

**REPORT**

**ON**

*"Everlasting Good News"*

**ASSEMBLY  
OF**

**JEHOVAH'S WITNESSES**



*Around the World*

**JUNE 30-SEPTEMBER 8, 1963**



*"And I saw another  
angel flying in mid-  
heaven, and he had  
everlasting good news  
to declare as glad  
tidings to those who  
dwell on the earth,  
and to every nation  
and tribe and tongue  
and people."—Rev.14:6.*





# PRINCIPAL CITIES VISITED BY JEHOVAH'S WITNESSES ON WORLD ASSEMBLY TOUR

	Dates	Public Meeting Attendance	Adopted Resolution	Number Baptized	Lands Represented
Milwaukee, Wis., U.S.A.	June 30—July 7	57,055	53,112	905	23
New York, N. Y., U.S.A.	July 7-14	107,483	84,890	2,251	89
London, England	July 14-21	50,111	39,663	1,369	57
Stockholm, Sweden	July 14-21	25,160	22,009	766	23
Munich, Germany	July 21-28	107,164	91,748	3,027	35
Milan, Italy	July 21-28	20,516	16,262	1,233	52
Athens, Greece	July 28-31	8,760*	9,917*	363	27
Beirut, Lebanon	July 29—Aug. 5	914†	642†	31	39
Jerusalem, Jordan (Ramallah; Amman)	August 1-8	68†	96†	-	29
New Delhi, India	August 6-11	1,296	901	44	27
Coimbatore	August 22-25	365	238	14	
Rangoon, Burma	August 8-11	603	363	16	24
Bangkok, Thailand	August 8-12	961	254	9	26
Hong Kong	August 13-18	1,180	280	14	21
Singapore	August 14-18	560	251	22	15
Manila, Philippines	August 14-18	37,806	24,508	2,342	22
Bandung, Indonesia	August 15-18	752	379	34	9
Melbourne, Australia	August 16-20	13,142	9,427	347	15
Shou Feng, Taiwan	August 18-21	1,566	840	24	28
Kyoto, Japan	August 21-25	3,534	2,479	292	27
Auckland, New Zealand	August 21-25	6,005	4,293	187	16
Suva, Fiji	August 23-27	1,080	392	25	17
Seoul, Korea	August 24-27	8,975	6,307	612	20
Honolulu, Hawaii, U.S.A.	Aug. 28—Sept. 1	6,189	3,958	207	22
Pasadena, Calif., U.S.A.	September 1-8	118,447	81,082	2,496	43

Special representatives of  
the Society were sent to:

Haifa, Israel	August 5-8	115	90	9	6
Nicosia, Cyprus	August 8-11	702	596	14	11
<b>TOTAL</b>		<b>580,509</b>	<b>454,977</b>	<b>16,653</b>	<b>161</b>

\* All meetings were held in private homes during the month of August.

† All meetings were held in their own Kingdom Halls.

Made in U.S.A.

# THE *First* OF ITS KIND!

"It has come to pass!" Listen to that chorus of 583 triumphant voices of men, women and children who participated as a united group in an airlift that carried them all around the globe, most of them for the first time! It had meant a difficult time schedule for them to meet. They were no globe-trotters leisurely enjoying a pleasure-seeking jaunt around our terrestrial sphere. Exotic sights, new contacts with peoples of different races, were, of course, to be expected in such a global trip within the limits of one summer. But such exciting things were not the main incentive for this band of 583 to venture unitedly on an undertaking of this magnitude. Mere thrill seeking was not the thing that motivated them—no, not these 583. It was the ten-week chain of international assemblies that girdled the globe, to be held for all peoples interested in "everlasting good news."

What a theme those words quoted from Revelation 14:6 provided for this succession of assemblies! In harmony with that theme the feature of special public interest at the assemblies was the address on the subject "When God Is King over All the Earth."

How would the different peoples "over all the earth" respond to the announcement of such a subject of universal importance? The globe-encircling band of 583 were interested in watching this firsthand. Public meetings featuring such a subject for discussion deserved support, and the 583 wanted to give such support, backing up their Christian brothers in each location. True, in

some places a mere 583 would be lost in the crowd of thousands—yes, tens of thousands of attendants; but in some locations the 583 would outnumber the native promoters of the "everlasting good news." And for 583 to come over such distances to attend the assemblies, how it strengthened the native brothers! How it recommended such assemblies to the local population! How it excited public notice! How it made the peoples of the lands appreciate that the assemblies were of unusual importance, of pressing urgency!

The native Christian brothers have the responsibility of declaring the "everlasting good news" among their own peoples. How do they make such declaration, more particularly from house to house, from door to door? How do the people behind those doors, inside those houses, react to this publishing of such "good news"? Under what economic and social conditions do those people live, so that the house-to-house publishers have to accommodate themselves, often with great inconvenience?

There is no way of finding out better than seeing for oneself, by going along with a native or local house-to-house publisher. So the around-the-world travelers lovingly accepted prearrangements and assignments to do this very thing. To the local house-to-house publishers it was specially encouraging to have along as companions sympathetic fellow workers from foreign lands! Rating high among worldwide experiences that gave them something unusual to talk about were the experiences enjoyed in such house-to-house work on foreign soil.

However, those 583 travelers who flew eastward all around the globe were not the only foreigners that attended those assemblies in twenty lands besides

four assemblies in continental and insular United States of America. Tens of thousands not making the world trip poured in from outside lands far and near, north and south of the equator, to attend the "Everlasting Good News" Assemblies, some making the tour as far as the Biblical lands of Lebanon and Jordan, others flying from points east and west to the mid-Pacific gathering in Honolulu, Hawaii.

All this built up to a huge accomplishment, which was marked from start to finish with grand success. Even when the government of Greece suddenly slapped down a ban on the one-day assembly of Jehovah's witnesses in the Pan-Athenian Stadium at the instigation of the Greek Orthodox Church patriarch of Athens, it did not spell an insurmountable defeat for the cause of God's kingdom. However, we let the world-embracing story that now follows tell the reader many of the exciting and noteworthy details of this Around-the-World Assembly—the first of its kind!

## Preparations

Preparations for this grand assembly began far in advance. It was back in 1960 that N. H. Knorr, president of the Watch Tower Society, began to work out plans for this international assembly. After the tremendous gathering of Jehovah's witnesses at Yankee Stadium and the Polo Grounds in New York city in 1958, it became evident that it would be extremely difficult ever to arrange for one big international assembly in one city at any future time. So plans began to be formulated for an assembly that would move around the world.

By 1961 the contract had already been signed for Yankee Stadium as one of the key assembly spots. It was believed that the nearby Polo Grounds would



also be available, as in 1958, but just a few months before assembly time it became evident that the Mets ball club would be using that stadium; so Milwaukee, Wisconsin, was hurriedly added to the list of assembly cities, to care for the expected crowds. By this time arrangements were well under way at the other assembly locations around the world.

London, England, was a logical location for one of these assemblies, and the Twickenham Stadium management was glad to have Jehovah's witnesses back again. Stockholm, Sweden, was chosen because it was conveniently located for the Scandinavian countries. Munich, Germany, because it is a large city and would afford a good witness in that part of Germany as well as being convenient for Witnesses in Austria and Switzerland. Milan, Italy, a good place for those from Italy, France, Spain and Portugal to convene. Athens, the capital of Greece, a place of great interest to Christians because of the visits there of early Christian evangelists, such as Paul. Beirut, because it is conveniently located both for Witnesses in Lebanon and for international travelers and because it is close to places of interest to Bible students. Jerusalem, because Jehovah's witnesses are keenly interested in this city and its environs where so many important events related in the Bible took place.

From here plans for the assembly reached on to the Far East. To Delhi, the capital of India, because it is centrally located for the Witnesses in India as well as those coming down from Pakistan. Then on to Rangoon, the capital of Burma, and Bangkok, capital of Thailand. At this point arrangements were

made for those traveling around the world to divide into two groups, one going to the north and the other following the southern route.

For those going north, arrangements were made to meet in Hong Kong, one of the most interesting spots in the Orient and crossroads of the East. Then on

rooming accommodations located and all the many other things that go to make a convention possible had to be given attention.

### Preliminary Trip

To facilitate this work and to be sure that everything would be in readiness for the opening of the "Everlasting Good News"

Assembly, the president of the Watch Tower Society himself made a preliminary trip around the world, leaving New York on December 1, 1962, and returning on January 6, 1963. During that period of five weeks he worked with the Society's branch and convention managers to be sure that assembly locations would be in readiness.



### Leaving New York

to Manila in the Philippines, because that area has one of the largest groups of Jehovah's witnesses in the world. Taiwan, because it affords opportunity to reach more of the Chinese people. Kyoto, one of the most prominent cities in Japan and the center of Japanese culture. And Seoul, Korea, where the Watch Tower Society has a branch office and near which live thousands of Kingdom publishers.

At the same time, those traveling the southern route would enjoy meeting with their Christian brothers in Singapore, a convenient place for many to assemble from nearby islands. They would stop in Bandung, Indonesia; Melbourne, Australia; Auckland, New Zealand, and Suva, Fiji, before meeting the northern group again, along with many from America and about 1,800 Hawaiian witnesses of Jehovah in Honolulu. The final assembly, completing the world tour, would be at the Rose Bowl in Pasadena, California.

In all these assembly locations auditoriums had to be obtained,

He personally helped to arrange for the hotel accommodations for those who would be traveling around the world with the assembly and checked with all the airlines that would be moving assembly delegates from place to place.

He assisted in the organizing of special tours in each of the convention cities for the assembly delegates. Arrangements were made to take these delegates out in the house-to-house ministry along with local publishers, as well as showing them interesting spots pertaining to religious activity in the various countries. In addition to saving thousands upon thousands of dollars for those who would be traveling around the world with the convention, Brother Knorr's trip also assured that their visit to the assembly cities would be most profitable and that the assembly would accomplish the most in advancing the interests of pure worship.

### World Travelers

Travel arrangements for the large number of Around-the-



World Assembly delegates required careful planning. There were 583 of Jehovah's witnesses that traveled with the assembly all the way around the world. Many came from the United States and Canada. Others came from Mexico, Ecuador and Chile, Argentina, Puerto Rico, England, Sweden, Denmark, Belgium, France, Germany, Italy, Switzerland, the Netherlands, the Union of South Africa, Japan, Australia and Manus Islands. In addition to this, 520 more traveled with the assembly as far as Palestine, where they were able to visit numerous places of outstanding interest to Bible students. Many others traveled with the around-the-world delegates to several assembly cities and then returned to their homeland. Approximately 1,100 flew from the United States to the assembly in Hawaii. This was indeed a convention on the move around the world!

The Watch Tower Society provided assistance to the around-the-world travelers every step of the way. The Society's Travel Desk booked all the airline passage for the delegates, arranged for the hotel accommodations and their tours at assembly cities. It arranged for these travelers to be met at the airports and taken to their hotels. It gave them detailed information sheets on each country that they would visit. It provided each traveler with a complete itinerary of his trip, outlining every detail for travel and lodging all the way around the world. Coordinating travel groups with available air transportation and matching the arrival of airplanes to available hotel rooms for all these travelers required a fantastic amount of work. Just to get the visas necessary for the travelers required five weeks of going to consulates daily before the group was ready to travel.

Airlines around the world cooperated excellently in making the travel arrangements. Extra-section flights were provided by the airlines for many parts of the trip. For example, from Manila to Taipei one jet flew back and forth four times in a single night to transport the convention delegates before going back in regular service. Eighteen airplanes out of New York carried around-the-world passengers and those

going to Palestine. Four of these flights were almost completely filled with Jehovah's witnesses. Flying out to Hawaii from the mainland there were six charter flights, carrying 870 people, in addition to about 230 on regularly scheduled flights. All these travelers, along with many more tens of thousands who arranged their own transportation to the assembly city nearest them, cared for all their own expenses. Wherever they went, they took time to speak to people about the kingdom of God and invited them to attend the principal assembly talk, "When God Is King over All the Earth."

#### Generous Assistance

So that those who are diligent in the service of God but were not financially able to make a long trip to one of the assembly cities would be enabled to attend the "Everlasting Good News" Assembly, Jehovah's witnesses around the world very generously made provision. The Society counted it a privilege to use the money contributed to aid as many as possible to get to the

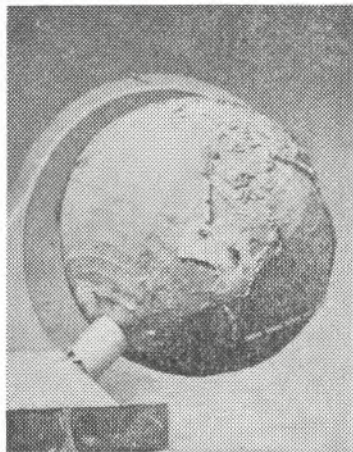
to get to the European assemblies. Many more were brought to assembly cities in the Near and Far East. All together, 8,179 individuals were helped to get to these assemblies due to the generous contributions of Jehovah's witnesses in all parts of the world.

Among those assisted were missionaries that had been long in the service. All the branch servants and some of the others working in branch offices were brought to an assembly. Circuit servants who could understand the language of the country that was nearest to them, district servants and some city servants were brought to the assemblies. In some cases congregation publishers were assisted if they were able to pay a good portion themselves. In every country where there was a convention, all the special pioneers, circuit servants and district servants were assisted to get to the convention.

So from June 30 to September 8 it was possible for Jehovah's witnesses, from by far the majority of countries in the world where the Kingdom message is being preached, to gather at the "Everlasting Good News" Assembly.

#### The Program

At each of the assemblies those in attendance enjoyed a delightful and strengthening spiritual feast. In some locations it was possible to have a program lasting for a full eight days; in other places it was necessary to make it shorter. So some heard more than others. At all the assemblies there were many hardworking Witnesses who did not hear everything on the program because they had lovingly volunteered to care for work in the various departments necessary to the smooth functioning of an assembly. Others, too, though present in spirit and wishing with all their heart that they could be physically at the assembly with their fellow worshipers of Jehovah, were not there so they could hear what was said. So for the benefit of all we are happy in this Report of the "Everlasting Good News" Assembly of Jehovah's Witnesses to provide a synopsis of the full assembly program as it was presented at Yankee Stadium in New York.



**Giant globe in Munich showing assembly points around the world**

nearest assembly city. For the assemblies in the United States delegates from every country in South America, Central America, the islands of the Caribbean, Canada, Newfoundland and Alaska were assisted to attend. Thousands from Africa were assisted



# ASSEMBLY PROGRAM UNFOLDS

*A Grand Spiritual Feast!*

## "We Come with Good News"

When the keenly anticipated "Everlasting Good News" Assembly opened in New York's Yankee Stadium, as in other places around the world, delegates were on hand with good news. From Africa, Asia, Australia, North, Central and South America, Europe and the Islands of the Sea they had come with thrilling reports to convey.

From Ghana, H. Jennings reported an elevenfold increase in the past fifteen years! Central America was represented by D. Hibshman, who said that, while most of Jehovah's witnesses know little about Guatemala, Guatemala knows much about Jehovah's witnesses because of their intensive preaching activity. Finland, declared E. J. Kankaanpaa, now has one publisher for every 480 inhabitants! In spite of long, cold winters the Kingdom work grows and the hearts of the brothers there are warm.

Brothers from Newfoundland were so enthusiastic about getting to the assembly in New York that a congregation of just forty-one publishers was represented by forty-six delegates, reported M. F. Latyn! They appreciate the meetings of Jehovah's people, and in the past ten years a 100-percent increase in attendance at Watchtower studies proves it.

From Brazil, Grant Miller delighted the audience with the good news that since 1945 the number of active praisers of Jehovah has multiplied to over 84 times the 344 publishers that there were then. Over 29,000 now share in the ministry! To assist in reaching the people during the past year, over 400 of the 700

congregations in Brazil held regular weekly reading and writing classes. In the jungles the work is also growing rapidly. In the Amazon River basin, where brothers frequently work in canoe groups as they go from hut to hut, there are now three circuits functioning.

### Appreciating Jehovah's Organization

Following these heart-stirring reports from other lands, a fiery discourse on the subject "Jehovah's Organization Moves Forward" was given by George Gangas, a member of the Brooklyn Bethel family for the past thirty-five years. He pointed out that everything in the universe works in an organized way, so it should not surprise us to learn that Jehovah has an organization among his intelligent creatures in both heaven and earth. The "faithful and discreet slave" is the visible representative of his universal organization, and what a marvelous provision it is! Through it the Lord has revealed marvelous truths. It is a morally clean organization. It holds high the banner of free speech and has made more contributions to the development of constitutional law and religious liberty than any

other group. It sponsors the work of calling back on interested ones to study the Bible with them. Last year 654,000 such studies were conducted. "What other religious organization conducts that many studies, if it conducts any?" he challenged.

Jehovah's blessing on his organization is also evident in its growth. In the 1870's the spiritual children of God's organization were but a handful. Then Jehovah multiplied her to the extent that, not only did she produce the full number of 144,000 Kingdom heirs, but in addition she now nurses about a million of Jehovah's "other sheep."—Isa. 60: 22.

Jehovah's organization will always be moving forward, doing the work that God entrusts to it. "Let us advance with it," the speaker urged.

To do that, we must respond to counsel. Fittingly, the next speaker, H. Hilborn, earnestly urged the conventioners: "Do Not Resist Jehovah's Counsel." He emphasized that regardless of how old a person is he is still a child in Jehovah's eyes, and as a child needs counsel from a wise father, so we need counsel from our heavenly Father.

Jehovah has a far better understanding of life and its problems than we do, and he knows what is best for us. Lovingly, he shows us the way to go, as he did for ancient Israel.

But how is this counsel given? One way, the speaker pointed out, is through His written Word, the Bible. "For all the things that were written aforetime were

written for our instruction." (Rom. 15:4) Another way is through His organization on earth, by means of the Society's publications and through congregation meetings. We must not resist Jehovah's counsel by speaking against the theocratic organization, nor should we become disgruntled because our ideas are not adopted or because we are reproved. We should not argue against counsel when it conflicts with our selfish desires or because we want to justify ourselves. Nor should we resist coun-

sel by refusing to apply it to our lives.

Accept Jehovah's counsel. Appreciate that the organization is interested in you, he admonished. It wants to help you keep integrity and lead a happy, peaceful and productive life. Loyal upholders of Jehovah's counsel when discipline is administered, even to those who may be close to you. Do not look for loopholes, but look for ways to obey Jehovah. This is the way to avoid life-shattering troubles and gain Jehovah's approval.

Jehovah and spread the truth after release. When the Communists scattered Witnesses in Russia, sending some to Siberia, what did they do? A resounding round of applause greeted his answer—"They kept on talking!"

The speaker told the audience that when he recently received greetings from Witnesses in Hungary, they said: "We send our warm love and best wishes in Hungary for all brothers and sisters there. Our desire is to remain loyal to Jehovah and his organization. We know you don't forget ever to pray for us." How fine it was to receive that message!

Directing their attention to activities during the convention week, Henschel earnestly admonished the conventioners: "May your presence in New York prove to be a great blessing to you and to all men of goodwill, as you honor the name of Jehovah and spread the 'everlasting good news.'"

#### Bible and Science

Following the chairman's address of welcome, A. H. Peloyan of the Society's headquarters staff engrossed the brothers with the talk "The Bible in the Light of Modern Science." "It is not true that modern science has disproved the Bible!" he declared firmly. "When the Bible touches on things scientific it does not conflict with the facts, but it does conflict with unproved theories and myths!"

One of those myths, he said, is evolution. For atheistic evolution to be true a living cell would have had to arise by accident. But even the most brilliant scientists with all their equipment have not succeeded in creating a tiny living cell! With laughter the audience responded to the question: "What would you think if you were to go to the Empire State building and inquire who built it and get the answer, 'Nobody; it just evolved over the years'?" Well, you would think that that was a bad joke or the person was mentally unsound. Yet one living cell contains trillions of units, each automatically performing functions more complicated than any building or city, and we are asked to believe it all came about by accident. Nothing organized ever comes about by accident!"

## Chairman's Address of Welcome

### *Keep on speaking the truth!*

It was bright and clear this Sunday afternoon in New York when M. G. Henschel, convention chairman and a director of the Watch Tower Society, delivered a warm address of welcome, emphasizing the need for all Witnesses to "keep talking." An enthusiastic crowd of 67,266 were present on this first afternoon. The audience heartily applauded when Brother Henschel said that people cannot mention Jehovah's witnesses without talking about Jehovah. So he stressed: "Keep active so the name of Jehovah will be repeated often!"

