdom preaching Jehovah's witnesses learn how to adapt their sermons to a householder's interest. If the householder is a man who is disgusted with world conditions, then the minister may give a sermon on "Cause of World Distress," pointing out the reasons why world conditions are so bad and what it all means.

If the householder is a mother with children, then the Kingdom minister will talk on a Bible subject that will appeal to her interests. Thus the minister may give a short sermon on "Rearing Children in the Time of the End," or he may illustrate his "Cause of World Distress" sermon with situations that fit a housewife.

The Christian minister would likewise adapt his message to the householder's interest if the

householder were, for example, a businessman. He would be interested in people. The minister might refer to the moral breakdown. Showing why so many people are morally unreliable, the minister could quote 2 Timothy 3:1-5. The businessman, knowing how difficult it is to work with people today, would be interested in the reasons for this difficulty.

In their sermons Jehovah's witnesses often use illustrations, because Christ Jesus used them. Even when using illustrations the witness tries to make the illustration fit a person's interest and background knowledge. When preaching to farmers the minister could aptly use the parable Jesus gave in Luke chapter 12 about the rich man who filled his barns or storehouses with crops and thought only materialistically. The parable of the sower would also be apt for farmers, as well as illustrations mentioning seeds, watering and harvest. The minister who preaches regularly to farmers may use in his sermon the parable of the wheat and the weeds. (Matt. 13:24-30) This parable opens the way for a fine witness concerning God's kingdom, for Jesus introduced it, saying: "The kingdom of the heavens has become like a man that sowed seed of a right kind in his field."

To give coherent, appealing sermons requires preparation and training. So Jehovah's witnesses follow the Scriptural counsel: "Pay constant attention to yourself and to your teaching." (1 Tim. 4:16) The Kingdom minister knows it is important to train himself at home, practicing his sermons, perhaps with another member of the family. Much training is accomplished at various meetings, especially the service meeting. Jehovah's witnesses know that this meeting is absolutely vital for proper training in the door-to-door ministry.

At these service meetings model sermons are often given. From

this demonstration the Christian witnesses in the audience learn how to prepare and present sermons on various subjects. Many have found that they remember more of the discussion if they follow it in their own Bibles and make notes.

Use of Literature

In their door-to-door ministry Jehovah's witnesses preach from the Bible. They are ministers. Why, then, do they use literature, such as bound books? Would this not transform them into salesmen and peddlers? By no means! What is contained in the literature that they leave with the householder are printed sermons. At the doorstep the Kingdom minister can give only a short sermon. But by leaving printed sermons with the householder the minister is able to give extended Bible instruction. Why, a book such as *"Let God Be True"* contains twenty-six different sermons!

There are many other reasons

why Bible literature is important. For example, when a book is left at a home, its many sermons may be read, not only by the person who obtained it, but also by members of that household who were not home when the minister called. Perhaps five or six persons may benefit from a single publication. By leaving Bible literature at the homes of the people Jehovah's witnesses do not become salesmen. They are ministers—ministers who are using every effective preaching method to make known to men of this generation the good news of the established Kingdom.

When going from house to house Jehovah's witnesses obey the Bible command: "Do not forget kindness to strangers." (Heb. 13:2) When delivering their sermons—which is kindness in action itself—Jehovah's witnesses show kind consideration to the public. Some householders are truly busy and have only a few minutes. Jehovah's witnesses do not press such persons to listen to a full

sermon. If a mother is too busy to listen very long the door-to-door minister shows his preaching flexibility by making only a few brief remarks regarding the Kingdom and our spiritual needs and offering literature for her to read at a more convenient time. After he leaves he does not forget this busy person. He makes note of this householder, and makes a special effort to contact her at a time when she is free to listen.

Private and Public Meetings

When the early Christians found a person interested in the Kingdom message they gave extended personal instruction in the home. This instruction was free. It was by personal instruction in the home that Jesus built up Mary and Zacchaeus as true disciples. (Luke 10:38-42; 19:5-9) So today Jehovah's witnesses call back on persons who have expressed interest. Home Bible studies, where about an hour's personal instruction is given, are held one or more times each week. In this way whole families come to know Jehovah and his purposes.

One of the well-known preaching methods of Jehovah's witnesses is the public meeting. Jesus often used this method. He gave his best-known sermons in the open air. His most famous sermon of all, the sermon on the mount, was given in the open air on a mountainside. Indeed, wherever Christ found people, that is where he preached: "When he saw the crowds he went up into the mountain; and after he sat down his disciples came to him; and he opened his mouth and began teaching them."—Matt. 5:1, 2.

On another occasion we read: "Jesus, having left the house, was sitting by the sea; and great crowds gathered to him, so that he went aboard a boat and sat down, and all the crowd was standing on the beach. Then he told them many things." (Matt. 13:1-3) So today Jehovah's witnesses explain many things about the Kingdom to those persons who attend the public lectures.

Jehovah's witnesses are ever alert to preaching methods that will help them spread the glorious good news—that the Kingdom is ruling and a new world is at hand.