After extending a welcome to the Witnesses present from many lands, Brother Henschel reminded them: "We are Jehovah's witnesses all day long." Today is a favorable season in many lands for preaching the good news, but, whether favorable or unfavorable, Jehovah's witnesses must keep talking, speaking, just like the apostles, who declared: "We cannot stop speaking."—Acts 4: 20.

He showed that it is not always popular to bear the name of Jehovah; sometimes Christians have to suffer for it. But when Christians suffer for the sake of the good news, these speakers of the good news do not suffer more than they can bear. (1 Cor. 10: 13) Jesus did not have to suffer more than he could bear, but he was allowed to die quickly. The convention chairman said that the experience in Liberia, where he and other Witnesses at a recent assembly were arrested and

beaten, further illustrated that God will not let you be tempted beyond what you can bear. Never forget, he said, Jehovah's protection is ever with his witnesses.

Henschel also stressed the fact that persecution in times past only spread the truth, because Christians always keep on talking. In Spain there is persecution, but the Witnesses there are speaking in this unfavorable season; and they keep growing. The audience thundered applause when the speaker declared that the Witnesses will not stop talking there or anywhere else. He showed that persecution brought on by Hitler only spread the truth, for some Russians in Hitler's camps learned Bible truth from imprisoned witnesses of



**M. G. Henschel**



To the delight of all present, Brother Pelayan presented many facts showing that science does not have the basic answers to life's problems. Where are those answers found? In the Bible. "The Bible guides us," he said, "in matters of life, peace, morality and worship. It provides us with food necessary for mental balance. You can't run an automobile by putting rubbish in the gas tank. Today people's minds are being filled with mental rubbish, not the proper fuel they need from God's Word. Man has substituted his own thinking for God's thinking, and as a result this order of things is breaking down. The only way the mind will operate as it should, is if it gets the proper fuel, which comes from God and is revealed through his Word, the Bible." Concluding his stimulating talk, Brother Pelayan emphasized that we should appreciate the Bible for what it is, God's remarkable communication to the human race, and we should let it be our guide.

### What Comes First?

Following Brother Pelayan was Karl Klein, who came to the Brooklyn Bethel headquarters in 1925. He spoke to the attentive audience on the subject "What Comes First in Your Life?" Coming right to the point, he asked: "What comes first in your life? 'God's kingdom, of course,' you answer. But does it really? Could it be that you are mistaken, that even though you may want to answer that question truthfully, you erred? How so? Because our hearts may deceive us."

So we should carefully examine what is first in our lives. We can tell, because we betray what comes first in various ways, such as by what we keep thinking and by what we keep talking about, also by how we spend our time and energy. We can tell what is first in our lives, he showed, by how seriously we take our Kingdom privileges. Do we avoid conducting Bible studies for fear of responsibility or do we gladly accept the responsibility?

We can show God's kingdom is first in our lives by buying out time for personal study and meetings. "Are we having God's kingdom come first in our lives," Brother Klein pointedly asked, "when we let a little bad weather keep us from attending meet-

ings?" We should also buy out time for the ministry, for we show what is first in our lives by how we expend our physical energies. To be avoided are late hours, overindulgence in food and drink and excessive talking. We need to be modest in our material acquisitions and enjoyments, and moderate in our entertainment and relaxation. "Parties," he pointed out, "can be an excuse for indulging the desires of the flesh or they can provide an evening of wholesome relaxation, for

getting better acquainted and building one another up spiritually." By what we are talking about on such occasions, he declared, "we show what comes first in our lives."

"Letting God's interests come first not only protects us from snares," he said, "but also gives us many blessings at the present time, such as a clean conscience, joy at seeing the fruit of our labors, satisfaction as we note progress toward maturity."

## THE WORLD—What Is It?

### Franz explains Bible use of Greek words

On this grand opening day of the assembly, F. W. Franz, vice-president of the Watch Tower Society, gave an intensely interesting talk on "The World—God's Field of Work." In it he clarified the meaning of the Greek words often translated "world."

To the pleasant surprise of his note-taking listeners, he pointed out that Peter's statement at 1 Peter 1:20 about the "founding of the world" referred to a time long before A.D. 33. It was "when Adam and Eve were driven out of the paradise garden of Eden, condemned to death, or, more particularly, when Adam and Eve produced children who could be rescued from the condemnation to death that they had inherited from Adam." To show that the time of the "founding of the world" goes back to Abel's day, Brother Franz quoted Luke 11:48-51, where Jesus referred to "the blood of all the prophets spilled from the founding of the world . . . from the blood of Abel . . ." Hence, he said, Abel lived at the "founding of the world."

The Greek word *aion*, Franz explained, though translated "world" in the *King James Version*, actually means "system of things." So Galatians 1:4 in the *New World Translation* speaks of the "present wicked system of things." When this system of things ends, there will be a new system of things.

Yet the Greek word *kósmos*, translated "world," is never used by the inspired Bible writers in such an expression as "new *kósmos*." True, they speak of new heavens, new earth, New Jerusalem, but never "new *kósmos*." Why? Because "the word *kósmos* implicates or revolves around the human family, the race of mankind, the people, and we are not going to have a new human family here upon this earth." So when we speak of the New World, Franz said, we are really referring to the new system of things or the new order of things.

There are three ways in which the word *kósmos* is used by the inspired writers, he explained. It can mean "the arrangement as it



F. W. Franz in Stockholm



is connected with mankind as a whole," "that framework of surroundings, that arrangement of things, into which a man is born and in which he exists and to which he has to give a relative consideration and respect." (1 Cor. 14:10; John 12:25) It is also used to mean "the mass of mankind as apart from the Christian congregation and in opposition to it." So Jesus said: "I make request, not concerning the world," and, "The world has hated them, because they are no part of the world, just as I am no part of the world." (John 17:9, 14) The third use, he continued, is that which means "just the people themselves, the entire body of them as one family, all humankind on earth, all human creatures, apart from their moral condition or course of life, but just as people." This sense applies to John 3:16, which says: "God loved the world so much that he gave his only-begotten Son."

In the light of all this, how is the statement that "the name of not one of [those worshipping the symbolic wild beast] stands written in the scroll of life of the Lamb who was slaughtered from the founding of the world," at Revelation 13:8, to be understood? That text does not say that the Lamb was slaughtered from the founding of the world, for he was slaughtered first in the year 33 (A.D.), he pointed out. Revelation 13:8 means that the scroll of life belonged to the slaughtered Lamb, and that the worshipers of the symbolic wild beast were not written in that scroll of life, and since the founding of the world it was purposed that they would not be.

This led up to a discussion of 2 Peter 3:5-13, where, Franz showed, Peter mentions three things as being involved in the deluge of Noah's day: (1) "heavens in ancient times," (2) "an earth standing compactly out of water and in the midst of water" and (3) "the world of that time." What was it that was destroyed? Simply "the world of that time," the people outside Noah's ark. It was the world of humankind alienated from God that perished.

As Peter continues with his discussion of the "heavens and the earth that are now" and the "new heavens and a new earth" he does not again use the word

*kósmos*. He does not speak of a new *kósmos*. Rather, he speaks of "new heavens" in a symbolic way, referring to God's Messianic kingdom ruling from the heavens, and "a new earth," namely, the organized "other sheep" for whom the Fine Shepherd Jesus Christ laid down his human life.

Now, therefore, since "all the world of mankind are today God's field of work," Franz concluded, dedicated Christians "are obligated to be fellow workers with him in the highly important work of salvation." Thus with food for deep thought, the afternoon sessions came to a close.

### Vacation Pioneering

"Vacation pioneer service is a steppingstone to fuller and better field ministry," said R. C. Wheelock, a member of the Brooklyn Bethel family, as he spoke to the 53,088 in Yankee Stadium that evening. It makes us more proficient, because we are spending more time in the ministry, gaining more experience; because more time is being spent we are finding more interested persons; as a result our ministry even later is more productive.

Not only is the individual himself benefited by his vacation pioneer ministry but the entire congregation reaps good from it. It has repeatedly been observed that the average hours of congregation publishers increase in congregations where some start to vacation pioneer. Why? Because of the zealous example of these diligent workers.

But why do some congregations have more vacation pioneers than others? Basing his comments on reports from circuit servants, Brother Wheelock said: "The attitude of the overseer has much to do with vacation pioneering, since he can put a lot of enthusiasm into it or he can be lackadaisical. Overseers that are slack often have no vacation pioneers and those that have a lot of enthusiasm for the service often have many vacation pioneers." He went on to tell the experience of an assistant congregation servant in New York city who regularly arranged to vacation pioneer sometime during each year. How did he do it? Well, at his place of secular employment whenever the other men took time off for secular and religious holidays, he volunteered to work.

At the end of the year he was eligible for an extra week of vacation in addition to the regular vacation period, and, besides that, when he was working on holidays he received time-and-a-half or double-time pay. Could you arrange to do something like that?

No matter where one of Jehovah's witnesses is to be found he preaches. Why is this? Speaking on the topic "Jehovah's Servants Have Gone to All Nations to Make Disciples," Don Burt clearly answered: "No one forces him to do so. He wants to because he loves Jehovah God and he loves righteousness."

Brother Burt pointed out that the commission to "make disciples of people of all the nations" has called for many of Jehovah's witnesses to go to other nations to share in the preaching work. Having spent many years as a missionary himself in South America, he told of the fine results enjoyed by the missionaries in various parts of the world.

Then he shifted his attention to congregation publishers who have gone to serve where the need is great. They were not being sent by the Society but they were willing to make the move on their own. He compared them to the Jews in Babylon in the sixth century B.C.—those that had faith and that put the worship of Jehovah first. They were willing to leave their homes and their secular work in Babylon and move back to Jerusalem, where the need for worshipers of Jehovah was great.—Ezra 1:3, 4.

"Those who have moved out into new territories have had to find new secular work and set up a new homelife. In many cases they have learned another language and have thus been able to share fully in making disciples," he said. He emphasized that they have been a great encouragement to local publishers. Some of them have been able to serve as vacation pioneers. Many have organized new congregations. They have been able to teach and build up the brothers to equip them as better ministers. But the work is not finished. There are opportunities for many more to serve.

### "I Did Not Hold Back"

Concluding the evening's program, Malcolm Allen, a member



of the Society's Brooklyn office staff, presented a delightful and beneficial discussion on the subject "I Did Not Hold Back from Telling You."

Brother Allen particularly tailored his presentation to the work that would be done by convention delegates during the assembly week, urging them to have a full share in the ministry.

He called on brothers to demonstrate how to overcome certain objections met in the ministry. Said one householder, "We just moved here from Oklahoma and we had Jehovah's witnesses call on us there, and we are no more interested here than we were out there." His wife added, "And, besides, we have our own religion." Tactfully the publisher commended the man and his wife for being frank and then drew them into a discussion.

At another door the householder objected: "I am so busy this morning and I don't have time to talk to you. Please don't bother me." The publisher answered: "I am glad to hear that you are busy. The Bible condemns laziness. All progressive people are busy. But it is the busy, thinking people that recognize important things and are willing to pause for a moment to consider them—as an example, the training of our children."

James Smith, a delegate from Papua, was called on to relate how he had overcome obstacles in order to tell the good news in Papua. "At one time," he said, "we received much persecution from the London Missionary Society, and at times they instigated mobbings that made it almost impossible for us to study with goodwill persons. After considering the matter prayerfully, I approached the local native police in each village asking them, if we were interfered with while studying with people of goodwill, would they come to our assistance? As a result, in each of these villages policemen went through the villages telling the people that those who would cause any trouble for us would be taken into custody. We have had no more serious trouble with the London Missionary Society since then and in most of the homes we now get a hearing ear."

Dirk Stegenga, from Surinam, told of special pioneers serving in

a Bush Negro village deep in the jungles of Surinam. "Since they did not have a house to live in they lived and slept in a little boat not more than twenty feet long under the hot tropical sun. They had to put up with many inconveniences, as there was no toilet, no electricity and no communication with the outside world available." But they did not hold back from telling the good news. Brother Stegenga went on to say, "One of the first Bush Negroes with whom a Bible study was held was Badada Andeloe." Today he is our brother and, amid enthusiastic applause, Brother Stegenga introduced him to the audience.

With song and prayer, the first day of this delightful assembly came to its close.

## MONDAY

### Practical Counsel on Marriage

The first of three practical discussions relative to marriage began the Monday afternoon program before a receptive audience of 58,524. J. N. Wischuk, a member of the Society's office staff, began the discussions with an informative talk on "Marriage in the New World Society."

"To marry an unbeliever is to ignore the Bible, and this will displease God," Wischuk stressed. "Do not feel your yoke with an unbeliever is an exception." Even if a person of the world shows interest in the truth, wait until he is dedicated, baptized and is progressing toward Christian maturity before considering him as a marriage mate.

Just as one who refrains from rushing into marriage acts wisely, so too, once married, persons should maintain "what God has yoked together." (Matt. 19:6) If separation threatens, prayerfully consider every aspect of the matter. Work hard to preserve the marital union. Personal scrutiny is important. Ask yourself what you are doing to make the marriage work. Are you displaying the fruits of God's spirit? Remember, if you do not separate you may win your unbelieving mate over to Christianity. Of course, where both mates are dedicated, they should be able to resolve their problems in love.

Next, the problem of "Aiding Unbelieving Mates of Believers" was considered by M. M. Kolar, Jr. With rapt attention the audience listened as he pointed out: "It is a known fact that many of the unbelieving ones are husbands." But unity of the family is strengthened when both become believers.

Sometimes a mate is not opposed, but merely does not understand. Also, he may feel neglected due to the mate's interest in theocratic activity. However, this activity must be balanced with the interests of the unbelieving mate.

Servants in the congregation can assist greatly by endeavoring to start home Bible studies with the unbelievers. First, however, it would be beneficial to get acquainted by making friendly calls on him, talking about things that are of interest to him. It is best not to press him about the truth initially unless he brings it up. Establish genuine friendly relations. It would be even more effective for the servant and his wife to call, as it is possible that the unbeliever may misunderstand if one of the opposite sex calls on his mate.

After Brother Kolar demonstrated how these calls could tactfully be made on unbelievers, a sister told how, when she became interested in the truth, her husband beat her and destroyed any literature he could get his hands on. Finally he took her to visit his priest, but she was able to use the Scriptures so effectively that her husband was amazed. Then one of the servants in the congregation began making visits and was always so friendly that soon her husband gained a very deep respect for him. It was not long until a Bible study was started. He then began to attend meetings at the Kingdom Hall regularly. He has now served as Bible study servant in the congregation for the past year!

The speaker urged servants to make a list of publishers with unbelieving mates in order to provide assistance. He concluded by pleading with the conventioners to "help these unbelievers now to become believers of the everlasting good news and to fear Jehovah. Aim at full family survival!"

While the greater number of brothers will marry, there are those who choose not to. This



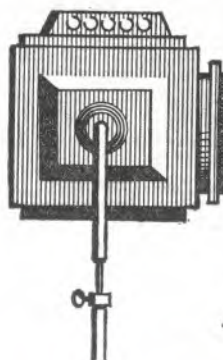
matter was examined in a lively discussion by Daniel Sydlík, a member of the Society's headquarters staff, who spoke on "The Better Field of Service for Those Who Do Not Marry." He pointed out that it was not a question of whether it is right or wrong to marry, since we know that it is right. But the question is whether it is the judicious thing for young men and women between the ages of 14 and 24 to tie themselves down so early in life with-

out first experiencing the maturing benefits of singleness.

Paul's encouragement to singleness in First Corinthians chapter seven is not dogmatic, but is balanced, Sydlík declared. The apostle would have you do the right thing to keep yourself approved by God. If a man or woman is not driven by passion, but has self-control and has made a decision to stay single to serve Jehovah more fully, then that is a truly fine thing.

Instead of hurrying children into marriage, parents should show them that life is very much like a rosebud. We may in our impatience pluck open the petals one by one. But a plucked-open rose is never as beautiful as one that opens naturally. So, too, if we allow ourselves to mature naturally and gradually as God would have us do, our lives will be richer and more beautiful for it. Fitting advice, indeed, for all in these critical days!

## Spotlight on "EVERLASTING GOOD NEWS"



*Angelic direction manifest*



With an air of expectation the delegates waited for the principal discourse of the afternoon by the president of the Society, N. H. Knorr, as his subject, "'Everlasting Good News' for the 'Time of the End,'" was introduced. The entire talk centered around the angels mentioned in chapter fourteen of Revelation, and what a beneficial presentation it was!

Brother Knorr explained that, while we have not literally seen the flying angel of Revelation 14: 6, we can attribute to no one other than an angel or body of angels under Christ what we have seen and heard on earth since World War I.

What have we heard since 1919 especially? Brother Knorr showed that we have unmistakably heard the declaring of "glad tidings" such as those who dwell on the

earth have never heard before. Since 1914 we have had overwhelming evidence that the birth of God's kingdom took place in the heavens that year. By 1919 enough of this evidence had piled up to prove that in 1914 the "appointed times of the [Gentile] nations" had ended, that God's kingdom had been established in the heavens, and that Satan had been cast out of heaven.

Jesus promised he would send forth his angels to gather his chosen ones in this time of the end. This angelic participation in the preaching work is doubtless what is symbolized by John's

vision of the angel flying in mid-heaven with everlasting good news, Brother Knorr explained. Since 1919 the angelic organization that this angel symbolizes has been seeing to it that this territory of earth and its population is reached with the glad tidings. This accounts for the rapid expansion of Jehovah's witnesses and their activity since that year. From a limited scale in 1919, the proclamation has grown until in 1963 the glad tidings are being declared in 194 lands, with more than 22,000 congregations preaching under the supervision of 90 branches. The message is being published on printed page and by word of mouth in 162 languages, the *Watchtower* magazine alone being printed in 66 languages each month, including Russian. "Yes,"



stated Brother Knorr, "the angel flying in midheaven is being heard even behind the Iron Curtain!" To this the audience responded with vigorous applause.

President Knorr then continued his explanation by noting that John saw another angel, a second one, who was saying: "She has fallen! Babylon the great has fallen." What did that announcement in Revelation 14:8 mean for those who choose to worship God? It meant liberation from the land of the enemy!

A third angel comes into view, saying with a loud voice: "If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, he will also drink of the wine of the anger of God." (Rev. 14:9, 10) Brother Knorr identified these false worshipers as those who do not find it hard to idolize and worship a great man-made organization that has the characteristics of a wild beast and also an auxiliary organization that duplicates the original beastlike organization. But such worship means disobedience to the commandment loudly called out by God's angel flying in midheaven and deserves the expression of the Creator's anger.

The speaker next explained that the rain of fire and sulphur, mentioned in Revelation 14:10, coming upon modern false worshipers in a symbolic way, is evidently heaven-sent messages of utter destruction for those who refuse to turn from creature worship to Creator worship. As these burning forerunners of coming destruction fall upon them, they feel great torment. That is what Revelation 14:11 means when it says that "the smoke of their torment ascends forever and ever, and day and night they have no rest."

"In view of this," stated Brother Knorr, "we can appreciate why the bearer of 'everlasting good news' whom the apostle John saw flying in midheaven called upon all nations to glorify and worship only Jehovah. The comparatively short hour of judgment is no hour in which to be glorifying men and their organizations."

With strong feeling the speaker called for endurance on the part of Jehovah's witnesses, as he warned that Satan's organization will by all means try to

force God's people to turn from pure worship. He quoted Revelation 14:12 in this connection: "Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus," and added: "The situation today calls for endurance by God's witnesses!"

In conclusion, he showed that we will follow the lead of the angel flying in midheaven by obediently, lovingly and boldly taking the message to every nation, tribe, tongue and people. "We rejoice," he exclaimed, "to see countless others turn from false religion to fear God and to give him glory! We shall rejoice to have them unite with us to worship our Creator, for his endless vindication and for our everlasting salvation!"

At the conclusion of his discourse the audience of 58,524 was delighted by the release of two Bibles. One was a pocket-sized edition of the revised 1961 *New World Translation*. The other was an extremely valuable large-print edition. This Bible of 3,648 pages contains the original edition of the *New World Translation* bound in one volume, complete with an extensive appendix, cross-references and footnotes. It was also made known that the deluxe edition of the *New World Translation* was again available. The eagerness of the brothers to obtain copies testified to their appreciation.



Knorr with new Bibles

### Settling Difficulties in Love

A crowd of 60,789 assembled Monday evening to drink in the upbuilding and strengthening information in four fine talks. F. J. Wilson spoke first on "Settling Difficulties in Christian Love." He pointed out that Jesus Christ had foreseen the possibility of personal difficulties and he also supplied the remedy. What is that remedy? The first thing to do when personal differences arise is to apply Matthew 18:15: "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother."

But "even before you begin to take the first step, mentioned by Jesus," Brother Wilson showed, "there is something else you can do. Think the matter over calmly. Ask yourself: Does the matter really merit pursuing further? Is it really serious or can I just forgive and forget? Remember what the apostle Paul wrote: 'Love is long-suffering . . . It bears all things.'"

But what if this first step, to go to your brother, is necessary and you take it and it fails? In some instances one might think that the next logical step would be to write the Society for help, and certainly the Society is always ready and willing to help, when necessary.

Yet Jehovah's people have a more direct way of solving difficulties. "We have an appointee of the Society right in our midst who is qualified to give us aid, and that is the congregation overseer," Wilson observed. Explain briefly the situation to him and ask him to go along as you take the second step recommended by Jesus, at Matthew 18:16. The overseer will not try to make any decision, he said, but, rather, he will try to aid toward a reconciliation by the use of the Scriptures. Then Wilson paused while a fine demonstration of how this can be done was presented to the brothers. "Each had to give a little," Wilson observed after the demonstration, "and so the difficulty could be solved in Christian love."

The speaker earnestly stressed that "love can be and must be cultivated if we would avoid the selfish way of this old world!" "So let each one resolve to continue 'putting up with one another



er in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace."—Eph. 4:2, 3.

Christians not only want to settle difficulties in love, but they also want to avoid stumbling others. This is what W. K. Jackson, for twenty-eight years a member of the Brooklyn Bethel family, highlighted in his stirring talk "Do Not Be Stumbling Others." "Jesus gave a timely warning when he said that whoever stumbled one of his little ones who put faith in him, it would be better if a millstone were hung around his neck and he were cast into the sea," he said. "It is a serious matter to cause one to stumble."

Christians must forgive their brothers' mistakes, just as Jehovah lovingly forgives our mistakes. Moreover, when one feels so offended that he quits associating with God's people, what motivates his decision? "Did love prompt it? Or loyalty to the organization or realization that Jehovah through Christ Jesus is directing things?" Actually, he showed, such a suggestion could only cause the Devil to gloat. Why cooperate with the Devil?

What are the things that stumble others? Such things as demanding your rights, failing to guard your tongue, being careless about your associations, drinking too much, borrowing and then failing to pay back, and being so busy doing even things that are proper that you just do not have time to stop to talk with your Christian brothers to encourage them. Who wants to stumble others in these ways? Surely, Christians do not.

So, the speaker kindly admonished, we must keep strict watch on how we walk. "We are a theatrical spectacle to the world, both to angels and to men. We want all to see that we follow and reflect the admonition of the Bible in not allowing what others may say or do, to cause us to stumble, even temporarily, and not in any way being a cause for stumbling of our brothers."

#### Prepare Now for Persecution

Following Brother Jackson, R. W. Wallen, for thirteen years a member of the Society's headquarters staff, addressed the

conventioners on the thought-provoking subject "Christians Can Expect Persecution." Why say this? Because, he explained, Jesus himself declared: "If they have persecuted me, they will persecute you also."—John 15:20.

The speaker showed that the followers of Jesus during the first century were thus persecuted: John was exiled; many were martyred. Abbott's *The History of Christianity* reports: "The mere fact that one was a Christian, no matter how pure his character, how exemplary his life, exposed him to every conceivable indignity from the idol-worshipping populace."

Brother Wallen warned that Christians should not expect that the world would love them, but, as Jesus said, "the world hates you!" (John 15:19) Jesus forewarned that in this time there would be no nation, no people offering security, peace and kindness to which the Christian could flee for safety and protection.

The speaker reported on the persecution of true Christians throughout the world—in Cyprus, Spain, Angola, Liberia and behind the Iron Curtain. In a letter from Poland one Witness wrote, "We are hunted down like game that has been turned over to die, and for which there is not even a closed season."

Since Christians are to expect persecution, how can they prepare themselves for it? Basically, Wallen said, the requirements are study of God's Word, association with his people and active service. We should be thoroughly acquainted with the Bible's laws and principles. "For example, we need to know now what neutrality means, and what violating this neutrality means. We need to know now what compromise and firmly holding a good conscience mean."

A burst of applause greeted Wallen's confident words: "No matter where we may be, there Jehovah's spirit will be with us to comfort and sustain us if we make him our refuge."

#### Keep Everlasting Life in View

Concluding Monday evening's intensely interesting program at Yankee Stadium was the talk "Serving with Everlasting Life

in View," delivered by W. Gooch, branch servant of Nigeria who has been in the full-time ministry for twenty-three years. "What finally made you dedicate your life to Jehovah?" Gooch asked his vast audience. "Wasn't it the wonderful hope of everlasting life? Do you recall the excited thrill you felt when you first realized that everlasting life was actually possible for you? Do you still feel that way about it?"

The speaker then discussed what could obscure our view of everlasting life. Warningly he asked, "Do you know that every year one percent of all in the New World society lose their spiritual vision, grow tired and quit? A further one percent, a further ten thousand dedicated servants of Jehovah, are ensnared each and every year by the practice of these very works of the flesh and are disfellowshipped. But why? Because they lost their spirituality. They lost sight of the goal of everlasting life."

Keeping busy with Jehovah's organization helps us to keep our view of everlasting life clear, he stressed. With so much to do, private study, meetings each week, visiting sick and weak ones and going in the field ministry, he said, "we may feel inclined to throw up our hands in a gesture of despair, feeling that it just can't be done. However, why not try to see it this way? In filling our time with his service, Jehovah is being kind to us. Being really busy in Jehovah's service is a safeguard to us. Then we just do not have time for the old-world interests around us that are clamoring for our time and attention. There is no doubt that Satan's world is very demanding of our time. They would like to take every minute of it. But they cannot give us everlasting life."

"How foolish it would be to lose sight of everlasting life now, when it is almost within our very grasp!" Brother Gooch exclaimed as he drove home the central idea of the evening's program.

As the program concluded and the conventioners headed for their lodgings, there was much discussion of the things they had heard. How practical, how strengthening it had all been!



## TUESDAY

### Beneficial Meetings

After an enjoyable session of songs and stimulating experiences opening the Tuesday afternoon program, R. G. Sakatos, district servant in the United States, was called on to speak to the assembly about "The Benefits of Regular Meeting Attendance." He strongly emphasized three reasons for meeting attendance: (1) Jehovah God and Christ Jesus are present at meetings of the Christian congregation and they invite us to assemble; (2) we cannot get along without our brothers, and failing to associate with them may lead to bad worldly associations; (3) we need the encouragement of our Christian brothers and we owe it to them to give encouragement.

Highlighting the benefits of regular meeting attendance, he said that it will serve to imbed the truth on our minds and will increase our understanding of truths with which we may already be acquainted. It will stimulate our application of Bible principles in everyday life. Yes, each meeting attended makes a contribution to our maturity. Others too benefit from our regular meeting attendance, particularly when we participate by offering comments.

To those of the audience who are assigned parts in meetings, he appealed: 'Give all you have!' "Think of the help and benefit you can give to those in attendance at the meetings. Many have come long distances and have spent much time getting their work out of the way. They have had to do household chores, get children ready and other things and have hurried to the meetings. Now, why do they come there? They want the benefit of such meetings; therefore, those on the program should be sure they are well prepared."

Following up this good admonition, Merton Campbell, a member of the Brooklyn Bethel family, explained and demonstrated "How to Prepare Your Service Meeting Using the *Kingdom Ministry*." This was an hour greatly appreciated, especially by the many brothers in the audience who are servants in their congregations.

## Living for the New World

When N. H. Knorr stepped to the speaker's stand that afternoon to speak on the subject "Living in Hope of a Righteous New World," there were 60,329 present in Yankee Stadium and another 1,658 at nearby New Rockland Palace.

He spoke frankly, firmly, directing remarks both to parents and to children, to single persons and married couples, making it unmistakably clear that all must bring their lives into harmony with the Bible's righteous requirements if they are really living in hope of God's new world.

Living for the new world brings with it a challenge, and he presented that challenge clearly as he went on to say: "There is more to it than just going from house to house witnessing, though that is very important in our lives. There is more to it than going to meetings, but this too is very important. There is more to it than just being morally upright and clean. The three go together."

He emphasized that all who are servants of Jehovah God, be they the remnant of the heirs of the heavenly kingdom or the "other sheep," must continue to conduct themselves in harmony with God's righteous requirements. Of course, the "temple class" consists of 144,000, and we know there are only a remnant of this temple class left on earth today, so what about the "other sheep"? What part do they have in this "temple" arrangement? If they have made a dedication to God they are brought into the "temple" service. They are not chosen and sanctified to be living stones in God's spiritual temple, but they do get in touch with the remnant of such "temple" stones and engage with them in the true worship of Jeho-

vah. By their doing this, it was pointed out, they fulfill the picture of the Nethinim, the non-Israelite temple slaves who were drawers of water and gatherers of wood for the typical temple.

"They are not taken into the covenant God makes with the anointed ones," Brother Knorr explained, "just as the Nethinim were not taken into the covenant that God made with the children of Israel. Nevertheless, they do receive the blessings that God showers upon his people. They receive Jehovah's protection and they have faith in Jehovah God. They bind themselves to God by the vow that they make to him in dedication, saying, 'I will do your will.'"

He emphasized that the Nethinim were ready to haul all the water and chop all the wood required for temple service, just as much as was needed, so they could live. They said they would work and they meant it; so today those who want life must be willing to work in the service of Jehovah God, and there must be no strings attached.

As President Knorr presented sound counsel on proper moral conduct, his talk was punctuated



Youths at assembly willing to work



with wave after wave of enthusiastic applause.

"The moral sense of this world is gone!" he declared. "But how about the moral sense of you young men and women? How about the moral sense of you older men and women? How about the moral sense of you married people? Of you single people? What about you young boys in grade school? What are you who have dedicated your lives to God doing? How do you conduct yourselves? What are you teen-agers doing as you go through high school?"

Noah and his sons, before the flood, were different from the immoral world in which they lived. They lived clean lives and they were willing to work. They built a tremendously large boat and it took work. "Do you like to work?" he asked. What do you do when your parents ask you to mow the lawn or wash the dishes or scrub the floor? Do you always argue with them when they ask you to do something at home?

Addressing himself to parents in the audience, he asked: "How many times have you mothers or fathers told a child not to take something, and the child just goes ahead and takes it anyway?" It may be a piece of pie or a piece of cake. It may seem like something small. You may conclude that your child is simply disobedient. "No, he is a thief!" declared Brother Knorr. "Even when a person is hungry and he steals, in God's sight it is wrong."

Pressing the point farther, he asked: "Parents, are you going to let your children run your home, or are you going to raise your children to be mature and to follow the will of God? Do your children have respect for you or do you want your children to lose all respect for you? You can be proud of your children if they obey you, because if they won't obey you whom they can see, how do you think they will ever obey God whom they do not see? There is a great responsibility that falls upon parents. It's a challenge, but you brought your children into the world. See to it that they get a good start and keep on the right road if you want them to be living with you in the new order of righteousness.

"You say your children are living in hope of that righteous new order, but are they? Or have they come to be past all moral sense? Just being born to parents who are Jehovah's witnesses does not make a youngster one of Jehovah's witnesses. It does not take away loose conduct, uncleanness, greediness, just because one is born to one of Jehovah's witnesses. These things have to be driven out of the mind of the child by the parental authority!"

The challenge to live in hope of the righteous new order is not only to children or to parents but it is to everyone who claims to be a servant of God. There are those who think they can associate with God's people and just by associating receive the blessings of the new order. They are wrong! They must take a firm stand for the truth.

Forcefully he concluded: "From youth right on into old age continue to serve Jehovah, and as you walk in integrity doing the will of God you will



**Living in hope of God's righteous new order**

be living in hope of the righteous new order."

To the great pleasure of all those present, Brother Knorr then announced the release of a new sixty-four-page booklet entitled "Living in Hope of a Righteous New World," available in both English and Spanish. It emphasizes the need for proper conduct on the part of all who accept the good news and will be excellent for study with each one who is making progress toward dedication.



**Early training in the ministry**

### **Prayer That Is Heard**

"Prayer is a prominent feature of the true worship of Jehovah today," declared Kingdom Ministry School Registrar A. D. Schroeder to 64,984 appreciative listeners in the first discourse of the evening session.

"The Bible," he said, "is the greatest textbook on prayer." He noted that it contains 159 prayers in the Hebrew Scriptures, twenty of Jesus' prayers in the four Gospels, and is referred to 98 more times in the remainder of the Christian Greek Scriptures.

"Exactly, now, what is prayer?" Schroeder asked his huge audience. He answered: "Actually, prayer is one-way communication with the true God in heaven." Jehovah does not answer audibly at the other end. There is no two-way conversation with God in prayer. Rather, God gives answer in the form of spiritual guidance and by granting eventual performances of right requests made.

Occasions where prayer has been used and answered were discussed by the speaker, bringing to the attention of the audience Biblical examples and their modern counterparts. One brother who had been outstanding in sports in high school was offered a football scholarship to attend college. He took the matter in prayer to Jehovah and asked for wisdom. Along with his daily ap-

159  
20  
179  
98  
27



peals he spent after-school hours in the field service. In response to his prayers he was strengthened to decide for the pioneer service and to reject the scholarship offer. Later the results of his prayers were further indicated in that he became a member of the Brooklyn Bethel family.

Prayer draws one close to Jehovah. It enables one to gain an intimate fellowship with the Father. Prayer keeps one's heart open, clean and strong. It brings Jehovah's abiding peace. Prayer also increases the flow of Jehovah's spirit upon one and brings courage and an optimistic outlook. With strong feeling, he urged the delegates: "Let all of us, young and old, male and female, 'carry on prayer on every occasion in spirit.'"—Eph. 6:18.

Following Brother Schroeder, R. E. Porter asked everyone, "Have You Dedicated Yourself to God?" He showed that man is the only earthly creature that can worship God from the heart and with intelligent mind. He has the ability to choose to serve his Creator freely, and so can make a dedication of himself for this purpose. He can set himself apart by a solemn vow, unreservedly and unconditionally, to do the will of Jehovah God. This dedication is voluntary, based on knowledge and not emotion. It binds for life.

Those dedicating their lives to Jehovah need to exercise the attributes of the Divine Person, which attributes are love, wisdom, justice and power. Love involves appreciation for what God has done and causes us to act voluntarily, not because we are forced to. Wisdom enables us to appreciate that those undedicated have no standing with God, that Jehovah knows what is best for man, and that we need to turn to him and his Word, drawing on his ageless divine wisdom and not on man-made philosophies. Justice is exercised in that the one dedicating himself owes all to God, so it is only just to dedicate all. If we expect a reward from God, justice demands that we do our part. Power is necessary to stand against evil. It is supplied by Jehovah's spirit.

With intense interest the audience listened while two who were to be baptized at the assembly were interviewed. One, a

youth of 13, was asked what organization he was dedicating himself to. He answered: "I'm not dedicating myself to any organization. I have already made my dedication, and it was to Jehovah, the Almighty God. When I get baptized on Friday it will be letting everyone know that I have made a dedication." The other stated: "I've been studying to find out what the Bible says about God's purposes, and I'm confident that this is what he wants. You have to be on one side or the other, and I want to be on God's side, not Satan the Devil's side."

After encouraging those who had newly made a dedication to attend the baptism talk on Friday, Brother Porter admonished them: "You are not a brute beast that dies; you are an intelligent human creature. So make your decision to serve Jehovah and live!"

### Making Disciples

As a fitting conclusion to the evening program, D. A. Olson discussed and helpfully demonstrated the importance of "Completing the Work of Making Disciples." He stated: "There is a work to be done today that is the most pleasurable and the most rewarding that one could possibly engage in." This work produces results and will someday fill this earth with a great crowd of happy, perfect, peaceful people. That is the work of making disciples.

The earthwide discipling work commanded by Jesus is not accomplished easily or quickly. It takes thoughtful planning and persistent, serious work. When conducting Bible studies we should keep in mind the goal of making this new disciple strong enough to "carry his own load." (Gal. 6:5) He should become a full-grown, mature, well-balanced Christian, capable of himself making disciples. Hence, when we start out to make a disciple we should complete that work.

Many have not completed the work, as some remain weak and become irregular in the service. Others drop away altogether, as statistics show more are baptized annually than there is increase in the ranks of publishers. Of course, this was to be expected, as Jesus himself foretold in his parable of the sower, recorded at

Matthew 13:3-7. However, we want to work so that if any do fall away it is not our fault.

Some do not complete the work of making disciples because they discontinue studying when the student is baptized, reasoning that he is now mature enough to stand by himself. Actually, this is the critical point at which we should intensify efforts to teach and bring on to maturity. The new disciple must be shown that he is really only beginning and that a whole new life is before him. He must be able to withstand the tests that will come upon him.

While persons may see the truth from a doctrinal viewpoint, they also need to see that Jehovah has an organization and that they need to be a part of it. Direct them to the organization. Train them in the field ministry. Keep in mind that "making disciples is a tremendous responsibility, both on the part of the teacher and on the part of the disciple." "Disciples are made—not born!" the speaker emphasized. Both student and teacher should have in mind the goal, which is to progress in order that the student can himself become a teacher and add his voice as an effective praiser of Jehovah.

## WEDNESDAY

### Over Forty Years of Ministerial Service

Wednesday afternoon the conventioners were privileged to hear an inspiring program entitled "Over Forty Years of Ministerial Service—Why?" It was conducted by G. E. Hannan, who has himself been a member of the Brooklyn Bethel family for over forty years. To his Yankee Stadium audience Hannan cited Bible examples of lifetime ministerial servants, such as Jeremiah. He asked, "Why were these faithful prophets able to do this? Because they had the love of Jehovah, not only in their minds but in their hearts. They had Jehovah's viewpoint of the passing of time, his calendar of events and full dependence upon his promises and judgments being consummated in his due time."

He showed that there are people in this generation who have taken a course similar to that of





H. H. Riemer

the faithful prophets. Many of the remnant have endured for many years in faithful service. How do they do it? he asked. "One of the chief factors that has aided them to accomplish this is the fact that they have never been dedicated to a date. They made an unqualified dedication to their Creator."

Then Hannan introduced to the deeply impressed conventioners a number of those who have actually spent forty or more years in the ministry of Jehovah God. First was H. H. Riemer, who has been in full-time service fifty-eight years and who is a member of the Brooklyn Bethel family. Brother Riemer told the conventioners that he served as a dedicated publisher in 1896, and in 1905 entered the colporteur work or pioneer service. He was called in from the pilgrim work and went to Bethel, where he has been serving for forty-five years. "Bethel," declared Riemer, "has been 'Home, Sweet Home,' the dearest spot on earth to me."

Next to be introduced was A. H. Macmillan, well known to that great audience. He has been in the full-time service for sixty-two years. Brother Macmillan told them: "My service began in July, 1901, as a colporteur. I am a member of the Bethel family, and at the age of eighty-six I am doing work suitable for the aged." As to his sixty-two years of full-time service, he said: "It is a long time, but in the service of Jehovah there are much joy and many rich blessings, so that the time passed rapidly."

Sister N. J. Keefer, who has been in the full-time service fifty-six years, told the conventioners: "In 1907 I went to a small convention in Pittsburgh. My desire was to enter the full-time service, and when I talked to Brother Russell he advised me to enter the colporteur work. I was very new in the truth—less than a year—and felt in need of more knowledge. Brother Russell said, 'If you want to wait until you know it all, you will never get started; you will learn as you go along.' After staying at the Bible House a few weeks, I was all equipped and on my way to my first assignment. That was fifty-six years ago, this month. Having spent fifty-six years out



A. H. Macmillan

of my eighty years in the full-time service has indeed been a great privilege."

Brother A. Worrell has been serving Jehovah for forty-nine years, and in 1957 he began to pioneer. He said that he began his ministerial service at a time when there were only about thirty publishers meeting in a small hall. "From this small beginning new units have been formed from time to time, until there are now ten units in the Bedford-Stuyvesant section of Brooklyn alone," he reported.

Brother C. Barber said that he began his service at Bethel in 1923, and since 1948 he has traveled widely throughout the United States in the circuit and district work.

Finally, Maxwell Friend, who has been active since 1913, was called to the microphone. "In 1913, after my baptism in the Lake of Zurich, I gave up my career as an actor," he said. "I was eager to play instead a humble supporting role in the moving 'theatrical spectacle to men and angels'—and that to God's glory and fame, not my own." He was invited to serve at the German branch, and then, in 1914, he went to Austria and Hungary to spread the good news. After a time he came to the headquarters in Brooklyn. "Later on I was also favored with the privilege of directing 'The King's Theater' at headquarters and broadcasting many gripping Biblical dramas and also vivid presentations of present-day persecutions of Jehovah's witnesses. Our realistic reproductions of court scenes exposed corrupt judges to public shame. Then, from 1943 to 1960, I enjoyed the great privilege of teaching thirty-four international classes of the Gilead Bible School and ten American classes of the Kingdom Ministry School." "Time drags on only for the inactive, bored and unhappy people," said Brother Friend. "I never had a dull moment in my busy life of Kingdom service."