H. Riemer, fifty-three years in full-time ministry, visits with assembly delegates

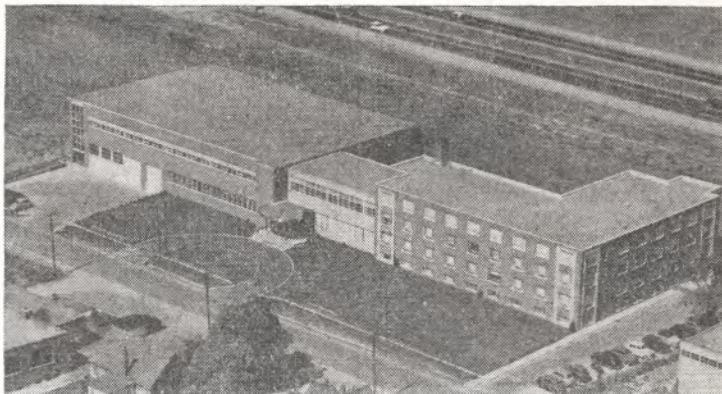
Expansion Through Branches

The growth of the theocratic organization can be measured by the increase in number of branches of the Watch Tower Society and the expansion of those branches.

Before 1900 the Society had no branch office outside the United States. It was in that year that a branch was opened in London, England, to represent the Society in that country. That was the first step toward earth-wide expansion. Today the Society has eighty-four branches that direct the preaching of the good news of God's kingdom in 170 lands.

The purpose of a branch is to exercise oversight of Kingdom interests in the country where it is established. It represents the Society there, handles all correspondence coming to it from people in the country, keeps the publishers supplied with literature, receives reports from the missionary homes and generally pushes the ministry. It makes monthly reports to the president of the Society about its activities and the progress of the Kingdom work in its territory.

When missionaries find interest in a country and establish some congregations, it is generally advisable to establish a branch to represent the Society there. The president is the one who decides whether a branch should be set up. If it is, the work it must do will increase in proportion to the increase in



Canadian Bethel home and factory

number of publishers in the country. The missionary who is appointed as branch servant will have more and more branch work to do. In time others will have to be called in to help, and thus the branch expands.

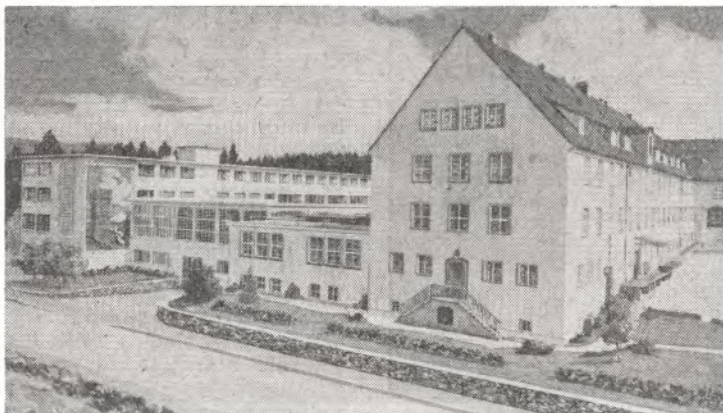
When the branch in England was established in 1900 there was enough work to keep five persons busy. Now with more than 40,000 publishers in the British Isles the number of branch workers has grown to many times that number, making the facilities at the branch inadequate. A new building is now under construction to give the branch the space it needs. It should be completed this year. When it is, a new rotary press

will be installed, which will greatly increase the branch's printing capabilities.

The growth of the work in Germany is also reflected in the expansion of branch facilities. In 1945, after the second world war, a brother rented a room in Wiesbaden to begin again branch work in the Western Zone of Germany. It grew fast, and in 1947, when the Society's president visited Germany, arrangements were made to purchase a large part of an unfinished, U-shaped building. Hard work on the part of the German brothers soon transformed the building into an attractive branch home and printery.

As the number of German publishers multiplied, work at the branch increased. In four years more space had to be taken over in the building, and then another addition had to be built, and in 1958 a big new structure has been added. The branch has kept expanding to keep up with the phenomenal growth of the theocratic organization in Germany.

The Canadian branch also has found it necessary to expand its facilities. When the Canadian branch was established in 1918 there were 1,200 people associated with the theocratic organization in that land. Today there are more than 32,000. Two years after the branch was formed it moved from Winnipeg, Manitoba, to a location in Toronto where



Bethel and factory, Wiesbaden, Germany

it remained for thirty-six years. Because of the great growth in Kingdom publishers in Canada it became imperative for the branch to expand so it could properly care for them. The Society had a beautiful new building built for it. The branch moved into these new quarters in 1956. Now that it has plenty of space its printing facilities will be enlarged by the addition of a new rotary press.

Other branches that have recently completed new buildings are New Zealand, Nyasaland, Panama, Ecuador and El Salvador; and a fine new structure is under way in France. These new facilities make it possible for these branches the better to care for the Kingdom interests in their respective countries.

By means of the branches the Society can be close to the brothers wherever they live in the world. It is better able to understand their problems and to help them overcome those problems. It is better able to represent the brothers before government officials, and it is better able to be in close contact with each congregation. There can be no doubt about the very important place the branches hold in the theocratic organization. They play an important part in the expansion of the New World society throughout the earth.

Certainly Jehovah has blessed the work of Jehovah's witnesses and its legal instrument the Watch Tower Bible and Tract



New branch office in Nyasaland

Society. It has happened as the Bible states: "God himself will show us favor and bless us; he will make his face shine upon us." (Ps. 67: 1) He has done this because we have put his interests foremost.

As circuit servants visit congregations to encourage them, to counsel them and to help them with their problems, so do zone servants visit branches for the same purpose. This co-ordinates the work of the branches and keeps them conscious of their responsibility to see that the good news of the Kingdom is preached throughout their territory.

Jehovah's witnesses are thrilled when they hear of the growth of the New World society; the establishment of new branches and the expanding of branch facilities. It means Jesus' prophecy regarding the time of the end is being fulfilled: "This good news of the kingdom will

be preached in all the inhabited earth for the purpose of a witness to all the nations."—Matt. 24: 14.