Concluding this encouraging program, Brother Hannan said: "To you younger brothers and sisters, since we are in a great ball park, may we suggest that you get out into the theocratic field of activity and start pitching for New World interests."



M. G. Friend



# Religious Babylon Already Fallen!

As F. W. Franz spoke on Wednesday afternoon, the assembly thrilled to the news that religious Babylon has already fallen! The talk "Messengers of Liberation," by the Society's vice-president, made clear the reasons why Babylon's fall had to occur before Armageddon. Outstanding is the fact that a religious liberation takes place this side of Armageddon, a liberation from Babylonish paganism.

Franz pointed out that God's people have undergone a captivity to a Greater Babylon, a system of religious bondage, not at ancient Babylon, but throughout the world. It was from the ancient city of Babylon that false religion spread to the ends of the earth. Babylon destroyed Jerusalem in 607 B.C. and carried off the survivors to Babylon. Liberation came for them at the hands of King Cyrus in 537 B.C.

Franz showed that Jesus Christ and his apostles were messengers of liberation, freeing people from religious bondage. But after the death of the apostles, a majority of the Christians went into captivity to the great Babylonish system of religion. In modern times dedicated Christians made earnest efforts to liberate themselves from Christendom, "which is the dominant part of the religious Greater Babylon," he said. But Christendom used World War I as a means to bring the spiritual Israelites into captivity. Was Jesus Christ, foreshadowed by ancient Babylon's conqueror, Cyrus the Great, going to wait till Armageddon to liberate his people?

No! declared Franz. Though the Devil held the spiritual remnant captive through to the end of World War I in 1918, Revelation 12:7-17 showed that the Devil would wage war with the remnant. "From this what do we see?" asked Franz. "By reason of his being ousted from heaven Satan had lost control of the remaining ones of her seed; and his

worshiper, religious Babylon the Great, had also lost such control. If he and she still had them captive, why would it be necessary for him to 'wage war' upon them? Waging war upon them was necessary because they had been liberated. . . . The Devil's waging war upon them was an attempt to bring them back again into captivity to the Greater Babylon."

When did this liberation take place? In the spring of 1919, for from then on they fearlessly undertook the preaching of God's Messianic kingdom in all the inhabited earth. "Not only had Great Babylon's god Satan the Devil been hurled down from heaven, but Great Babylon herself had fallen," Franz declared. "Great Babylon's fall by 1919 did not mean that she had been destroyed. Not at all! She still exists today. . . . Nevertheless, Jehovah's Christian witnesses have been liberated from her."

Then the vice-president of the Society pointed to ancient history, to help his audience understand how Babylon could fall without being destroyed: "When ancient Babylon fell before the Persian Cyrus the Great in 539 B.C.," he explained, "she was not destroyed or wiped out of existence. She continued existing for centuries afterward, even into the days of the Christian apostle Peter, who visited the declining city. . . . In like manner, religious Great Babylon fell by 1919 and her utter destruction lies ahead in the future. But we do not expect to wait centuries for her destruction. Things are going to happen fast now for Great Babylon, and we expect to see her destruction in *our* generation!"

Referring to Isaiah 52:7, about God's comely messenger with good news to desolated Zion, Franz said: "The announcement that her God had become King meant nothing less than that Babylon the slaveowner had fallen and her Israelite captives had been given their religious liberty by Cyrus the Great, in

537 B.C. . . . Messengers with such comely feet began to be sent again, particularly from the year 1919 forward."

The good news that the spiritual remnant received corresponded, he said, with the good news to ancient Zion long ago. "The good news included the information that Great Babylon had fallen; also, that the Greater Cyrus, Jesus Christ, reigning since the end of the Gentile times in 1914, had conquered her and had issued his decree for liberating the remaining ones of Zion's seed who had been held captive by Great Babylon."

Because of their liberation, the speaker said, the faithful remnant have gone to the ends of the earth to preach the good news of God's kingdom. God "uses them as his messengers of liberation."

This departure from Great Babylon has not been in confusion but in theocratic orderliness. The audience thundered applause as the speaker declared: "Jehovah their God has gone before them! Although the enemy has dogged their rear, Jehovah has been a rear guard to them. That is why today they are *out* of Great Babylon! They are *here*, serving as free messengers of liberation, here in 1963!"

But they are not alone, he emphasized. "Just as, away back in 537 B.C., there were upward of 7,537 slaves and professional singers that got out of the midst of Babylon with the Israelite remnant, so there is something similar today. A 'great multitude' of persons located in 'all the ends of the earth' have observed Jehovah's salvation of the faithful remnant of spiritual Israelites. . . . They have offered themselves to serve with the remnant as messengers of liberation."

Urging action, Brother Franz concluded: "The fallen Great Babylon is now approaching her terrible destruction. . . . The time is now short. To the work, then, all you free messengers of liberation!"



# New World Translation

## RELEASED IN SIX LANGUAGES!

"It gives me the greatest of pleasure to announce at this 'Everlasting Good News' Assembly of Jehovah's Witnesses that the *New World Translation of the Christian Greek Scriptures* has now been completed in the Italian, Dutch, French, German, Portuguese and Spanish languages. All of these various translations—six in number—can now be had at a contribution of only 50c." With a great burst of applause, conventioners to the number of 61,142 greeted the announcement by Watch Tower President N. H. Knorr of the release of the *New World Translation of the Christian Greek Scriptures* simultaneously in six languages.

The *New World Translation*, portions of which have appeared in English since 1950, can now be read by three-fourths of Jehovah's witnesses in their own languages all over the world, he said. Already 7,252,349 copies of the English translation, in whole or in part, have been printed and made available for distribution since 1950.

The goal of Jehovah's witnesses, he added, is to do everything possible toward helping to get a copy of the Bible into the hands of earth's 3,060,000,000 inhabitants. First choice would be the *New World Translation*, distributing it to the extent that language barriers will permit. "But to reach all the people we will keep on using the 1,202 translations of the Bible put out by the many Bible societies in the world," he said. "We will keep on distributing these around the world so as to teach the people 'everlasting good news' up to the conclusion of this time of the end."

### Great Field for Use

After the Society's president released the Christian Greek Scriptures in six languages, he

called first on some Witnesses from Italy to give their view of the Italian edition. They enthusiastically greeted the *New World Translation*, rejoicing in the fact that the name Jehovah appears 237 times in the main text. "Some Italian Bibles like the *Nardoni* have the name Jehovah in the Hebrew Scriptures, but very few people buy them," said one of the Italians. "They are too expensive. The last translation costs \$30." The Italian Witnesses commented on the fact that Italy, Libya, Somalia and Switzerland will provide a large field for distribution. Brother Knorr then announced that the Society has printed 70,000 copies, adding that there are about 70 million people who speak the Italian language.

Next, a few Witnesses who speak Dutch commented on the new translation in their language. One of them declared that the Dutch-speaking Witnesses will be thrilled with this new Bible. "Why, they were even happy with the Dutch *New Version*, which was an improvement over previous translations. But still it had its shortcomings. Why, its own translating committee admitted that it was the product of a compromise. How much happier Jehovah's witnesses will be with this *New World Translation*!"

They were thrilled by the fact that the name Jehovah appears in the Dutch edition. "What a forward step this is! When the Dutch Authorized Version was produced, its translator said, 'For the time being the name Jehovah will remain untranslated. During the next Church gathering the matter will be decided upon.' How long ago was that? 300



years! And still they have done nothing to restore God's name! But we do have the *Leidsche Version* of the Bible and the Catholic *Petrus Canisius*, which use 'Jahwe' and 'Jahweh,' which are other forms of the name 'Jehovah.' That is true, but the *Leidsche Version* never got wide distribution. In fact, very few people even know of its existence. And the same is very much true of the Catholic version. And, of course, none ever got near to putting the name Jehovah in the Greek Scriptures. The interesting thing, though, is that some have admitted that the name should be in the Greek Scriptures."

How many will benefit from the Dutch edition of the *New World Translation*? The Society's president answered: "According



to *The World Almanac* there are 17 million Dutch-speaking people in the world, and we have 18,000 publishers. So I hope the 40,000 edition of this Bible will be enough to be a starter for you over there in the Netherlands, Surinam and in Belgium."

"We also have some folks here from France, Martinique and British Guiana," Knorr said, and he proceeded to ask them about the French edition of the *New World Translation*. Commenting on the appearance of Jehovah's name in this translation, one French-speaking Witness exclaimed: "*Magnifique!* We are sure that all our brothers are going to be very enthusiastic to use it in the ministry." Another Witness told President Knorr, "We have some translations that use the name Jehovah or Yahweh but only in the Hebrew Scriptures. So I am sure that with the name of Jehovah appearing in our French translation of the Christian Greek Scriptures, we are going to do a better work." It was pointed out that in France there are 47 million people, and that many other places have French-speaking people such as Belgium, a part of Switzerland, Morocco, French Guiana, Algeria, Tunisia, Congo, Cameroun, Dahomey, Ivory Coast, Madagascar, La Réunion and Indo-China, some islands in the Pacific Ocean, the French-speaking part of Canada, and the small islands of Guadeloupe, Martinique and the French West Indies—all together, 79 million people who speak the French language.

Some German Witnesses were asked what they thought of the prospects for distribution of the German translation. "Oh, the brothers will be delighted, Brother Knorr!" exclaimed one of the German-speaking Witnesses. "And the German people in general like new and modern things. Did they not, after the Luther Bible, gladly accept as many as thirty translations of the Greek Scriptures, such as the *Elberfelder* and others?" It was then pointed out that some bookstores in Germany handle many books, but sometimes they do not have even a copy of the Bible. Hence, "what an opportunity for Jehovah's witnesses," said one of the German speakers, "to awaken the interest that the Germans once had in the Bible!"

The German Witnesses showed that there are almost 54 million people in Western Germany alone, and that there are many more who speak German in Austria, Liechtenstein, Switzerland and Luxembourg. To this Brother Knorr said: "The Society has already printed 250,000 copies because we believe that you'll need that many in the German territory." Around the world there are about 85 million German-speaking people—a great potential for the new German Bible.

Portuguese-speaking Witnesses were also on hand. One of them, expressing the delight of all, said: "I think the Portuguese-speaking brothers all over the world will be thrilled to have this Bible. In Brazil you have to prove everything from the Bible. I found out that in the last ten years or so we placed about a million bound books. And this *New World Translation* is going to go like wildfire."

There are millions of people who speak Portuguese, in Brazil, Portugal and many smaller places too. "Imagine how many millions we will place this Bible with!" exclaimed one. Brother Knorr then announced that the Society had printed 175,000 copies.

The last of the six Bible editions, the Spanish one, was given to some Spanish-speaking Witnesses who were thrilled "just thinking of all the people that

are going to benefit from it in Spanish alone." One explained: "There are millions of Spanish people in Spain and South America. Why, in Argentina alone there are more than 22 million persons. Then there is Mexico with its thirty-six million, and millions more in Central America and the islands of the Caribbean. Also, the United States, with an estimated one million in New York city alone!" It was also explained that in South America only about 30 percent of the people have their own copy of the Bible. These people need help!

President Knorr commented: "When we look at the Spanish field, it is tremendous. In fact, there are 165 million Spanish-speaking people throughout the whole world. Today we have 94,000 of Jehovah's witnesses that speak the Spanish language and will be using this new Bible. We printed 325,000 copies of the Spanish edition, and they are all ready for your use now."

The first printing of the six foreign-language editions, he said, totaled 980,000 copies. Thus the *New World Translation* is now available to 773,000,000 people—over 25 percent of the world's population. There are 764,000 Kingdom publishers who can now read and study and distribute the *New World Translation*. Loud applause greeted his question, "Isn't that wonderful?"



**Pleased with response to release of "New World Translation" in six more languages**



### Responsibilities of Overseers

The evening program centered around the responsibilities of servants in the congregation of Jehovah's people.

Fred Rusk, an instructor at the Watchtower Bible School of Gilead, focused the attention of his audience on the things expected of an overseer in the local congregation. What is an overseer? "Is he a bossy foreman or a nosy inspector or an oppressive supervisor who is never satisfied?" he asked. "No! He is a shepherd of sheep, and they don't belong to him. They belong to someone who is his Master too. He's no efficiency expert, but a loving shepherd keenly interested in the congregation."

Just what does the overseer do? For nearly an hour, by means of a well-staged demonstration, Brother Rusk helped everyone to get a bird's-eye view of the behind-the-scenes work of an overseer.

He invited his note-taking audience to list the various duties of the overseer as they watched. The resulting list was amazing!

What was the purpose of this extensive presentation? "Not just to show you that the congregation servant has a big job," the speaker explained. "Not to give him reason to feel overburdened. No, but to sharpen up each overseer on his duties and to give all of you a better appreciation of all that your overseer is doing for you as one of Jehovah's 'gifts in men' and that you might cooperate with him more closely in the congregation."

Next, the attention of the assembly was focused on the work of the circuit servant as Harley Miller, office servant in the United States branch, presented in great detail the vast amount of work that circuit and district servants do on behalf of the brothers they serve.

Few in the congregation have ever had opportunity to look behind the scenes to see this steward of God fully at work, that is, to see the great amount of work he does when serving a congregation in addition to being seen on the platform and engaging in field service. But this evening's assembly program afforded the thousands of delegates present that beneficial opportunity.

## THURSDAY

### Your Christian Obligations

On Thursday afternoon R. E. Abrahamson's lively discussion of the subject "Assume Your Christian Obligations" was received warmly. He showed that Christians are indebted to Jehovah because life comes from him. Therefore, they are obligated to worship him.

The first and greatest commandment is to 'love Jehovah with your whole heart, soul, strength and mind.'

This love of God and the keeping of his commandments obligates dedicated ones to become qualified as preachers of the good news. Christians are also "under obligation to love one another," which includes the fulfilling of family obligations.

Abrahamson related various other obligations throughout the New World society, and the conventioners quickly jotted these down. Servants must take the lead in aiding others. Pioneers and missionaries are under obligation to preach and to lead exemplary Christian lives. Members of Bethel families in various parts of the world, too, must lead exemplary lives and take proper care of their assigned work.

With so many obligations to care for, many of the conventioners no doubt wondered how they could fit all this into their lives. Timely, then, was the next discourse by J. W. Stuefloten, "Keeping Your Balance with Many Responsibilities."

"Where does balance begin?" he asked. "With a study of the Bible," was his firm reply. Here we learn of Jehovah and his requirements. As we learn of him and his purposes we grow to love him and put him first in our lives, arranging everything according to its importance in Jehovah's eyes.

Some of the characteristics of balanced ministers were singled out. Steadiness, or dependability, was one. Reasonableness with oneself and with others was another. Additionally, proper balance in the matter of utilizing time is necessary, spending some time on each responsibility.

Balanced ministers recognize that they have congregation and family responsibilities, the speaker went on to show. Of the two, the family is the minister's prin-

cipal obligation, for if he does not care for his family, he "is worse than a person without faith." (1 Tim. 5:8) This family care includes helping them in the ministry and in study as well as caring for their physical needs.

The overseer uses similar qualities in caring for the congregation. He works for the general advancement of the brothers and helps the congregation to share in all the work the organization is doing. He also realizes he cannot do everything and is diligent to train others.

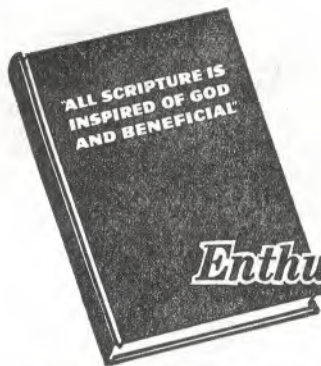
Turning his attention to the balance housewives need, Brother Stuefloten understandingly said, "Managing a home is a big job." This work in the home is important because a wife is Scripturally obligated to take care of her duties. These many duties require proper scheduling. However, the Christian housewife must be careful not to become fanatical in her work at home and, as a result, neglect her activity in the ministry. She can give each obligation some attention, not striving for perfection and exhausting herself so she neglects her worship to God.

It is important for balanced ministers to know their limit and to be content with their progress. Not all have the same time and capability to devote to the work. However, we can all improve. As Jehovah sees this willingness, he helps us become more useful. "Be content with steady, even if little, progress," said Brother Stuefloten in conclusion.

D. E. Baxter next spoke on "Save Both Yourself and Those Who Listen to You." He pointed out that it is natural for us to want to continue living and escape destruction at Armageddon. To receive God's approval and protection, dedication and service to God are necessary.

He made clear to his audience this point: "As one of Jehovah's witnesses you bear the greatest name in all the universe. We should be diligent to manifest our love and devotion to God and to our neighbor. We must keep our minds and our hearts fixed on God's new order just ahead by continuously living, thinking and talking about the wonderful promises in God's Word. If we are faithful in our service to God we will save ourselves and those who listen."





# "ALL SCRIPTURE IS INSPIRED OF GOD AND BENEFICIAL"

*Enthusiastically received*

Thursday afternoon Yankee Stadium resounded with applause as the Watch Tower Society's president, N. H. Knorr, thrilled the 64,374 on hand with the announcement: "It is my pleasure this afternoon to present to you a new book entitled 'All Scripture Is Inspired of God and Beneficial.'"

The new book, in dark-blue binding with gold letters, is made up of seventy-eight studies, sixty-six of them being devoted to a thorough discussion of each book of the Bible. The first part of each of these studies on Bible books is devoted to the background of the book, such as who wrote it, when, where, its authenticity, and so forth. Then comes a condensation of the contents of the book. Finally, for each Bible book there is a section called "Why Beneficial." This material shows the reader why this particular Bible book is of great value to the reader. All paragraphs are numbered, and there are questions at the bottom of the pages. The concluding studies in the book are devoted

to much valuable information about the Bible, such as geography of the Promised Land; chronology; the Bible and its canon; Bible languages, manuscripts and translations; and archaeological confirmation of the Scriptures. "This book will be excellent for use in theocratic ministry school," declared President Knorr happily. It will also be of great interest to the public. The new book was offered to the enthusiastic conventioners on a contribution of \$1. Pioneers rejoiced to get their copy free.

In his talk "The Book of 'Everlasting Good News' Is Beneficial," leading up to the release of this marvelous new Bible-study aid, Brother Knorr strongly stressed the inspiration of the Holy Bible. "Critics of the Bible," he said, "do not need to point out that mere men wrote

this book. The Bible itself honestly informs us of that fact. But what makes this book different from any other book written by men is that the Holy Bible is 'inspired of God.' . . . It was as if God, by an invisible breath, put into the minds of the thirty-nine God-fearing men who composed the Bible what to write and what truths to put on record. This fact makes God the Creator really the Author of this Book."

"Most books today are written to sell. But the Bible," Brother Knorr said, "was not written to be just the 'best seller.' It is in fact the best seller today, it being thus far translated into 1,202 languages and being sold by the millions of copies every year. . . . But the real purpose of the Bible is not the making of material profit, but the making of spiritual profit that results in life everlasting in God's glorious new order."

Then the Society's president proceeded carefully to analyze the text that provides the title for the new book, 2 Timothy 3: 16, 17: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." All the Bible, he emphasized, "is beneficial to seekers of everlasting life in happiness."

It is beneficial "for teaching." Teaching what? "Teaching others how to win the precious prize of everlasting life." Since the Inspirer of the Bible is the Greatest Teacher in existence, "ought it not to thrill us to think that we are taught by Jehovah God himself?" he asked. Unlike worldly books, the Bible teaches us "how to make a glorious success in life by living in harmony with the revealed purpose of the Giver of everlasting life, Jehovah God."

The Bible is also beneficial for



After release of "All Scripture . . ." book in New York



reproving. We need reproof, the speaker said, because we are imperfect. President Knorr showed the difference between reproof and a rebuke. "A rebuke," he said "may have no real basis for being given." As an example, he cited Peter's rebuke given to Jesus; Jesus did not deserve such a rebuke. (Matt. 16:21-23) But with reproving, he showed, "the one who does it not only makes the accusation but also produces the proof to back it up." The purpose of reproving, he explained, is to recover the sinner, and "in order to give such effective reproofs, what is more beneficial for us to use than the 'holy writings'?"

Another way the inspired Bible is beneficial, explained Brother Knorr, is "for setting things straight." We needed to straighten out our relationship with God when we were outside in the crooked world. Since the Bible helps us to straighten things out in our lives to please God, the Bible is beneficial. "It has helped us to take the crookedness out of our lives."

Finally, he pointed out how the Bible is beneficial "for disciplining in righteousness." "The basic purpose of discipline," he said, "is education, instruction." The motive behind Christian discipline, the speaker showed, is love.

Following the release of the book, the audience swarmed to the book counters and to distributors to get their copies. Afterward it was noticed that conventioners throughout the stadium were excitedly exchanging comments while others were studiously engrossed in examining the new book that explains so clearly how every book of the inspired Bible, small or large, is beneficial for us today.

### The Bible Is Beneficial

Shortly before the Thursday evening program, the conventioners were pleasantly surprised to learn of a program change; the evening session would begin earlier than usual, to allow for a forty-minute tape recording of Harold King's talk to the Bethel family, about his recent experiences in a Communist Chinese prison. The crowd of conventioners showed their appreciation for King's encouraging talk by applause, with a special hearty applause for the song "From

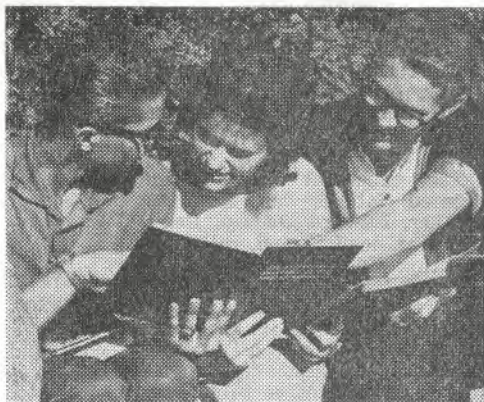
Door to Door," which he composed while in prison. Many continued humming the melody because of its catching beauty.

Then the regular program began with H. W. Arnott, zone servant of southern Africa, who spoke on "Know Your Bible." In bold clear tones Arnott encouraged the conventioners to be conscious of what the Bible is, the life-giving Word of God. Why do we need to know the Bible? He showed that we need

to feed upon it for life. He declared that the Bible was not written as a dictionary or reference book, though it is not wrong to use it that way; but it is a Book for regular reading, daily reading. How can you get to know the Bible? Arnott said there is "only one way—read it and meditate on it. There are no shortcuts to knowledge and maturity." He suggested a program of regular Bible reading.

At that, Mr. Questioner, a brother representing a man who was confused, approached Arnott and said, "But how can I have confidence that when I read the Bible I am really reading God's Word?" To answer that question, Arnott introduced the next speaker, whose subject was "The Canon of the Holy Scriptures."

This speaker, A. H. Pelayan of the Brooklyn Bethel family, explained to Mr. Questioner and the audience in a masterful way what the "canon" of the Holy Scriptures means—a collection of ancient divinely inspired documents composed and compiled in written form over sixteen centuries. He told Mr. Questioner how one could determine the canonicity of the Holy Scriptures. He explained that for a book to qualify as part of the Bible canon it must give evi-



Examining the new book

dence of inspiration and must deal with Jehovah's affairs, turn men to his worship, make no appeal to superstition or creature worship and must not conflict with the harmony of the entire Divine Library. Pelayan explained that the authenticity of a book in the Hebrew Scriptures can often be determined, for instance, by the Greek Scriptures, which quote from most of the Hebrew canon. Brother Pelayan showed how manuscripts add their testimony to the reliability of the Bible canon.

Then he continued to masterfully develop his theme by explaining: "There are many proofs of the authenticity of the Bible's contents. As a matter of fact, I might list at least fourteen different avenues of proof!" Fol-



Comparing new book with reverse side of Nabonidus Chronicle in London



lowing an outline similar to that found in the new book in Study Ten, on "The Bible—Authentic and True," he presented these proofs, one after the other, in rapid succession. What an overwhelming array of sound evidence it was!

The expectant conventioners listened intently as the next speaker, Edward Dunlap, Registrar of Gilead School, talked on "Getting Enjoyment from Bible Reading." Dunlap warmly said that reading the Bible should be enjoyed, along with its life-giving instructions. To help all to enjoy Bible reading, he said, "Suppose you have selected a Bible book to read over a period of a few days or a few weeks—you want to get something out of that effort and some enjoyment—therefore you have to lay a foundation. There are some very simple things that you can do to lay that foundation, but they are really a must to enjoyment. They can be summed up in two words—BACKGROUND and SYNOPTIC." "OPSIS."

He explained that background is most important, and that it involves such facts as the writer of a Bible book, time written, place, setting, conditions, and so forth. Brother Dunlap pointed out that each consideration of a Bible book in the new book *"All Scripture Is Inspired of God and Beneficial"* begins with the background of the particular book. Next in importance, he said, is synopsis, a brief review of the contents. This helps one to get the theme of the book, and this synopsis, too, is provided in the new book. Brother Dunlap stressed the importance of knowing the context when he read a text to refute false doctrines. He said: "There is a fine joy that all of us can easily find time for, and it is this: When we are in the service we isolate many Scripture texts to refute false doctrines or to establish truth in the minds of others; this is very good. However, when we find such a text or use it, we should afterward read

the context, either paragraph or chapter; then we also get the deeper meaning."

Following Dunlap, Karl Adams, a member of the Brooklyn Bethel family since 1947, conducted the program "The Bible Is Beneficial." His theme could be summed up as this: Since the Bible is so beneficial, read the Bible as a family and apply what it says to your own life!

"We must realize that in perhaps the majority of cases what we read in the Bible is not a command for us to do this or not to do that. Rather, it is a record of what happened to someone else or what Jehovah God used his prophets to tell someone else," he said. "If we are not careful we may fail to benefit personally from it. So read the

and Kingdom service come first.

Illustrating how such fine home training influences the children at other times, two girls were shown discussing "dating." After reading together Malachi 2:11, they concluded that they would rather be "dateless than lifeless." Rounds of applause followed.

How can we become equipped to use the Bible so effectively? "Read the Bible as a family," the speaker admonished, "and as you discuss it together emphasize how it is beneficial to you." To illustrate, the entire assembly was invited to follow as a family joined in reading and discussing the Bible book of Jude.

Concluding the evening's program, H. W. Arnott spoke on "Increasing in the Accurate Knowledge of God." The attentive audience eagerly drank in the lecture. He showed that accurate knowledge is vital to praise and worship God, that the Bible is tied together by the triumphant theme of Jehovah's vindication by means of the Kingdom Seed. He said that this is seen from the new book, *"All Scripture Is Inspired of God and Beneficial."*

Arnott showed that increasing in accurate knowledge of God means to learn about God's

qualities, his greatness, shown by his mighty acts; his dignity and majesty, the magnificence and splendor of his kingdom; his goodness, loving-kindness and tender mercy; how he supports the weak; how he is the One who hears those who cry to him; how he is true to promises and protects those who love and serve him. "Let us read the Bible," urged Arnott, and then he invited the large audience of 64,199 persons at Yankee Stadium to open their Bibles and read with him from Psalm 145:1-21. "Wasn't that a joy just to read that together?" asked Arnott as he concluded. The conventioners applaudingly agreed.



Viewing Palestine from Mt. Nebo with aid of new book

Bible with a keen awareness of the fact that it is beneficial for us today, and it will influence your life."

Brother Adams vividly illustrated his points by demonstrating situations that might occur in any family. "Do you mean that the Bible says I can't play baseball?" a young lad fretfully asked his father. "I don't know any scripture that says that. Do you?" was the tactful reply. The father then skillfully proceeded to lead the youngster down the path of sound reasoning provided by the Bible so that he could intelligently decide for himself that time spent playing baseball could be at best "beneficial for a little." (1 Tim. 4:8) Bible study



FRIDAY

# 16,653 BAPTIZED!

On Friday morning a happy throng of 42,302 poured into Yankee Stadium to hear the discourse "Make Disciples, Baptizing Them." On this momentous occasion the speaker, W. A. Bivens, currently a student at the Watchtower Bible School of Gilead, made clear to his audience the reasons for baptism. He quoted the commandment of the Lord Jesus when he said: "Go therefore and make disciples of people of all the nations, baptizing them." (Matt. 28:19) He highlighted the example of Jesus himself. "So today when anyone makes a dedication of his life to Jehovah God," Bivens emphasized, "he should symbolize that dedication just as Jesus himself did, by water immersion."

He clearly pointed out the moral standards that must be met by candidates for Christian water baptism: "Those who practice idolatry, immorality, drunkenness, lying or thievery are not eligible for Christian baptism. Such persons will not be in God's new order, so there is no place for them in the Christian congregation today."

He cleared away any misconceptions on the significance of baptism, pointing out that water baptism does not remove sins; that is accomplished by the ransom sacrifice of Jesus Christ.

One's dedication, symbolized by water immersion, is not to a work or to an organization; but it is to Jehovah God himself. At one's baptism he does not initiate a new way of life for himself, but he continues in the Christian way of life that he has already taken up. He also pointed out that by dedication and baptism one is not entering into covenant relationship with God; rather, his dedication is a solemn vow or promise on his part to do the will of God forever.



New York

Brother Bivens emphasized the responsibility that rests upon each one who makes a dedication to God to uphold Jehovah's sovereignty, to be a zealous preacher of the good news and to associate and work with Jehovah's visible organization. "The preaching of the good news is urgent

now," he said. "The work must be done quickly. This is no time to be self-sparing."

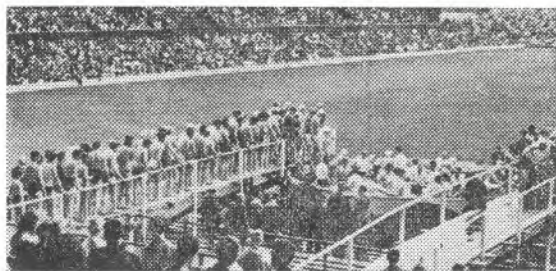
When the immersion candidates rose to their feet, it was thrilling to see the vast throng who were on hand. Warm applause spontaneously swept through the stadium. That joy has been multiplied many times since then, because, all together, at the Around-the-World Assembly 16,653 persons were baptized.

## Support Your Congregation

When Grant Suiter, secretary-treasurer of the Watch Tower Society, stepped to the microphone, he asked his audience, "Are we correct when we say we know that you love your congregation? You cherish it; it is beloved of you. You recognize it as the center of Jehovah's worship in your home community. Is that not correct?" Loud applause answered Yes!

Such love for one's congregation indicates a desire to support it; and that support is best shown by full participation in the ministry and regular attendance at the meetings. In addition to this, each one has the privilege to support the congregation in a financial way. It is the privilege of young and old to share in this.

The same is true when there is a division of the congregation due to growth. Finances are not to be given undue prominence. Perhaps the publishers have built



London



Philippines



a Kingdom Hall. The publishers associated with the new congregation formed realize that their donations of money to the former Kingdom Hall were gifts or contributions; they were not investments. They do not demand a return. Their contributions served for the advancement of Kingdom interests, and that is what they wanted. They do not begrudge seeing the original congregation retain the Kingdom Hall and use it. They are moved by love. So, too, those in the congregation that retains the Kingdom Hall are motivated by love. They are interested in the new congregation and will give it all the help they can to get off to a good start. Thus, in these matters, as in all others, the speaker showed, Jehovah's people work together and wholeheartedly support their congregation.

The congregation is also helped by the Kingdom Ministry School. So, Russell V. Mock, a member of the Brooklyn Bethel family, next discussed "How the Kingdom Ministry School Helped Our Congregation." He emphasized that the Kingdom Ministry School is helping overseers to improve their personal ministry and to learn how to use the Society's publications to best advantage. They are not learning new truths, unknown or unavailable to others, but they are learning how to isolate points, how to state them simply and how to grow in understanding of information already available. Thus they are better equipped to help those in their home congregations. The overseers are also assisted to see the importance of dealing with their brothers in love.

J. Scaglione, a circuit servant, followed on the program and he spoke on "The Blessings of Frequently Covering Your Territory." He emphasized the importance of the Kingdom message and the need to let everyone hear it.

As an example of the benefit of frequently covering territory, he called on George Haddad, the overseer of the Gowanus unit in New York, who explained that the territory in his congregation is worked, on an average, once every fifteen days. Are the results good? During the last six months thirty-five have started out in the field service. There are plenty of

Bible studies available, and meeting attendance runs well over 100 percent of the number of publishers. The brothers find that it is easier to work in the territory that is covered frequently than to go into a territory where they are not so well known.

Albert Dawson, overseer of the Red Hook unit in New York city, said that they cover their territory approximately once each week. This amazed the audience. This unit has a ratio of one publisher to every 250 inhabitants. Do they get good results? During the past six months they have placed over 10,000 pieces of literature, and 68 new publishers have started out in the field service! The conventioners happily applauded. There is no question about it—good results come from frequently covering the territory.



**Convention Servant Groh**

"Teaching Through Home Bible Studies" is also vital, and Vernon C. Wisegarver, a member of the Brooklyn Bethel family, discussed this matter. Highlighting the joys that come from sharing in this feature of the ministry, he said: "Paul looked upon those he had taught as his letters of recommendation." How many of you brothers and sisters here this morning have such letters of recommendation, living letters inscribed on your hearts? Perhaps they are here with you at this assembly. Perhaps they are among those who, this very morning, are symbolizing their dedication to Jehovah God. What happiness you are experiencing today!"

He strongly urged those who

may feel they do not have enough knowledge to use the things they know now to teach others while they go on increasing in knowledge. To the young ones he said: "Young ministers, don't put off learning to be a teacher to some future time. Think of the youngsters who are conducting Bible studies with their schoolmates or with the youngster next door." To older ones he said: "Don't think that teaching is a thing of the past for you. Think of the very aged, even the blind ministers, that are teaching through Bible studies. In fact, there are shut-in invalid teachers. Some teach by telephone. Others have the interested ones come to them." There is no reason to hold back.

He encouraged all to learn the "art of teaching." He pointed out that it is a matter of helping the student to learn how to do things himself. Do not look up the scriptures for him; teach him how to find them himself. When you ask him a question, do not get impatient and give the answer yourself, but help him to reason on the matter and to understand why it is correct. *Teach* through home Bible studies!

### **Developing Mental Processes**

Speaking on "Gaining Maturity Through Personal Study," J. O. Groh, the convention servant, noted that maturity is not a natural, inherited quality, but one that must be achieved.

Spiritual maturity requires a nurturing of the mind on proper spiritual food. The spiritual man needs to exercise his mind as an athlete does his body. Routine, vigorous and repetitious exercise builds the body. Similarly, exercising the mind on God's Word matures it.

"Are you using all the sources of information we have for gaining personal maturity?" asked Groh. He listed the many avenues for receiving information necessary for maturity. He stressed the importance of studying the *Watchtower* magazine—all of it.

Time is a factor in personal study. The student that sows bountifully of time will reap bountiful rewards. Buy out opportune time for Bible study by setting aside time regularly for it. Read God's Word the Bible daily, he urged.



How long must Christians work on growing to maturity? Brother Groh answered this question by stating: "Gaining maturity is a lifetime job."

The need for advancing toward maturity was well described by the next speaker, L. E. Aldrich. He showed how on every hand there are invitations and enticements to immorality, drunkenness, greed, lying, stealing, reviling, extortion and bloodshed. What will the Christian do when faced with these temptations to break integrity?

In this regard, one of God's gifts to man comes into play. "This gift," Brother Aldrich declared, "is thinking ability." As Proverbs 2:11 states, "Thinking ability itself will keep guard over you."

"What is thinking ability?" Aldrich asked. He answered by identifying at least five steps in the thinking process: (1) Taking in through the senses accurate knowledge of Jehovah; (2) analyzing that knowledge and comparing it with what we already know and do; (3) drawing conclusions from this analysis; (4) storing all this in the memory; and (5) putting it all into practical application.

When should thinking ability be cultivated and developed? Right now, before a crisis comes that puts our integrity to the test. Later, during a crisis, there may be no time for research and meditation.

Failure to use thinking ability results in letting down our guard, falling into error and sin. "So train yourself to think," the speaker admonished. "Develop your thinking ability. Learn to think Jehovah's way and think Jehovah's thoughts."

R. A. Holms continued this appropriate theme of using the mental processes by discussing "Study Can Be Enjoyable." He said that for some, study is a source of pleasure, while for others it is tedious and difficult. He encouraged those in the latter category by showing how they could do something to overcome their difficulty with study.

To enjoy study, it should be done under the best possible conditions. We should be free from distractions if at all possible. Quietness is desired for concentration. Also, we should open each study period with prayer,

asking Jehovah for wisdom and understanding.

Often when we sit down to study, we find the mind sidetracked by the day's activities. Some find brief periods of relaxation before study helpful in erasing these cares of the day. Many fathers play with their children for a short while after the evening meal. Some brothers have a spiritual discussion at the evening meal with the entire family participating. Others find a nap before study a big help.

Studying with others is especially helpful and enjoyable, he said. It is stimulating to discuss new points and application of familiar counsel.

In his final remarks Holms stated, "Let us enjoy our study to the full. As our talks, sermons in the field and comments improve in quality and frequency, our joy will increase. Set aside time for regular study." Such daily study of God's Word, he added, "will assure us a greater portion of Jehovah's spirit."

## OF WHICH GOD ARE YOU A WITNESS?

The attentive audience of 65,503 next heard the Society's vice-president, F. W. Franz, develop a masterful argument against false gods in the discourse "Of Which God Are You a Witness?" He stated: "Today every worshiper who claims to have a god is challenged to act as witness for his god." He asked, "What can you say and what evidence can you bring forward to prove that your god, the one whom you describe as the object of your worship, is a reality, a true, living, historical, active god deserving of worship?"

Brother Franz explained that the new nation of spiritual Israel did not create Jehovah in their minds as their God, but, instead, he created them as a spiritual nation. They did not form him, neither did they form imaginary images or statues of him. Consequently, Jehovah is no false god, no man-made God, but, as God and Creator, he made them.

By means of God's written Word, upon which the light of fulfilled prophecy was shining, Jehovah led the remnant to appreciate more the importance and preciousness of his name. They came to appreciate that they were a people for the name of Jehovah. They became more and more impressed, from the unfolding of the Holy Scriptures, that they must serve as the Christian witnesses of Jehovah. By means of his holy spirit Jehovah had made them his visible organization on earth, a theocratic organization. Now, by his deliver-

ing them in 1919 and reorganizing them for his further service, he had proved that he was a living God to them.

Speaking emphatically, Franz stated: "The time had now come for the dispute over the true Godship to be settled and every false god to be silenced. Let a judicial court be held! Let witnesses be called, and let all the universe attend the hearing, particularly all the nations of earth! Jehovah challenges all those who are worshiped as gods by the nations to prove themselves gods."

Have the gods of this world told in advance what Jehovah has told in his written Word? Did those gods make predictions in the past that later on came true in the past? Did those gods make predictions concerning the present time of perplexity? Let these gods bring forth their witnesses from the world population of three thousand millions. Surely among so many people the gods should find the required two or three witnesses to prove them to be true gods. Where do these gods have witnesses? Not one of such gods can be declared righteous by proofs submitted by witnesses on earth.

But there is one God who has done these things by which to prove his Godship. At Isaiah 43:10-12 he states: "'You are my witnesses,' is the utterance of Jehovah. . . . Before me there was no God formed, and after me there continued to be none. . . . 'So you are my witnesses,' is the



utterance of Jehovah, 'and I am God.' From 1919 to the year 1931, when Jehovah's witnesses took that designation, and on to the present these dedicated, baptized Christians have met Jehovah's requirements for being His witnesses.

Franz next noted that clergy-men often point to Isaiah 43:10, which states: "Before me there was no God formed, neither shall there be after me." (AV) This, the clergy say, proves that Jehovah and Jesus are one and the same God. However, the clergy miss the context of Isaiah's words. He was showing that Jehovah was telling Israel that He was their Creator. The nation of Israel did not create and form Jehovah as their God. The other nations, the Gentile nations, had created their gods and had formed images to represent their gods, but this was not the case with the nation of Israel and their God Jehovah.

So in Isaiah 43:10 Jehovah did not say: 'I did not form a God before me, and I did not form a God after me,' Brother Franz explained. No, but Jehovah is talking about other persons forming their gods. That Jehovah is here talking about the non-Jewish nations creating their own gods and forming metallic, stone or wooden idol images of them is very plain from the context. It shows that those who make these gods of metal get hungry and tired, so really they are forming gods that have no power. Those who make images of gods from trees prostrate themselves before the image they have made, yet they take the rest of the wood from the tree and burn it to bake bread or roast flesh and eat it. How could such idols made by men be gods?

"Is there, then, any God like Jehovah, the Father of the Lord Jesus Christ? No, we can bear witness that there is none," said Franz. To this day it remains true that, as the Almighty God of true prophecy, he is the First and the Last, and no creatures in heaven and earth can form any god like him; no creature can even constitute himself a god in comparison with Jehovah. As it is written in Isaiah 44:6, 7: "This is what Jehovah has said, the King of Israel and the Purchaser of him, Jehovah of armies, 'I am the first and I am the last, and besides me there is

no God. And who is there like me?'"