Program of Expansion (Cont'd)

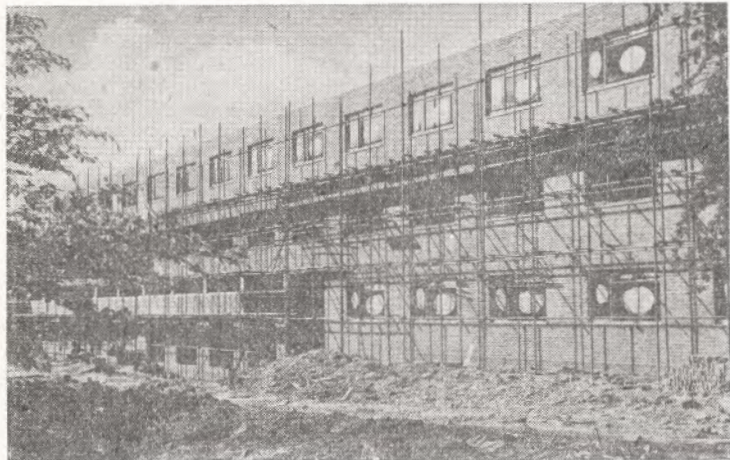
will not lay it down until you have gone through the entire reading material. The book is a must in your reading, and should be read soon. After you have read it, then study it and then see to it that it gets in the hands of all people of good will."

Thunderous applause greeted Brother Knorr's announcement that immediate translation of the new book would be accomplished by publishing it in *The Watchtower* in serial form and that some elaborations may be made on it when so published.

"I know you are looking forward to the completion of the *New World Translation*. There is still work to be done on it, but as soon as it is done the next volume will come out and then some months after that maybe the complete volume."

Then came more news of expansion as Knorr declared: "We want to get *The Watchtower* and *Awake!* published in more languages. To this end we are planning to put a rotary press in South Africa. We are installing a press in Canada and in England and we are planning more printing in other countries of the world. In the United States we now have on order four large printing presses. Here we are publishing forty-six magazines every month in twenty different languages."

Concluding his inspiring and stirring talk, Knorr said: "When Armageddon comes, we will be delighted. Until that time we will continue preaching the good news of the Kingdom."



New British branch under construction

HOW IS IT MADE?

Few persons ever stop to think about the great amount of work that goes into making one of the Society's bound books. They receive it joyfully and gratefully when it is released at an assembly such as this one, but seldom if ever do they ask themselves, How is it made? What is the process it must go through before it can bring comfort and happiness to the hearts of its readers? If you have toured the Society's factory you have seen a book in the making, but do you remember how it is done? For your benefit and for the benefit of those who have never been through the factory here is an explanation of how the Society makes its books. Space permits an explanation of no more than the major production steps. The *Paradise* book, being examined in picture No. 1, is only one of many books that are made in the Society's factory. It produces books in 56 languages. The production of a book, of course, begins



Conventioners examine "Paradise" book



Artwork is done with care

with the writing of it. This in itself is a big task. The next step is to illustrate it.

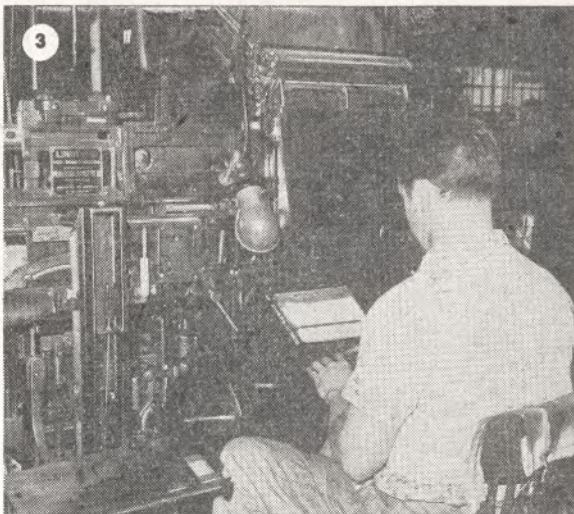
This sister is working on the illustration that appears on page 177 of the *Paradise* book. She and another artist in the Bethel home spent six and a half months making the more than one hundred drawings that were used in this particular book. After reading a chapter they made sketches of how it could be illustrated and then submitted them to the president for approval. It was generally necessary to make three or four sketches before one was accepted as a satisfactory illustration of what was written. This is exceptional. Usually one or two sketches are sufficient. Before a finished drawing could be made research had to be done so the picture would be accurate in every detail.

When a drawing is finished and approved it is sent to photoengravers to be reproduced on a metal plate. Back at the factory this engraved plate is fastened to a wooden block cut to the general shape of the drawing. It is then sent to the composition department, where metal type is fitted around it. Figuring how

long the lines of type are to be and how much type can go on a page requires careful work.

After the typewritten manuscript is checked by proofreaders for grammatical accuracy it is sent to this typesetting machine. It required 518 hours, or nearly sixty regular working days, for the operator to copy the *Paradise* book into lines of metal type.

As he presses the keys on the machine's keyboard small brass molds or matrices fall from the flat container above his head. They drop into a slot just above and to the left of the manuscript he is reading. Each matrix is a letter or a combination of letters. When a sufficient number have filled a slot they are sent to another part of the machine, where molten metal is poured upon them. In a few seconds the metal cools and out comes a line of type. When a tray or galley is filled with these metal slugs, an ink impression is taken and sent to the proof-



Putting the story in metal



Assembling four pages of a book

readers to be checked for errors. After all corrections have been made the type is ready for the next step in the production process.