Finally, appealing to those belonging to other religions, Franz asked: "If you are not an atheist or an agnostic, but if you follow some religion inside or outside of Christendom, the question is put to you, Of which God are you a witness? Regardless of how all the rest of the world answers, we as followers and imitators of the Lord Jesus Christ answer, We are the Christian witnesses of Jehovah."

### Ministry School and Service Meeting

Friday night 62,705 conventioners at Yankee Stadium appreciatively received the program "Theocratic Ministry School Aids Advancement," conducted by U. V. Glass, a member of the Brooklyn Bethel family since 1955 and in the full-time service for twenty-six years. Glass highlighted the proper use of the articles on "Progressive Speech Training," published in the *Kingdom Ministry*. "These articles," he said, "provide assistance for everyone in the school, student and counselor alike. In fact, they are designed particularly to coordinate the efforts of the school servant and the student because they outline a program of instruction that lays a foundation of speaking ability and, step by step, builds on it in such a way that both counselor and student will be working on the same points at the same time." A fine demonstration of the ministry school was then presented, showing the conventioners how counsel should properly be given with the aid of "Progressive Speech Training."

Following the ministry school was the service meeting, with the theme "Getting Enjoyment from Jehovah's Service." Conducted by Don Adams, for twenty years in the full-time service, this was a fine service meeting, showing two families, the Joylesses and the Joyfuls. It was made clear what would help the Joyless family become joyful, namely, a regular study schedule, preparation for the field ministry and regularity in the field ministry. "If we put our hearts in the service and live up to the dedication of our lives to Jehovah," concluded Brother Adams, "we will find real enjoyment in his ser-

vise, with his spirit backing us up."

## SATURDAY

### Congregation Overseers

"Do you know of any people who are happier than Jehovah's witnesses?" asked George Couch, a congregation overseer and Bethel servant in charge of the Brooklyn Bethel home, as he spoke Saturday afternoon. The international assemblers admitted they knew of no other people.

Why is this? What accounts for the happiness among Jehovah's witnesses, happiness so readily observable that it is often commented on by those in the world? Is our happiness due to personal or organizational wealth or prominence? Not at all. "Our happiness comes from serving and worshiping our happy God, Jehovah," he explained. As the psalmist wrote: "Happy is the people whose God is Jehovah!" —Ps. 144:15.

The speaker pointed to Christian overseers as those who know greater happiness than the majority. "Their happiness is greater," he explained, "because their responsibilities, duties and privileges of service are greater." Addressing himself to these congregation overseers, he also urged them to take a personal interest in the ministry of each one associated with their congregations, to commend and encourage them, to work with them in their ministry. Just think how this can contribute to the happiness of the flock!

As the instructive program unfolded, continued emphasis was placed on organizational matters, which received outstanding attention at this "Everlasting Good News" Assembly. It was Charles Eisenhower, branch servant from Argentina and currently attending the Watchtower Bible School of Gilead, who spoke on "Servant Leadership." He emphasized the Biblical mandate "to shepherd the congregation of God." Repeated comparisons were drawn between the work of shepherding literal sheep and that of shepherding the congregation of God.

Eisenhower emphasized that servant leadership is not only to be shown at the Kingdom Hall. "What about your family?" he asked. They too need attention.



# ASSEMBLY DELEGATES



# AROUND THE WORLD

*Join  
in a  
Resolution*

When F. W. Franz, vice-president of the Watch Tower Society, stepped to the microphone that Saturday afternoon, the seating areas in Yankee Stadium were filled to capacity. Thousands sat on the track around the playing field and many thousands more were seated in the tent areas outside the stadium. At the other assembly cities around the world in the weeks that followed, similar overflow crowds were on hand for this occasion.

Explaining "Why We Should All Join in a Resolution," Franz focused attention on the striking fact that there are two great currents in movement throughout the earth, each moved by invisible forces. "We are being led along and guided either by the demons or by the holy angels," he declared. "We are either fighting against the demons and the machinations of the Devil their ruler or fighting against the holy angels and their Ruler the King Jesus Christ. We are under judgment." This is a time for decision. Revelation reveals the influence that the demons on the one hand and the holy angels on the other hand are exercising in human affairs today. It shows how we can act in cooperation with God's angels, for our everlasting blessing. There followed a careful and compact discussion of the vital information on this matter set out in Revelation chapter 16.

At the conclusion of his concise discourse, Brother Franz said: "We sincerely desire to follow the lead given to us through God's holy angels. We do not want to be caught in the current that is being swept along by the 'wicked spirit forces in the heavenly places' and run into a collision with God Almighty at Har-Magedon.

That is why we who are attending these assemblies around the world should all join in making a resolution." With that, Brother Franz proposed that a resolution be presented by the president of the Watch Tower Society.

In unmistakable terms that resolution sets forth where Jehovah's witnesses stand in relation to each one of the divine judgments expressed in that sixteenth chapter of Revelation. In the course of its brief presentation it was punctuated by repeated bursts of enthusiastic applause. At the conclusion, when the matter was put to the assembly for its approval, the 84,890 present in Yankee Stadium, New Rockland Palace and the tent areas around the stadium shouted back an enthusiastic "Aye!" of endorsement. All together, at the assembly cities around the world 454,977 raised their voices in support of this powerful Resolution.

In part, it reads:

"We, Jehovah's witnesses, met together in . . . the 'Everlasting Good News' assemblies being held in a continuous chain around the whole world this year of 1963, do this day declare and resolve as follows:

"THAT the one living and true God, the Creator of heaven and earth, whose name is Jehovah, is the only God whom we fear and glorify. Him alone will we worship; for him only will we be witnesses . . .

"THAT the Holy Bible . . . is his written Word. . .

**Endorsed by  
454,977 determined delegates**

"THAT God the Creator, to whom his own written Word gives the name Jehovah thousands of times, is the King of Eternity and the Eternal Sovereign of the universe, and to him we owe our supreme allegiance and unqualified obedience. . . .

"THAT, in order to prevent the destruction of the nations by their own means in war, the nations further refused the surrender of their sovereignty to God's Messianic kingdom by setting up . . . the United Nations . . . This international organization stands for world sovereignty by political men. For years men without faith in God's kingdom have endeavored to get all people to worship this international image of human political sovereignty as the best hope for earthly peace and security, in fact, the last hope for humanity. To date 111 nations have given worship to this political image by becoming members of it. However, we, as witnesses of the Sovereign God Jehovah, will continue refusing to engage in such idolatrous worship, for we see, under angelic enlightenment, that God has smitten such idolaters with a malignant ulcer, symbolically speaking, that will spell death to them . . .

"THAT radical governments have been formed and taken over the control of powerful nations and they rage like the restless sea against the older, traditional forms of human government that have long ruled the earth. The ideal life for mankind will not



come by such radical, revolutionary governments . . . God the Creator judicially pronounces such radical political institutions to be dead, death-dealing, as dead as a dead man's shed blood that has congealed. Everyone trying to live in that element must die. We, as witnesses of God the Source of all life, will maintain our Christian steadfastness and have no part in such radical movements, but will hold fast to our Christian neutrality toward all radical and other types of human government over earth;

"THAT the waters that the people have drunk from the rivers and fountains of human philosophies, political theorists, social organizers, economic advisers and advocates of religious traditions have resulted in no real life-giving refreshment to the drinkers. Such waters have even led the drinkers to violate the Creator's law concerning the sacredness of blood and to engage in religious persecutions and in shedding the blood of even the holy ones and prophets of Jehovah God; for which reason he has judicially decided that they must suffer the full penalty for shedding blood, doing so either as individuals or as a community. We, however, will avoid this divine judicial decision by drinking only of Jehovah as the Fountain of living water, doing so by means of his Holy Word;

"THAT we will continue to look to Him as the great Sun from whom comes our enlightenment, guidance and healing. We will glorify him and not join idolatrous men in looking to bright-shining ones of mankind as the source of mental and spiritual enlightenment and of worldly prosperity. In this way we save ourselves from taking part with disappointed men in blaspheming God the Creator because the symbolic 'sun' that they idolized and look to for enlightenment and a brighter future has scorched them with unbearably hot world conditions rather than with a healing of the state of mankind;

"THAT we accept the Bible's proof that Satan the Devil is the 'ruler of the demons' and also the 'ruler of this world,' from whom our Leader Jesus Christ refused to accept any throne or rulership. But ever since the days of Nimrod, king of Babylon,

the political system of this world has accepted its throne of political rulership from the satanic 'ruler of this world,' and to this ruler the worldly political system has paid his fixed price for the throne, rendering him worship and service. Since the decisive year of 1914 the political system of human government has refused to vacate this throne and cease rendering service to the 'ruler of this world.' For this reason the darkness of God's disfavor has settled down on the kingdom of this worldly political system, and there is no political light to show human rulers the way out of the increasing 'anguish of nations.' With no repentance they persist in their works for self-salvation, and blaspheme God for paining them by having His witnesses showing that their doomed condition is beyond healing through human remedies;

"THAT Nimrod in rebellion against Jehovah God founded his capital city Babylon on the Euphrates River in the Middle East, and by its waters this imperial city protected itself and carried on selfish commerce with the peoples. Ancient Babylon has now a modern counterpart that enriches and protects itself by sitting oppressively upon symbolic waters, the peoples, and even holding a religious kingdom over the political kings of this earth. Now the time has come for God to dry up these wealth-bringing protective 'waters' and bring about the fall and destruction of Babylon's modern counterpart. As for her political companions, these are marching to the 'battle of the great day of God the Almighty.' Under propaganda and programs inspired by demons and voiced by political systems serving 'the ruler of this world,' the kings of the earth and their armies are being led, not to the Euphrates River, but to the battlefield with the Hebrew name Har-Magedon (or, Armageddon). We, who are Jehovah's witnesses, will not obstruct them in their military preparations, and yet we will not march with them to Har-Magedon, for we refuse to fight against God Almighty and his kingdom by Jesus the Messiah;

"THAT, although at present we are obliged to be in this world, we will not breathe in the spirit of this world, for it is not the

spirit of God but is the spirit of the devilish 'ruler of this world.' Led by the spirit of its unseen ruler, the world of mankind has for thousands of years cultivated the works of the fallen, degraded flesh. Now the world is reaping the results of breathing in the spirit of Satan the Devil and cultivating the works of their flesh, which is at enmity with God. Babylon's modern religious counterpart has not cultivated in the people the spirit of God, that they might reap the fruitage of God's spirit to the attainment of eternal life in His new order of things. The world therefore faces an earthquake of world trouble the like of which it has never known, and all its political institutions and its modern religious Babylon will be shaken to bits, even human institutions as imposing and stable as mountains or isolated like islands disappearing;

"THAT, therefore, we have immediately ahead of us the most momentous period in the history of mankind; the hour of the execution of God's righteous judgment is about to strike, and we are in the day of decision. Whereas we see all the nations of this doomed world marching under superhuman demon influence, it is our resolution to remain immovable on the side of the established Messianic kingdom of Jehovah God, ever praying that he will give us more and more of his spirit. And as we endeavor to cultivate the fruitage of the spirit of God and carry on His pure and undefiled worship, we will keep on the full suit of armor of God and continue fighting, not against blood and flesh, but against the 'wicked spirit forces in the heavenly places' until the satanic 'ruler of this world' and his demons are abyssed for the thousand years of Christ's reign. We thank Jehovah God for the ministry of his holy angels under Jesus Christ in our behalf. With their help and with the help of his holy spirit and Word we will continue to declare to all peoples without partiality the 'everlasting good news' concerning God's Messianic kingdom and concerning his judgments, which are like plagues to his enemies but which will be executed for the liberation of all persons who desire to worship God the Creator acceptably with spirit and with truth."



# BABYLON THE GREAT DOOMED

Following the arousing adoption of the Resolution, President Knorr launched into a stirring discussion of "Execution of Divine Judgment upon False Religion."

"Everyone has the right to practice the religion of his choice," he declared. "Our granting everyone his religious right, our refusing to interfere with each one's religious practice, does not signify, however, that we approve of his religion or that we approve of all other religions besides our own."

There can be only one true religion, the right worship of the one supreme, Almighty God. It is his Word, the holy Bible, that is the standard for judging what religion is true and what is false.

Unquestionably, true religion stands in direct opposition to all false religion, and false religion is in opposition to the true. "As the one true religion proceeds from the one Living and True God, Jehovah, and represents him," Brother Knorr explained, "so all false religion represents the invisible spirit creature who is the false god of this world or system of things. (2 Cor. 4:4) He is the source of false religion, because he is a liar and fathered all lies, and he is opposed to the true God, the Creator."

All the false religion after the flood of Noah's day got its start at ancient Babylon, over which Nimrod was ruler as one who set himself in opposition to Jehovah God. When the language of the builders of Babel or Babylon was confused, its false religion was spread as the people moved out to other lands, and it came to be practiced in different languages, hence with different names for its gods. In this way a world empire of false religion came to be established. Because of the origin of this world empire of false religion, the last book of the Bible pictures it as "Babylon the Great."

With her "the kings of the

earth committed fornication" and "those who inhabit the earth were made drunk with the wine of her fornication," the apostle John made known. (Rev. 17:1, 2) Dwelling on this point, Brother Knorr declared: "Her fornication consists in her uniting of her religion with politics . . . she has yielded her religious power to serve the ambitions of the rulers, even to blessing their armies with slaughter weapons and sanctifying their selfish wars, and giving to those who get killed while trying to kill others in warfare a direct passport into heavenly glory."

This world empire of false religion is weighed down with

heavy bloodguilt before the Creator. She shares the guilt for blood shed in the wars she has blessed. In the name of religion she has carried on bloody persecution, holy wars, crusades and inquisitions. For this she must answer to God.

Making unmistakably clear what God's own Word says lies ahead for the false religious systems of the world, Knorr pointed out that Jehovah's sentence is that "the very objects of her love must destroy her, before they themselves are destroyed. . . . They will drive her from a religious paradise into destruction. They will strip off her purple and scarlet garments, her adornments of gold and precious stones and pearls, and knock that golden cup full of disgusting things out of her hand. She will be exposed nude as a



"Babylon" book first released in Milwaukee



religious fraud. No longer will her flesh hold an attraction for petting and immoral union, but the wild beast and its ten horns will feed in a beastly way upon her fleshy parts. Her skeleton they will reduce to mere lime by burning it with fire. Thus the world empire of Babylonish religion will be reduced to ashes, to be trampled underfoot by the surviving worshipers of the true God, Jehovah, the faithful followers of his reigning Son Jesus Christ."—Mal. 4:3.

To this vivid portrayal of the execution of Jehovah's will the audience responded with sustained applause. How lovers of righteousness long for the day when all that is hateful to God is cleansed from the earth!

But, now, what about persons who are not in sympathy with Great Babylon? What must they do? With strong feeling the speaker answered: "In order to escape suffering destruction with her at the time of the execution of divine judgment upon her, there is one thing to do, without delay: In the love of the one true religion, get out from under her! She is doomed! By the judgment of Jehovah God, Babylon the Great experienced a fall in 1919 . . . Now in her fallen condition she is approaching her terrible eternal destruction. Hence we say to seekers after God who are still under her religious sway: *Forsake Babylon the Great!*"

Since the fall of Babylon the Great in 1919, the speaker explained, more than a million men, women and children have forsaken it and taken up the one true worship of Jehovah God. This spring, he announced, there were for the first time over one million actually participating in proclaiming the "everlasting good news." What joy it brought to all assembled to learn that 1,028,986 Kingdom publishers from 194 different lands had reported during April!

To this good news he added the thrilling announcement of the release of a new book, *"Babylon the Great Has Fallen!" God's Kingdom Rules!* When the applause subsided, he went on to explain that this new 704-page book is actually two books in one. The first section, extending through page 398, deals with ancient Babylon and its relation with Jehovah's people. Part 2,

he explained, which includes a verse-by-verse consideration of Revelation chapters 14 through 22, focuses attention on modern-day Babylon the Great. To the continued clapping of the delighted audience, he said that the Society would be providing a booklet containing study questions for use with the new book and that it would soon be used at all congregation book studies.

What a thrilling session this had been for the 84,890 present at the New York assembly!

### Youth and Their Problems

First in a symposium of four speakers dealing with Christian youth Saturday evening was J. R. Eames, who discussed "Youth and Their Problems." He stated: "When confronted with worldly temptations, resistance must be offered." Whether in regard to fads, morals or worldly attitudes, the Christian youth must resist their encroachments. But how? Brother Eames answered: "The way to resist is not by staying around and toying with wrong suggestions. Don't linger, but do what the Bible says! What? FLEE! Get out of that sphere or area of temptation." Activities such as school dances, clubs, bands and after-school athletics were cautioned against, as right principles may be put in jeopardy.

M. H. Larson, who is in charge of the Society's Brooklyn printing plant, then in a friendly, fatherly way, dealt with the responsibility Jehovah places upon parents for training children. He encouraged parents to continue showing love by sharing their lives with their children in united family action, by doing things together. Activities can be planned that will be both enjoyable and educational, such as studying nature on outings or by going to museums or other constructive places of interest. Parents can also show interest in their children by playing some of their favorite games with them.

Brother Larson counseled parents to use Bible principles in making decisions and then let their Yes be Yes and their No be No. He stated, "It is a serious mistake to say 'No' and then give in. You are actually teaching your child to disobey you." He then urged parents to train the young in personal organization, orderliness, responsibility, and in

connection with money matters.

D. G. Sinclair, third in the symposium, spoke on "Youth, Do You Maintain Right Conduct?" Brother Sinclair admonished youth to maintain proper conduct in actions and words. When speaking, words like "please" and "thank you" should be used. Besides this, foul language should be avoided, as well as tough, slang, wise or smart-aleck remarks. "Do you use the same kind of language with your parents, your Christian brothers?" asked Sinclair. He said, "If it isn't good enough to use with them, it isn't good enough to use at all!" He also counseled against unruly social behavior, improper dancing, staying out late and wearing suggestive clothing. He urged young ones not to conform to the ways of the youth of the old world, and added, "Oh, it's true you may be called a sissy by them. But stop and think about this: Is it not better to be called a sissy by them than to be called a goat by Jehovah when the goats are set apart by him for everlasting destruction? It certainly is!"

The last discourse in the symposium was given by S. D. Buck, speaking on "Youth, Take Pride in Being New-World-minded." Buck stated: "Take all this world's wisdom, its mightiness, its great institutions and material riches and what do you have? Stripped of its veneer, it is a degenerate, immoral, bickering, hateful, dying old world." This gave emphasis to the speaker's admonition for youth to take pride in New World pursuits.

Brother Buck reminded youth that they need to demonstrate this pride in being New-World-minded by defending the truth at every opportunity, not drawing back because of timidity or fear of ridicule. All over the world Christian youths are giving a fine witness in their schools and communities. "Are you sharing with them? Are you among those taking pride in being New-World-minded?" he asked. Finally, he urged the youth to keep the honoring of Jehovah foremost in their minds. Then when they finish school they will want to continue praising Jehovah in the full-time ministry.

### Zion Triumphs over Babylon

The vice-president of the Society, F. W. Franz, concluded the



evening's program with the stirring discourse "Victory for God's Woman over Her Ancient Enemy." The audience of 73,940 listened with great interest as he described the long enmity between God's woman and Satan's woman.

Brother Franz identified God's woman as heavenly Jerusalem or Zion, and the world empire of false religion based upon the religion of ancient Babylon, with its invisible god Satan, as the enemy woman, Babylon the Great. He noted the conflict of these two systems down through the ages, beginning shortly after the Flood when Satan organized the building of Babylon and its religious tower.

He related how Babylon the Great seemed to gain the upper hand against Jehovah's worshippers at times, such as when Jerusalem was destroyed by Babylon. However, Jehovah's woman always emerged victorious, as when His spirit roused up Babylon's conqueror, Cyrus, to decree the releasing of the Jewish exiles. Later, when Jesus was killed, Babylon the Great rejoiced. God's woman, represented by a faithful Jewish remnant, mourned. "But what a reversal of matters on the third day of his death!" exclaimed Franz. He showed how Jehovah resurrected Jesus to life in the spirit and God's woman received her Seed to herself in the heavenly realm.