In the composition department the type is placed in a metal frame called a chase, as shown in the picture above. The chase is divided into four sections, with each section representing a page of a book. The brother in this picture is measuring them for correct width.

After final corrections the type is locked firmly in the chase and a mold of the type is made. This is done by laying a sheet of special material on top of the type and then subjecting it to a pressure

of 600 pounds per square inch and 300 degrees of heat. The result is a mold that has the smallest details of the type and engravings impressed upon its surface. The mold is then used to make a metal plate that will do the actual printing.

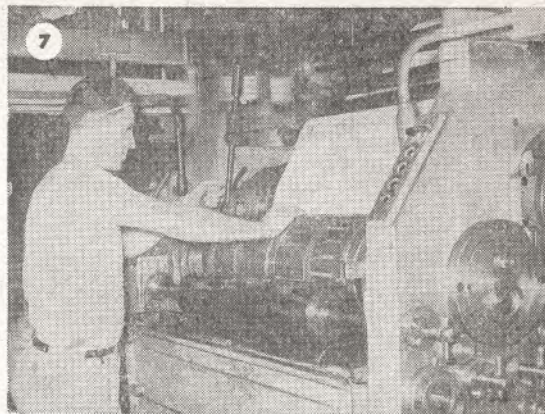
The two proofreaders shown here are making a final check of a page proof, which is an ink impression of the type and engravings locked in a chase. They carefully check the proof against the original manuscript to make sure all errors have been found. They must also watch for inaccuracies and flaws in the engravings. Every possible precaution is taken to prevent errors and flaws from creeping into the Society's books. Not until a proof is made that contains no errors may a



A search for errors



Coating plates with nickel



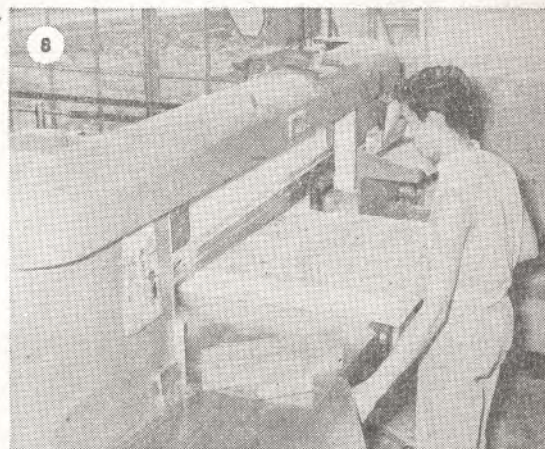
Getting ready to print

mold or mat be made of the four pages in a chase. Once a mat is made, corrections are difficult.

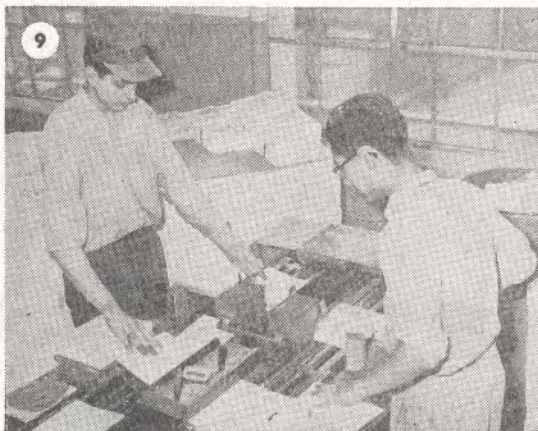
From the mold made of the four pages in a chase a metal plate is cast. Picture 6 shows these plates after being cut into two pages each. They have just received a thin coating of nickel, which improves their wearing quality.

The plates are then fastened securely to a cylinder in a press, as shown in picture 7. The brother has his right hand on them while tightening a bolt on the cylinder. The dark roller in front of them applies ink to the plates.

A big knife in picture 8 is being set to cut the end sheets that appear inside the cover of the *Paradise* book. They help hold the cover to the book. The knife quickly cuts a stack of 500 big sheets of paper into eight stacks of end sheets. From the cutter the end sheets go to the machine shown in picture 9, where they are glued to the first and last parts of the book. The machine shown in picture 10 assem-



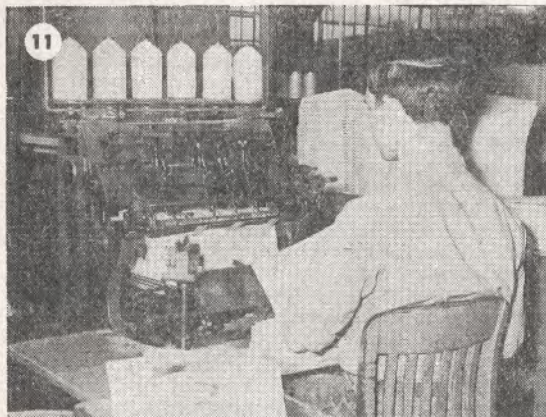
Cutting end sheets to size



Gluing the end sheets



Assembling the parts of a book



Sewing book parts



Books are trimmed

bles the several parts of a book in proper order.

In picture 11 a brother is sewing together the eight parts of the *Paradise* book. He sews about 2,000 books a day. The sewed parts come out in a continuous bundle that must be separated into individual books.

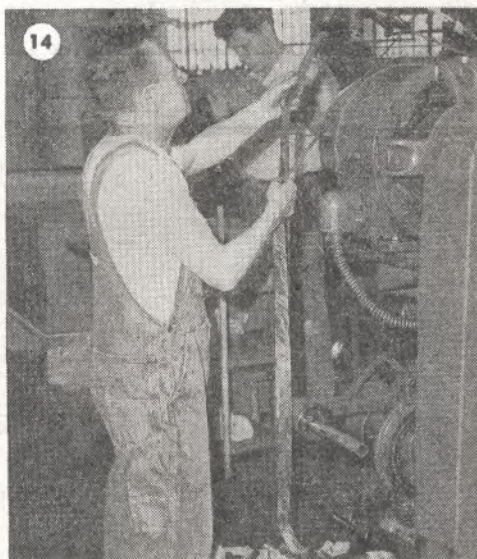
The trimmer shown in picture 12 is the next step in the production line of a book. It has three knives. The knife in the center of the picture trims one side of eight books, while two other knives just below it are trimming the top and bottom of another stack of books.

When the knives draw away, the steel block that the books are on rotates and the process is repeated. On an average, the machine can trim 18,000 *Paradise* books a day.

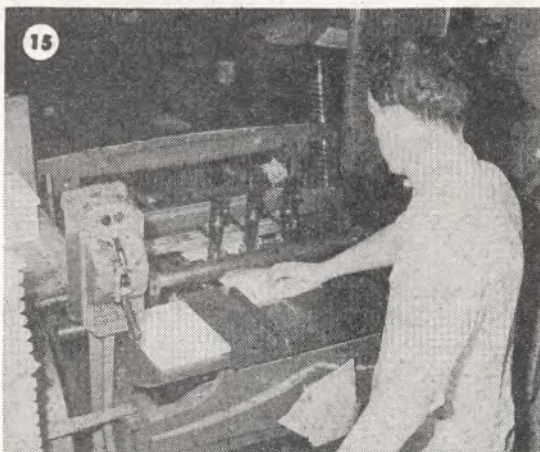
In the meantime another machine is making covers, while the one shown below in picture 13 is embossing the title on the covers. The part of the machine that does the stamping is just above the brother's head. The title is stamped out of the ribbon of gold leaf shown in picture 14. The cover is now ready for the book; but before it can be put on, the back edge must be coated with glue and sent through a process that begins with the rounder shown on the next page.



Embossing title



Gold leaf is examined

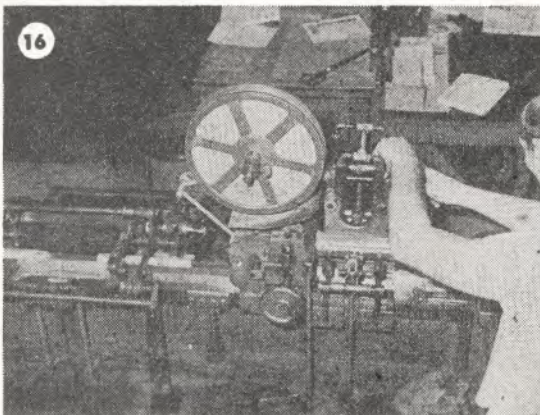


Rounding the back edge

The rounder shown in picture 15 rounds the back edge of the book, putting a bead on it. This prepares it for the backliner, which is a long machine with a narrow channel just the thickness of the book, as is shown in picture 16. The book moves along this channel automatically. First, a roller applies glue to the back edge of the book. Next, some gauze-like material called crash is dropped on it. This helps bind the book to its cover. The glue roller shown on the left side of the picture applies more glue. This prepares the book for a strip of cardboard that is cut off and dropped on it by the device next to the brother's elbow, which he is adjusting.

Now the book is ready for the machine shown in picture 17. The brother on the right inserts the book into the rear of the machine. It moves through the machine until it is picked up by one of the blades you see attached to that endless chain. Meanwhile a cover is brought forward automatically from the stack near the brother on the right. As the book is picked up paste is applied to both sides and the cover enclosed around it.

The book is completed now except for being put under pressure and allowed to dry. Picture 18 shows a brother arranging the newly bound books in layers between boards so the machine can exert 5,400 pounds of pressure on them. Metal rods will then hold the books under pressure until they are dry enough to pack in cartons.