The conflict was to continue after that, Brother Franz explained, for John saw in revelation that the religious international harlot, Babylon the Great, would become drunk with the blood of Jehovah's worshippers. She rides the ferocious, beastly political system, now the United Nations. But not for long! John saw God's angel hurl a huge stone into the deep sea, and heard him say: "Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again." Declared Franz, "What a triumph that will be for God's woman over her ancient enemy!" He showed that the destruction of Satan next would add to that joy. God's woman would have further joy with the marriage of her Principal Seed to the Bride class, her figurative daughter. He then showed how Jehovah's woman

would continue to rejoice as blessings of life and health flowed to earth, all to the praise of Jehovah for giving victory to God's woman over her ancient enemy.

On this triumphant note the program for the day came to an end. Yet one more day of this grand spiritual feast lay ahead.

## SUNDAY

### New Personality

Tens of thousands of people hurried to Yankee Stadium early Sunday morning, July 14, for this was the climactic day of the "Everlasting Good News" Assembly. They were rewarded with the forceful talk "Let the Spirit's Fruitage Make Over Your Personality" by L. A. Swingle, a member of the Watch Tower Society's board of directors. The speaker strongly argued that a change in personality is absolutely necessary. Why? Because there will be no old-world personalities in the new order, he said.

Brother Swingle cited self-control as vital for Christians. "Moderation and self-control," he declared, "will prevent you from becoming either a glutton or a drunkard. Modern sophisticated society may frown at the insinuation that it is infested with drunkards, preferring to call such addicts by a more fancy name, 'alcoholics.' But regardless of what label is attached to them, the Bible declares that unless they make over their personalities by exercising self-control they will never live in God's clean and sober new order." Following the applause that greeted that declaration, Swingle declared that Jehovah God does not automatically give one a new personality, but one must seek it by cultivating the holy spirit's fruitage. What of those persons who say, "I can't change?" Swingle said, "They really mean, 'I won't change.'"

But if Christians fail or refuse to display the fruitage of Jehovah's spirit, he said, they will be disapproved by Jehovah. "Make no mistake about it," he declared, "if you fail to produce the fruitage of a Christian personality you will have no place in the New World society of Jehovah's witnesses!"

### Women's Privileges

"Women in the New World Society" was the subject of the talk by H. W. Arnott, zone servant in Africa, who showed the attractiveness of the God-fearing woman and what a blessing she is to others.

He showed what true attractiveness for women is, how it involves "the secret person of the heart" and "the quiet and mild spirit," which do not deteriorate with age. "A woman with a good heart and a mild spirit remains always a blessing to those with whom she associates."

"No dedicated woman, whether of the anointed or of the great crowd of 'other sheep,' need feel in any way cramped for lack of opportunities to serve Jehovah," he emphasized. "Rather, there is every opportunity for women ministers to enlarge their privileges of service."

An important part of Arnott's talk was on the subject of recognizing theocratic headship, which sometimes involves the use of a head covering as a sign of subjection. He showed that there are three basic situations where head covering is necessary: (1) Where the woman has to pray or teach in the presence of her husband, (2) if she teaches a group including a dedicated brother and (3) when, because of the absence of a qualified male, she has to pray or preside at a congregation meeting.

"We give thanks to Jehovah," declared Arnott as he came to his conclusion, "for his making provision for faithful women to have such a grand share in the final witness being given in these last days." "The New World society values highly all you faithful women ministers. May you continue to beautify the New World society with your theocratic attractiveness as you hold your assigned place in Jehovah's arrangement of things, to his praise and to your own eternal blessing."

For the next hour, in spite of rain, the conventioners were edified by a program of Bible questions, answered by the Society's vice-president, F. W. Franz. Their hearty bursts of applause expressed the assembly's appreciation for what was said. This instructive hour concluded the morning session.



# ***WHEN GOD IS KING OVER ALL THE EARTH***

**580,509 Around the World Hear Discourse!**

An attentive throng of 107,483 packed out Yankee Stadium and nearby areas to hear the principal discourse of the eight-day "Everlasting Good News" Assembly in New York City. Within a ten-week period 580,509 around the world heard this stirring discourse. Speaking forcefully on the subject "When God Is King over All the Earth," the president of the Watch Tower Society, N. H. Knorr, gave a vivid description of conditions when God is king over all the earth.

Brother Knorr first described today's dismal world situation, with the human family growing explosively, government expenses mounting each year, increasing unemployment and threat of nuclear war hanging over the entire human race. What a contrast to the conditions prevailing when God was ruler over the Paradise of Eden! Said Brother Knorr, "Were the perfect man and woman in the Paradise happy under that theocracy? They were perfectly happy, and they had before them the opportunity of living happily forever in that Paradise, provided they obeyed the heavenly Theocrat perfectly."

The speaker then traced the sad course of human history since that time, calling to mind the rebellion of Adam, Eve and Satan against having God as king over them. He showed that it was no different today.

Even though the nations do not want God as king, the prophecy of Matthew 24:14 regarding the Kingdom preaching has been undergoing fulfillment since 1914. "Though small at first," related Brother Knorr, "this witness to God's established kingdom has grown, till today more than a million Kingdom witnesses are reported preaching publicly and from house to house in a hundred and ninety-four lands in a hun-

dred and sixty-two languages." He also called attention to the refusal of the nations to accept this preaching as good news, again showing they do not want God as king over them.

Brother Knorr emphasized that all the nations of this world have been in their "time of the end" since 1914. He stated, "God, not world politicians and statesmen, will determine when this 'time of the end' shall close. Shortly the clock of universal time will strike the hour, and the 'war of the great day of God the Almighty' will break out, not by accident or by human miscalculation, but because God has had enough of mankind's opposition and ignoring of him." He described the crushing effect of that war and said, "Only men and women . . . who are in favor and support of God's kingdom by his Son Jesus Christ will survive."

The speaker next told of the many changes on earth after that universal destruction of wickedness. He showed how the likely breakdown of communications would be restored under the direction of Jesus Christ, who sees to it that the survivors contact one another to carry on their global restoration work. He also said, "With all national human sovereignties destroyed in the war of Har-Magedon, and with only the one living and true God as the Sovereign over all the earth, what need will there be for the national boundaries on earth under Jehovah's one King in charge of mankind? Such artificial national boundaries will be wiped out and will appear on no maps of that future time."

In conclusion Brother Knorr said, "It is our privilege now, not just to pray formally for God's kingdom, but also to take our stand for it and everywhere to proclaim the everlasting good

news about it. May our determination henceforth be to live now in expectation of the glorious time when God is 'king over all the earth.'" He then released a booklet containing the discourse in full and invited the audience to take copies for their friends.

## **Looking Ahead**

After an intermission, 81,255 in New York heard the closing remarks, always of keen interest because they contain a preview of the work Jehovah's witnesses can look forward to in coming years.

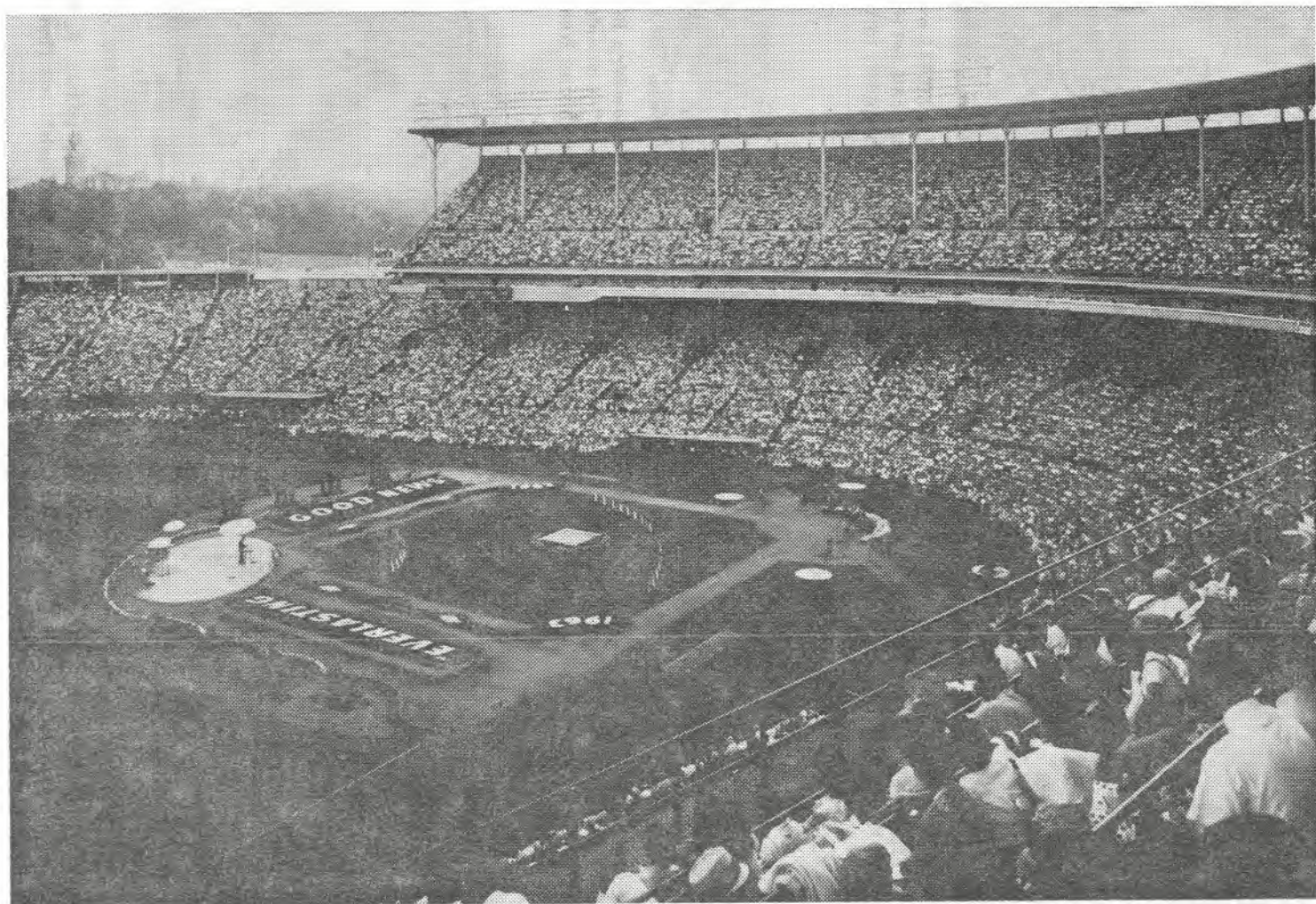
After whetting the appetite of the world travelers by calling attention to the forthcoming assemblies overseas, Brother Knorr noted some interesting facts in connection with the work in the United States. He mentioned that the attendance of 57,055 at the baseball stadium in Milwaukee the previous week was greater than had ever been attained for any ball game there! Noteworthy, too, was the fact that in New York City, there are now 143 congregations of Jehovah's witnesses. In the entire country there is now one publisher for each 630 persons, whereas there is only one Catholic priest for every 775 persons. Brother Knorr declared, "We'll give much better service than the priests."

The work has expanded rapidly throughout the world. In April of 1963, 194 lands reported a grand total of 1,028,986 publishers, the first time over the million mark!

He thrilled the audience when he announced that in addition to a convention report, the Society is producing a two-hour feature film on the Around-the-World Assembly. He then told of plans for assemblies during the next few years. In the summers of 1964 and 1965 there will be smaller assemblies throughout the world. In 1966 there will be outstanding conventions beginning in the north in Canada. During the winter, these assemblies will move south to Mexico and Central America. Finally, about January of 1967, there will be assemblies in South America.

Brother Knorr thanked the assembly workers, the management of Yankee Stadium and city officials, and concluded the assembly with a moving prayer that expressed heartfelt gratitude to Jehovah for His loving-kindness. What a grand spiritual feast it had been!



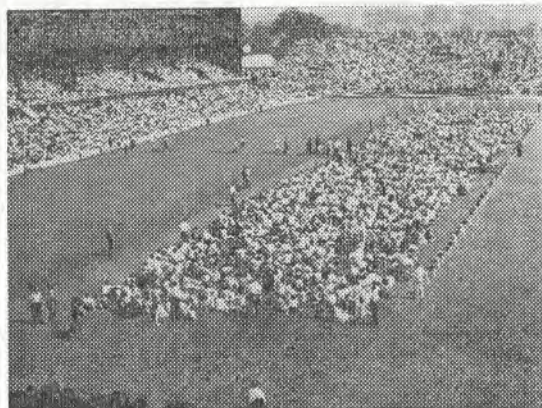


At the first in the series of assemblies around the world 57,055 packed out Milwaukee's County Stadium to hear the public talk "When God Is King over All the Earth"





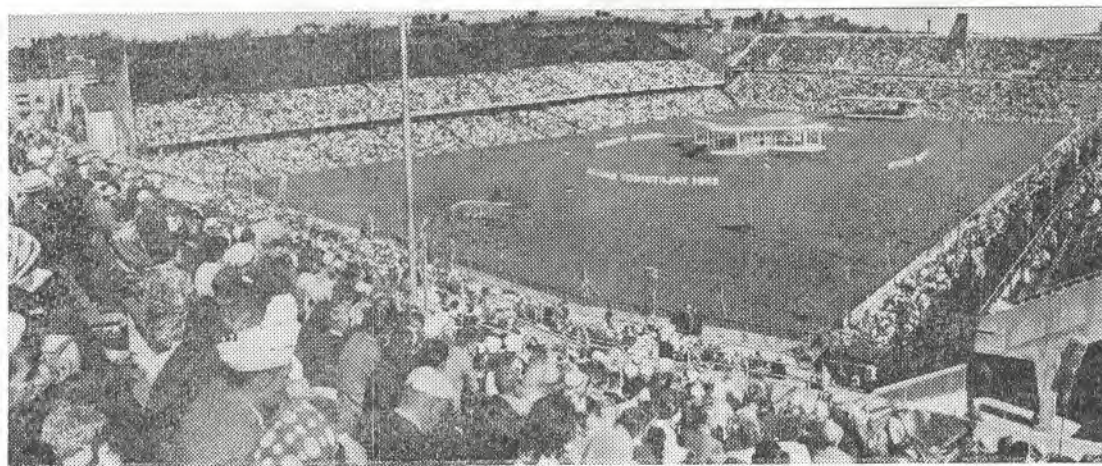
In spite of the rain, there were 107,483 on hand in Yankee Stadium and overflow tents in New York to hear N. H. Knorr deliver the public talk



At Twickenham Stadium in London 50,111 overflowed the seating facilities, and some sat right out on the grass, to hear the public talk

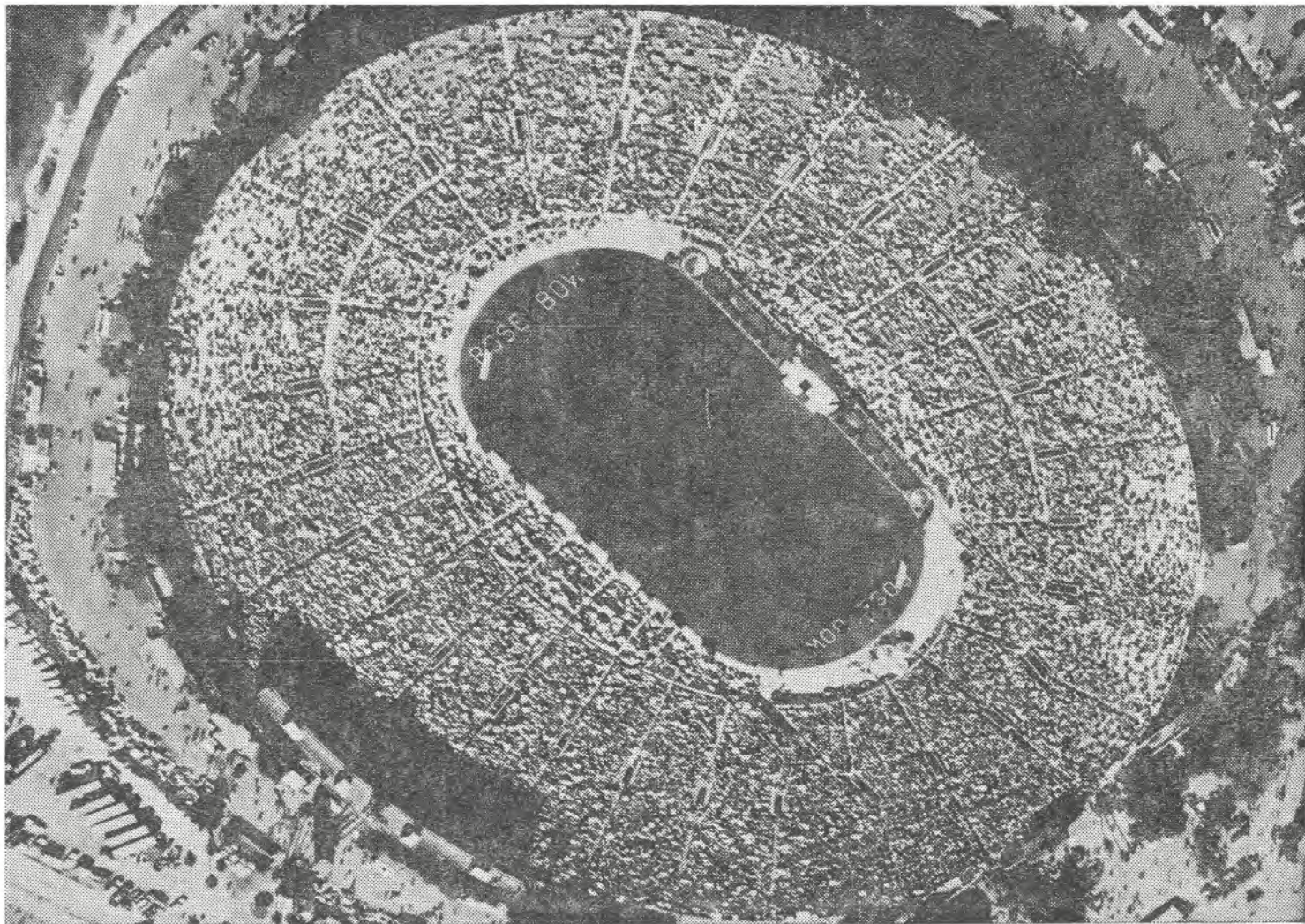


On the open Theresien Meadows in Munich 107,164 assembled to hear the heartwarming Bible truths in the talk "When God Is King over All the Earth," delivered by the Society's president. Delegates had come from 35 lands. The talk was translated into German, Dutch and French.



In Stockholm's Fotbollstadion the public talk, delivered by the Society's vice-president, F. W. Franz, was translated simultaneously into three other languages, Swedish, Danish and Finnish, for the 25,160 who had come to hear





On Sunday, September 8, 118,447 flocked to the Rose Bowl in Pasadena to hear the public talk on this final day of the ten-week Around-the-World Assembly. 9,852 of these heard the talk nearby in Spanish.





# MILWAUKEE First to Greet You!

June 30—July 7

Preparations for the "Everlasting Good News" Assembly had been under way a long time when the summer of 1963 approached. The question in the minds of convention-minded Witnesses in the Western Hemisphere was, "Shall we attend at New York, the curtain raiser? or shall it be Pasadena for the grand finale?" The Midwestern city, Milwaukee, Wisconsin, was not even distantly connected with plans for convention attendance.

Then on Thursday, April 11, a telephone in Milwaukee rang. Jan Carlson, city servant of Milwaukee, moved to answer. Morning shadows were still long, but the message Carlson was about to receive brought no shadow into his life.

"It was from John Groh, Watchtower director of conventions for the United States," recalled Brother Carlson, Milwaukee dentist. "I knew when he called from New York and asked, 'Can you take another patient?' that something important was coming.

"Then Brother Groh broke the news—what was coming was no 'patient' but the greatest thing ever to hit Milwaukee. Tentative arrangements had just been made with Bill Anderson, County Stadium Manager. The first of the 1963 'Everlasting Good News' Assemblies was going to be right here in Milwaukee!"

What had happened? Briefly, the first eight-day stage of the Around-the-World Assembly had been planned for Yankee Stadium in New York, with the Polo Grounds for spillover crowds. But now, for reasons beyond the control of the owners, the Polo

Grounds would not be available for our use.

Where could additional facilities be found at this late date? Other seacoast and Midwestern cities were checked in rapid succession, but no facilities were available for the desired dates. Then Milwaukee, and a ray of

hope! Yes, spacious County Stadium, with seating capacity for 44,000 and scene of a previous assembly of Jehovah's witnesses, was available the week of June 30 to July 7.

But could negotiations be completed? Would there be time to assemble and put into motion the complex machinery of a convention organization? This would be comparable to preparing to accommodate a city of 50,000 or more men, women and children. At most, Milwaukee had only ten weeks to make ready.