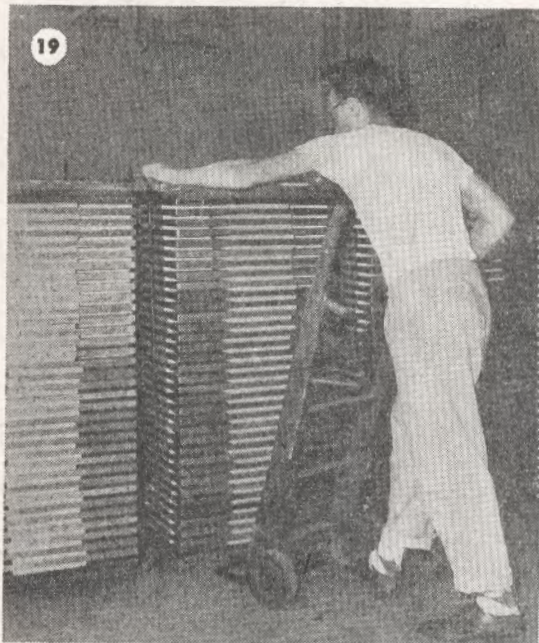
Glue and cardboard for back edge



The cover goes on



Preparing books for pressure

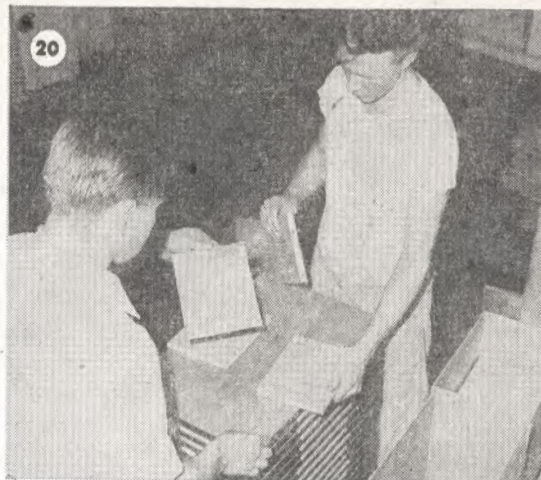


Books drying under pressure

The books are kept under pressure, as shown in picture 19, for five hours. One of these stacks or presses of books weighs 507 pounds. The brother in the picture is preparing to move a press to where the books can be packed into cartons. Picture 20 shows the packing procedure. The books are stacked into two piles, and then as one brother picks up the books and puts them into a carton the other brother removes the board. Because there is no wasted motion a press of books can be packed in seven minutes. The cartons are then sealed and sent to the shipping department, where they are sent out to many parts of the world.

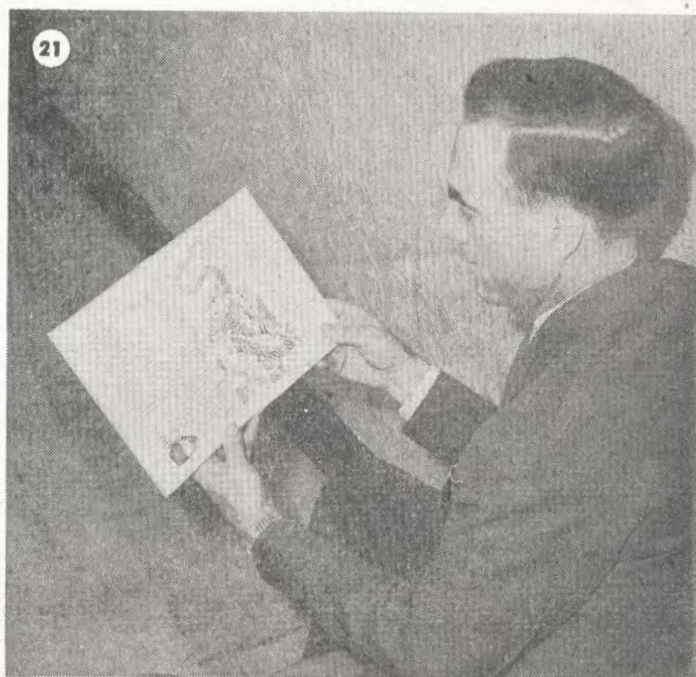
It is truly amazing the number of books that are produced by the Society's factory in one day. Of course, they vary in size and thickness, but if we take an average-size book and stack all that are produced in one day on top of one another they would make a pile 1,500 feet high. That is taller than the Empire State Building, the world's tallest building.

In picture 21 the factory servant, Brother Larson, examines a finished copy of the *Paradise* book. But a finished book, as he has often said, does not end the production line. That is not reached until the book has been



Packing books into cartons

placed in the hands of good-will people. But it will not reach the hands of good-will people unless the publishers in the New World society take it to them. It is just as the apostle Paul said: "How, in turn, will they hear without someone to preach?" (Rom. 10:14) Zealous preaching by Jehovah's witnesses and all the effort that goes into the making of a book are to honor Jehovah and to help people live when paradise is restored.



Factory servant examines finished "Paradise" book

Stadium Managers Welcome Witnesses

Jehovah's witnesses are convention-minded, taking seriously the Bible injunction 'not to forsake the gathering of themselves together.'—Heb. 10:25.

"Our conventions are neither crusades nor revivals," John Groh, convention manager, explained in an interview. "They are quiet, dignified gatherings of Christians intent upon filling their minds with Bible wisdom."

While at Witness assemblies there is no wild emotionalism or noisy religious manifestations, there is happiness. "Their hearts glow with the happiness that comes from leaving behind old-world barriers and distinctions," Groh said, "to gather in a model assembly community where Jehovah's spirit prevails and intense love for one another manifests itself in Christian orderliness, consideration and co-operation."

The witnesses are glad to engage the best convention facilities available. Where there are no auditoriums, as in the interior of Africa, they will carve a place of worship out of bush country and mold a speaker's platform around an African anthill.

Managements of numerous convention facilities from the world's largest arenas to modest village halls are glad to have these people. Their own comments explain why.

BALTIMORE MEMORIAL STADIUM (Maryland): "The entire Stadium was scrubbed from



Memorial Stadium, Baltimore, Maryland, where 41,816 assembled for a convention of Jehovah's witnesses in 1957

top to bottom both before and after the convention. My Stadium forces had nothing to perform in preparation for or dismantling of the convention, so that they were released for other work. After your convention ended, it was impossible to realize that your group had been here for five days with a top daily attendance of 41,000.

"Finally, everyone, including the Police Organization, was impressed with the manner in which your delegates conducted themselves throughout the convention. They were models of propriety, patience and general co-operativeness."—Douglas S. Tawney, stadium manager.

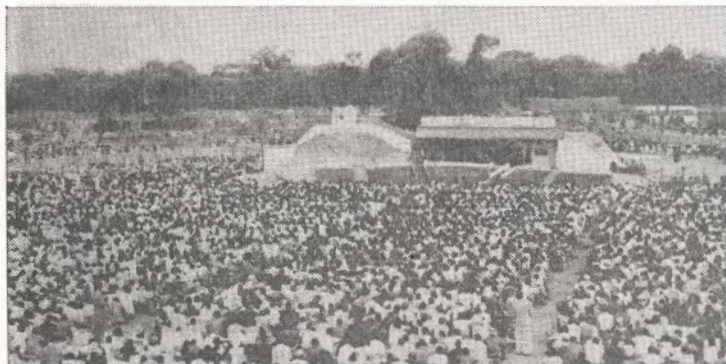
YANKEE STADIUM (New York city): "We, the Yankee Management, cannot speak too

highly of them. They are a fine group of people to do business with."—John Anderson, stadium manager.

BUFFALO STADIUM (Houston, Tex.): "May I say that it was a real pleasure to work with you and the entire Watchtower group. You left our Stadium in the same fine condition in which you found it and we will be happy to have you with us again should the occasion arise."—Allen H. Russell.

RUGBY FOOTBALL GROUNDS (Twickenham, England): "I, for my part, was enormously impressed with the organization and all the arrangements you made for so many people attending, and I must confess that when we made the original agreement, I had no idea of the size of the project. . . . Your volunteer cleaners deserve a special word of praise and encouragement; they did splendidly."—F. D. Prentice, secretary.

COW PALACE (San Francisco, Calif.): "Most certainly we were put to less trouble, and no worry, than by any other



Near Kitwe, Northern Rhodesia, in 1955. Over 36,000 assembled here. Seats were made of long bales of grass tied together with bark from the surrounding bush area. The platform was built between two large anthills.

large group which has used our facilities."—Nye Wilson, secretary-manager.

CINCINNATI GARDENS (Ohio): "All of us here at Cincinnati Garden, together with our neighbors, were most impressed by the courtesy and gentility of your followers. You may be assured of a genuine welcome for a return visit to our city."—J. Thomas Grace, Executive Vice-President.

MEMORIAL COLISEUM (Winston-Salem, N.C.) (seating capacity 8,000): "The Watch Tower Bible and Tract Society carried out their part of the agreement to the last letter. We enjoyed having these people with us and hope they can use our building again at some future date."—W. N. Schultz, manager.

This is what others have had to say. ARMORY OF MOUNTED

COMMAND (Providence, R.I.): "I believe that our armory was left in better condition than before it was rented to your organization." GOLDEN GATE FIELDS (Albany, Calif.): "Only thing regretted was that your assembly had not taken place just prior to our opening as it would have saved Golden Gate Fields a complete cleanup." UTAH STATE FAIR GROUNDS (seating 4,500): "I never saw such fine cooperation." EMMET HIGH SCHOOL (Gem County, Idaho): "To say the least it was beyond expectations and, I am sure, unparalleled by any other group." SPORTS ARENA (Toledo, Ohio): "You can use our name at any time as a reference."

At the close of their assemblies these are expressions that have been made. OFFERMANN STADIUM (Buffalo, N.Y.): "Should Buffalo, in the future,

be considered for the convention city, Offermann Stadium, I am certain, will be available." THE AUDITORIUM (Raleigh, N.C.): "We hope that as individuals and as a group, they will again return to Raleigh to visit us."

Throughout the world Jehovah's witnesses hold regular Christian conventions at least twice each year. In addition to these circuit assemblies, which may include as many as twenty congregations, they have larger district and national assemblies from time to time. Not just selected delegates, but all who are able to do so plan to attend. They bring along their families and invite friends who are interested in the Bible. This was outstandingly demonstrated at the Divine Will International Assembly of Jehovah's Witnesses just held in New York city.

ATTENDANCE CHART

| | | Yankee Stadium | Overflow | Polo Grounds | Overflow | Total |
|-------------|------|-----------------------------|----------|--------------|----------|---------|
| Sunday, | A.M. | 71,247 | 19,219 | 30,877 | 718 | 122,061 |
| | Aft. | 86,961 | 30,334 | 60,291 | 2,705 | 180,291 |
| First Day | Eve. | 68,821 | 6,429 | 35,063 | 1,482 | 111,795 |
| Monday, | A.M. | (Various Language Meetings) | | | | 19,972 |
| | Aft. | 78,144 | 12,324 | 55,118 | 5,417 | 151,003 |
| Second Day | Eve. | 77,793 | 8,016 | 43,215 | 4,259 | 133,283 |
| Tuesday, | A.M. | (Various Language Meetings) | | | | 12,314 |
| | Aft. | 71,036 | 15,597 | 54,319 | 6,183 | 147,135 |
| Third Day | Eve. | 72,183 | 12,036 | 46,479 | 5,074 | 135,772 |
| Wednesday, | A.M. | 82,722 | 9,777 | 21,108 | 4,856 | 118,463 |
| | Aft. | 76,422 | 19,653 | 47,504 | 6,703 | 150,282 |
| Fourth Day | Eve. | 74,418 | 19,468 | 47,700 | 6,691 | 148,277 |
| Thursday, | A.M. | (Various Language Meetings) | | | | 12,065 |
| | Aft. | 65,321 | 18,340 | 53,947 | 7,880 | 145,488 |
| Fifth Day | Eve. | 56,996 | 9,446 | 42,423 | 7,704 | 116,569 |
| Friday, | A.M. | (Various Language Meetings) | | | | 12,785 |
| | Aft. | 107,296 | 14,962 | 69,001 | 3,159 | 194,418 |
| Sixth Day | Eve. | 73,157 | 39,115 | 53,331 | 7,476 | 173,079 |
| Saturday, | A.M. | 54,452 | 34,168 | 33,836 | 5,349 | 127,802 |
| | Aft. | 77,771 | 25,858 | 61,950 | 9,862 | 175,441 |
| Seventh Day | Eve. | 69,720 | 26,997 | 54,931 | 8,612 | 160,260 |
| Sunday, | A.M. | 80,412 | 41,247 | 41,633 | 5,932 | 169,224 |
| | Aft. | 122,814 | 53,805 | 65,755 | 11,548 | 253,922 |
| Eighth Day | Eve. | 82,529 | 58,314 | 60,678 | 9,257 | 210,778 |

THE PRESS SPEAKS

When throngs that increase rapidly from 180,000 to over a quarter of a million flow into a city, they are certain to evoke considerable comment. This occurred when Jehovah's witnesses from all around the world gathered in New York city for the Divine Will International Assembly.

On July 28 the New York *Herald Tribune* stated: "Just how many attendance records the huge gathering broke, not even the Witnesses were certain. But they were confident that they had staged the biggest religious convention in history, and certainly the biggest ever in New York."

How do Jehovah's witnesses appear through the eyes of others? A writer of the New York *Mirror* commented editorially on July 29: "Whatever one may think of their ideas, they do seem to appeal to large numbers of persons throughout the world, the sect having grown to more than 700,000 in a comparatively few years. Its adherents are a devoted people who give of themselves freely for their faith."

Helen Dudar wrote in the New York *Post* of July 30: "Their good humor increases in direct proportion to the number of identification cards. By the time 161st St. appears, they are streaming off with their well-mannered children, smiling, but not with any unseemly boisterousness. They seem to avoid the drenched, unhappy look of the veteran subway traveler and somehow they have learned to disembark without using their elbows in the fashion set by New Yorkers and so quickly assimilated by most visitors. They are Jehovah's Witnesses and, if they have indeed learned The Truth, as they believe, then The Truth has set their dispositions free. They are uniformly wholesome in appearance, neat and nicely dressed."

Witness conduct brought forth this expression in a letter published in the New York *Herald Tribune* of August 2: "Seeing the Jehovah's Witnesses and members of their families taking in the sights of the city gives one a good feeling. They are clean looking, have good manners and show respect for people of all ages. They are sociable in such a nice way that it makes you feel ashamed of the ill-mannered na-

tives of this dirty and cold city of ours."

"Royal Ryan, executive vice-president of the New York Convention and Visitors Bureau," reported the New York *Daily News* of August 1, "called the Witnesses an 'asset to the community' and said their conduct was 'out of this world' for mannerliness."

Regarding what it termed New York's "biggest and in all likelihood its best-behaved convention," the New York *Times* of August 1 said: "Whatever New Yorkers may think of the Witnesses' theology, they are unanimous in agreeing that the Witnesses' conduct has been exemplary. . . . Their cleanliness is now almost legendary. A week ago a corps of volunteer Witnesses washed down every seat in the Yankee Stadium. When they leave on Sunday night the ball park will be spotless. Three years ago Yankee maintenance men testified that when the Witnesses departed the arena had never been cleaner. In the Times Square area where members of the movement have been passing out tracts, handbills and periodicals, courtesy has been their watchword. . . . Neil Lang, general manager of the Roosevelt Hotel, said about 750 Witnesses were staying in his hostelry. He characterized them as 'very nice, not a bit demanding and easy to do business with.'"

An expression made by a spokesman of the city was reported to Jehovah's witnesses on the concluding day of their assembly by convention servant J. O. Groh: "New York City has been proud to have had your people with us and we hope they enjoyed their stay. We would welcome the opportunity to have you return here at any time you find it convenient to do so."

The baptism of 7,136 persons who had dedicated themselves to Jehovah-God was a source of amazement to many. The New York *Times* of July 31 described

it thus: "With a precision that would do justice to the military, 7,136 Jehovah's Witnesses were baptized by total immersion yesterday in a two-and-a-half-hour ceremony. . . . There were no emotional outbursts, no horseplay in the water. Each Witness gave the impression of a person bent on a serious mission. The only voices raised were those required to direct the baptism traffic."

The New York *Herald Tribune* of July 31 remarked that Jehovah's witnesses "were in striking contrast to the noisy, frolicking beach crowd all around them."

The great attendance for N. H. Knorr's public discourse "God's Kingdom Rules—Is the World's End Near?" was reported thus in the New York *Daily News* of August 4: "In the greatest outpouring of humanity ever recorded here for a single meeting—a turnout that exceeded their own expectations by some 50,000—a record 253,922 Jehovah's Witnesses yesterday jam-packed Yankee Stadium, the Polo Grounds and areas adjoining both ball parks for the final sessions of their eight-day Divine Will International Assembly. Despite the hot sun and the almost frightening press of the crowds—the largest religious gathering in modern history, according to the Witnesses—the worshipers quietly brought to a close the biggest, most orderly series of meetings in New York history. In fact, Deputy Police Inspector Patrick Kirley reported, the Witnesses had not caused one bit of trouble—only the size of the crowds presented a problem to the police."

After stating that an 'estimated quarter of a million' had attended the assembly's final gathering, the New York *Herald Tribune* of the same date observed regarding the 122,814 persons inside Yankee Stadium: "Previously, according to stadium officials, the biggest crowd ever gathered inside the stadium was the one that came to hear Billy Graham there last year. It totaled about 100,000."