Brother Carlson, city servant of Milwaukee's thirteen bustling congregations of Jehovah's witnesses, started making phone calls the instant Groh hung up on the New York end of the line. In an hour he had negotiated for Plankinton Hall in the Municipal Auditorium for a "kickoff" meeting two evenings later, Saturday, April 13 Brother Groh was flying out for the meeting.

Meanwhile, another phone call had gone to Lincoln, Nebraska, Groh inquiring, "Could you get up to Milwaukee right away?" "Within 24 hours," John Yasko responded. Milwaukee now had a convention manager.

Groh, Yasko, Carlson and others met with 1,047 assembly-loving Witnesses at seven o'clock Saturday evening. Represented were Witnesses from all over Milwaukee and suburbs, surrounding cities and even as far as the northern fringes of Chicago.

Notwithstanding the hasty preparations, this pre-convention instruction meeting proved to be one of the most electrifying and enthusiastic. In two hours' time their work was outlined for them—that is, if the tentative arrangements to use the stadium could be finalized.

Sunday found convention officials making final negotiations with Stadium Manager Anderson and members of the Milwaukee



**Illuminated sign on Milwaukee's City Hall welcomes delegates**



Park Commission. Quickly on Monday came approval from the General Manager of the County Park Commission. This was the "Go ahead" signal! Now the rooming work for which the Wittenesses had already been instructed could begin.

The next day hundreds of Wittenesses from Milwaukee, Kenosha, Racine, Waukesha, West End, Burlington, Union Grove and Chicago—eventually a total of sixty-one congregations—joined ranks to search for enough rooms to accommodate a newborn city, a Christian metropolis that would be moving in upon them.

Said Groh, "Never were contracts consummated and rooming work gotten under way so quickly." This feeling of big things happening quickly and smoothly was echoed from other lips as well. "Just think," commented County Stadium Manager Anderson, "in 1957 we negotiated with you people for three to four months for the use of the stadium, and here we are completing arrangements in just three to four days!" The tempo for the Milwaukee assembly had been established.

"It should work out fine, having the first assembly at Milwaukee," convention manager Yasko reflected. "Milwaukee is the geographic center for mid-continent conventions (its strategic location attested to from ancient times when many Indian tribes gathered there each year). We know from the last two previous assemblies held here that this is a good convention town."

#### Accommodations for the Delegates

The weeks of strenuous searching for rooms ultimately ended officially for lack of additional time. Thousands of requests had not been filled due to both lack of sufficient rooms and lack of time to mail assignment cards to publishers. These thousands would have to get assignments "over the counter" at the assembly.

The rooming department moved to the stadium Friday evening. Counters opened early Saturday and were busy all day as early arrivals called for their rooms in person.

As the sun lowered, its slanting rays accentuated a weary face here, a babe in arms there, or a happy traveler leaving the group, pink room assignment card clutched tightly in hand.

Shadows lengthened. The lines of waiting room-seekers lengthened too. Not until 9:30 p.m. did the lines begin to thin out, though it was 12:30 Sunday morning before the last candidate for a bed was cared for. That last one was taken home by one of the rooming workers.

The next morning rooming servant Andrew Laguna, circuit servant in the Cleveland area, related that already some 1,400 assignments had been made over the counter for private homes, an additional 600 for hotels.



#### 34,217 were helped to find rooming accommodations

"I don't know where all those accommodations came from," he said. "We certainly didn't have them at the beginning of the day."

But with the preconvention surge for rooms satisfied the problems of the rooming department were by no means solved.

Due to the fact that the Milwaukee assembly was announced so late in the summer, many brothers in the Midwest found it impossible to arrange vacation periods to coincide. As a result, their assembly attendance was limited to the final weekend. Happily the Fourth of July holiday worked in their favor, permitting arrival at the assembly on Thursday.

Brother Stemen of the hotel department anticipated the need for 1,500 to 2,000 additional hotel accommodations on Thursday alone. "But we just do not have any," he said.

By 6:30 Thursday morning the tables of the rooming department were already lined with delegates.

The situation in the private homes was not quite so critical. They had some accommodations to work with. Even so, most available rooms were able to care for groups of only two or three, so the assigning of larger groups was slow.

Some delegates were driving back and forth as far as Madison, Wisconsin, about a hundred miles, for hotel accommodations, while many others were commuting to Chicago—about ninety miles away.

Thursday and Friday came and went with the steady trickle of publishers seemingly miraculously cared for.

"Funny how that works," commented a rooming worker. "Just about the time a large group shows up that we have no rooms to care for, a hotel will phone in with a couple of rooms that will hold them." But there was never an overabundance.

Meantime, other factors were at work to provide the needed housing. A publisher stepped up to the counter with a scribbled note in hand. While eating his breakfast at a trucker's stop, where he had been assigned to rooms, he overheard a comment that the demand for such accommodations normally drops off on the weekend and more spaces were now available. "That will take care of us!" a waiting publisher at the counter exclaimed. "We just need a place to sleep, that's all."

Landladies continued to phone in offering rooms, and hospitable Milwaukeeans extended themselves to provide sleeping accommodations. Typical were Mr. and Mrs. Samuel Rogers, who made room for eighteen delegates in their home.

It was not unusual. The Lowell Jahns family agreed to accommodate twenty-four guests. "Where are you going to put so many people—hang them on hooks?" his mother asked. The Jahns had





**Mobile refreshment stand**

a two-bedroom home. But there was also the living room, dining room, kitchen and a vacant apartment upstairs where beds were placed on the floor.

Everett Bolduc and his mother converted their basement, installing a bathroom, to accommodate rows of conventioners on cots.

Rooming director Andrew Laguna said that a total of 21,207 delegates were housed in private homes and 13,010 in hotels, making a total of 34,217 persons who were accommodated through the rooming department. Twenty-five homes were turned over to the delegates by vacationing householders. Having complete confidence in the integrity of their prospective guests, they left their homes and apartments, knowing that when they returned everything would be just as they left it. "The key is under the door mat, make yourself at home," was the theme.

Requests for rooms were received from fourteen foreign countries and from forty-nine states, every state except Vermont being represented.

But there was yet another sequence of events taking place quietly behind the scenes that played a large part in providing ample rest for the delegates.

### **Camping Out**

Trailers in the hay field, tents in the orchard, showers in the barn—such were the changes that an amazing little "city" of 4,270 people brought to the quiet farm of Walter Schleicher of

Hartland, Wisconsin, twenty miles west of Milwaukee.

"Just how did all this happen, Brother Schleicher?" he was asked.

"Well, I guess you might say that it all began in 1961 when we had the District Assembly here in Milwaukee," was the genial reply. At the time of the 1961 District Assembly in Milwaukee, the few who wrote to the rooming department inquiring about facilities for tents and trailers were referred to Brother Schleicher, who had kindly offered space on his 114-acre farm to take care of any such requests. This was to be a private arrangement, since no provision had been made for a tent and trailer camp under the supervision of the convention administration.

With memories of the kind hospitality of the Schleichers strong in their minds, the "guests" of 1961 spread the word. Now, as assembly time drew near, dozens and dozens of letters filled the Schleicher mailbox, all echoing the same request: "May we park our trailer on your farm?" "Do you have a place where we can pitch our tent?"

As in 1961, the Society was not making arrangements for a trailer and tent city, so any requests for such facilities were again referred to Brother Schleicher. It was soon evident that the

"baby" of 1961 was going to be a "giant" in 1963.

"What did you do when you saw how big this thing was going to be this year?" Brother Schleicher was asked.

"First of all," he said, "we got permission from the township authorities to set up the camp, and then we got one hundred sheets of plywood and built toilet facilities for both men and women. We bought ten new shower stalls and connected them upstairs in the barn for the use of the sisters and we fixed showers downstairs in the barn for the brothers."

"Just to show you how this thing grew," he went on to say, "one brother from the State of Washington started for Milwaukee with his family and his trailer, not knowing where he was going to park when he got here. In North Dakota he met a brother who was going to park his trailer with us, and so they joined forces and came together."

Yes, eventually everyone had a place to stay.

### **People Were Interested**

As the assembly moved in on Milwaukee, interest grew. TV stations devoted over four hours to the assembly. Radio broadcasters spent over eleven hours talking about it. And the newspapers were not a bit behind.



**One out of four of those attending volunteered to help at the assembly**



"When I got home last night my landlady showed me a clipping she had cut from one of the papers about Jehovah's witnesses being the fastest-growing religion," said a middle-aged sister from the Midwest. "She said, 'That surely speaks well for your religion. I'm going to have to come see what it is all about.'"

Good news flowed through the columns of Milwaukee papers. "Jehovah's Witnesses Present Preview of Their Zeal for Forthcoming Assembly," the *Milwaukee Journal* announced on Friday, June 28.

"Perceptive Milwaukee clergymen of many faiths may cast wistful glances toward the Stadium next week. There they will see a great crowd of believers whose zeal resembles that of the early Christians," the religious editor reported.

"The religiously ardent ones—don't have to be prodded to attend services, as many Christians do—are Jehovah's Witnesses. They will open an eight-day assembly at the Stadium Sunday. Attendance is expected to reach at least 50,000.

"Thursday, the zealous disposition of the Witnesses was clear to a reporter. . . .

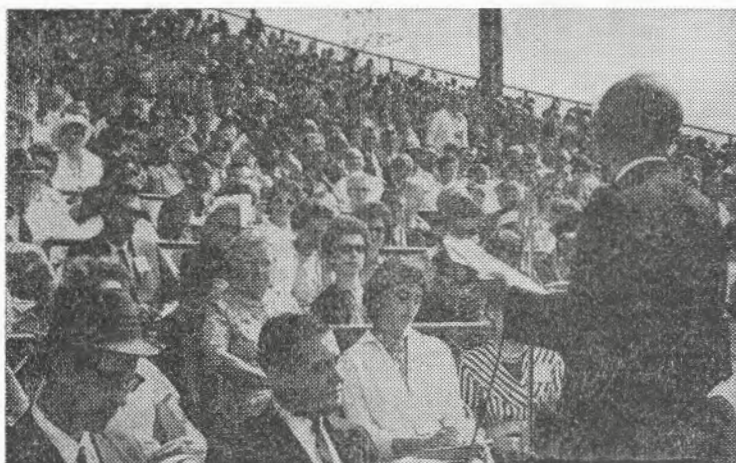
"Volunteers worked hard and fast in 90-degree heat to put up long rows of food tents. The workers drove stakes into the hot asphalt in a parking area near the Stadium. Tent ropes were tied to the stakes, and soon, canvas was raised.

"The only shade in the big asphalt desert was under that canvas, but Witnesses did not linger there. They stayed out under the sun, where the work was."

Sunday, June 30, the *Milwaukee Sentinel* announced, "The religious body that brings church to the home brought 30,799 men, women and children to 'church' Sunday in County Stadium."

"'Witness' Quits Job to Attend Meetings," a *Journal* feature reported on July 1.

"A man from Montreal who has a wife and two small sons quit his job there so he could come to Milwaukee for the Jehovah's Witnesses assembly at the Stadium," read the account.



President N. H. Knorr addresses pioneer meeting at Milwaukee

"Alfons Weissenberger had been a freight agent for an airline. When he could not get time off for the convention, he resigned. Weissenberger, who arrived at the Stadium with his family Sunday, did not seem worried about his future. He will find another job when he returns to Canada, he said.

"Weissenberger said it was not unusual for the Witnesses to leave jobs if they interfered with religious functions. There is no other alternative sometimes, he explained."

The next day the *Journal* ran a touching feature, "Found Purpose for Living, Blind 'Witness' Declares."

"A blind man said Jehovah's Witnesses gave him a reason and a purpose for living. He believes that the earth will become a paradise and he will see again.

"Emmet V. Barber, Sr., of Tampa, Florida, was blinded in World War II. He said he did not believe much in religion at all, but that was changed after Witnesses came to his door.

"Every thing I asked, they could answer by the Bible, Barber said; that was the important thing.

"Barber, who was the attendant at a contribution box in the Stadium's main concourse, spoke without bitterness of a bitter past. 'I was a little bit disgusted with life as a whole. Being blind

—it does keep you back sometimes.'"

One day the telephone at news service rang. "Send somebody to the attendant department," said the voice at the other end of the line. "There is a visitor who wishes to know about the operation of our assemblies." A brother was sent.

The visitor was Mr. Richard Lederer, Civil Defense director for the City of Milwaukee.

"Chief of Police Howard Johnson called me," he explained. "He said that if I wanted to learn something about feeding and handling crowds I should come out here."

So a tour, primarily of the feeding arrangement, was provided. We had hardly gotten under way when he remarked, "It is evident that you have done a vast amount of planning."

It was pointed out that we have the advantage of having had many assemblies in the past and have worked out a system over the years that works whether the assembly is small or large.

"What impresses me," he observed, "is the tremendous coordination and cooperation you have here. Everybody seems to be enjoying his work."

The volunteer service arrangement was explained. He expressed appreciation. "I could use some such system of cataloging personnel and talents in advance of emergencies."



He also expressed amazement at the collection of kitchen facilities and the ingenuity of the brothers in assembling things and keeping them in operation and repair.

"Why, you have a regular machine shop here!" he exclaimed.

We paused to watch brothers cooking chicken for the evening meal. It was hot, but all were congenial. Later he remarked, "It is refreshing to get away from the pressures of business and see Christian people at work because they want to do it."

Conversation turned to the sacrifices the brothers made to bring themselves and their families to conventions at their own expense. He recalled reading in the paper of the brother who gave up his job rather than miss the assembly. "It was the employer in Canada who made the mistake," he said. "People of integrity are not easy to find. I'm sure he'll get a better job when he gets back home."

When asked if there was something else he would like to see, he replied, "I'd like to see it all, but I don't have the time right now. What I really need is to find a quiet little corner where I can sit down and think about what I've seen already!"

He expressed the hope that he could come back later. "You people are doing a tremendous job and I want to congratulate you," he said. "Any Christian could profit from seeing you people at work."

#### Volunteer Workers

There were plenty of those who had come to County Stadium that were ready and willing to work.

For example, whereas normally one out of six convention attendees registers for volunteer service, at this assembly it was one out of four. Again, prior to the convention this department sent out 1,100 letters to brothers with known skills and convention experience. There were 975 replies agreeing to serve as requested! Many others wrote but were unable to serve because of attending other assemblies. The convention opened with a skeleton crew of 3,000 workers. By Sunday afternoon 11,496 had been assigned.

Requests for additional help were filled promptly. In one instance, when nine more serving lines were to be opened in the cafeteria, a brother was asked to help. By the time he got to the place of assignment he had about a hundred workers following him! And they stuck with the job. The public-address department reported, "You sent us sixty-four; fifty-two stayed." That might not seem noteworthy if it were not the fact that they had only requested twenty workers for the department in the first place. The entire body of convention-goers had obviously captured the spirit of the assem-



**Vice-President Franz says "Farewell" to first assembly as he leaves for New York**

bly and had lent themselves wholeheartedly to the task.

"Do all the people who volunteer for work do the same thing at an assembly that they do back home?" Angelo Catanzaro, in charge of Volunteer Service, was asked.

"You'd be surprised," he laughed, "but we had a pipe organ builder working as an attendant, a gravedigger installing equipment, a retired airline pilot was a food receiving clerk, and a former watchmaker rode herd on a fleet of trucks! And, to top it all off, a music teacher managed the cafeteria, and a masonry contractor directed the orchestra."

"But, just to show you how willing our brothers are to help in any way they can," Catanzaro continued warmly, "there is one

of Jehovah's witnesses down in Tinley Park, Illinois, who is not only a barber, but also a pilot, and he flew up here three times in his own plane just to cut the hair of the brothers who were doing pre-convention work."

Others were spending much time during the convention week calling on the good people of Milwaukee to share the "everlasting good news" with them. Even the newspapers encouraged the people to listen.

On the Fourth of July the Milwaukee *Sentinel* editorialized: "People living in Milwaukee and Waukesha counties are likely to be approached this week by members of Jehovah's Witnesses, preaching and selling religious literature. The Witnesses, some 50,000 strong, are holding in Milwaukee the first of this year's annual assemblies. Successive assemblies will be held around the world."

"We suggest that you welcome these 'ministers to the home' and listen to them. You may or may not need their religious help, you may or may not agree with some of their rigid beliefs and customs, but anyone, we think, can benefit from friendly contact with these sincere, dedicated door-to-door evangelists."

"There is an intense Christian belief that is doubling their numbers every ten years and winning adherents in nearly every nation of the world."

Milwaukeeans were given ample opportunity to respond to that encouragement and hear the "good news." The entire city was covered, on an average, one and a half times during the assembly. Some Witnesses even found themselves working territory for the third time during the week. "We just wanted to be sure you knew we would be saving seats for you at the stadium," one sister explained.

Many had their interest stimulated and wanted to hear more. Reports came back such as this: "Every night when we go home we have to talk to our landlady for about an hour before they will let us go to bed."

#### Spiritually Rewarding

One after the other, the eight days of the assembly swept by,



and soon it was the end of the week. And what a spiritually rewarding week it had been! Sound Scriptural counsel on the program had touched every facet of life. Uplifting discourses had strengthened faith. Living and working together with members of the New World society day after day had been a wonderful experience.

Many things had happened here that would never be forgotten. It was at this Milwaukee assembly that the *New World Translation of the Christian Greek Scriptures* was first released in German, French, Spanish, Dutch, Portuguese and Italian; in addition to a pocket edition of the complete English translation and a large combination volume including the entire first edition in English. It was here at County Stadium that the new book "*All Scripture Is Inspired of God and Beneficial*" was first released. Here, too, never-to-be-forgotten discourses expressing divine judgment against Babylon the Great were given, and the book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!* was for the first time

put into the hands of a delighted audience. It was here that the heartwarming public address "When God Is King over All the Earth" was first delivered, and that to an audience of 57,055—a crowd unprecedented in size for Milwaukee's County Stadium!

And now the week had reached its end. Many eyes were damp with tears of joy as the final song was being sung. After a warm prayer of gratitude to Jehovah God, who had made it all possible, Brother Knorr, in a sentence or two, said his personal "Good-bye." In less than an hour his plane would be winging eastward to New York, and a car was even then waiting to whisk him to the airport.

The stadium crowd remained standing in their places as Brother Knorr walked rapidly across the strip of green toward the dugout and its connecting passageway to the stadium corridors. Handkerchiefs and songbooks waved good-bye, and Brother Knorr, smiling broadly, waved his hand in response. As he disappeared from view there was a burst of applause in a

spontaneous expression of affection.

Brother Knorr's quick departure was in keeping with the entire rapid development of the Milwaukee assembly. Moments later the delegates also moved with haste as they burst forth from the stadium, now to spread the "everlasting good news" to all parts of the world.

Looking down from above, one could observe the complicated pattern of movement, each person threading his separate way through the vast throng, pausing perhaps for a hurried good-bye but separating inevitably, as convention-goers must, to every point of the compass.

But one could also observe a simple pattern in all this hurried movement. The sun was low now. Evening shadows were long. And all the shadows pointed in the same direction—eastward. So did thoughts and prayers. Though the Milwaukee convention had ended, this was only the beginning of the eastward-moving crescendo of praise, the "Everlasting Good News" Around-the-World Assembly.



**Stadium and surrounding parking grounds during public meeting;  
57,055 attended—a new record for County Stadium!**



# New York City

July 7-14

On July 7, 1963, while over 57,000 were gathered in Milwaukee for the final day of the convention there, the "Everlasting Good News" Assembly opened in New York's Yankee Stadium with a peak of 67,266 for the first afternoon. As the conventioners streamed into the stadium, they saw the assembly theme "Everlasting Good News" strikingly displayed in clear white letters superimposed on a dark floral background on the playing field. In the midst of a beautiful arrangement of flowers and shrubs was a huge oval map of the world that served as the speakers' platform. Prominently it emphasized the fact that this was part of an Around-the-World Assembly.

This was the sixth time in recent years that Jehovah's witnesses had met in this mammoth baseball park. But even before the assembly began it was realized that more seating facilities than what the stadium provided would be needed. It was a delight on that first day to look up into the three vast tiers of seats rising around the playing field and to see that by afternoon they were already filled right up to the top rows. Thousands spilled over into the seats that had been placed on the track and into the surrounding tent areas. Why, ten huge trailerloads of additional chairs had been moved in. And across the Harlem River, New Rockland Palace was also being used to supplement the stadium facilities. By the week's end, when 84,890 were present to join in a stirring Resolution on Saturday afternoon and when 107,483 packed out the available facilities for the public talk on Sunday, it was evident that every bit of the space had been needed.

## Moving In

Due to the fact that there was a doubleheader ball game in Yan-

kee Stadium on the Fourth of July, the convention organization had a shorter time than ever before to move in and set up operations. Instead of four or five days, as in the past, this time only two days were available! It called for careful planning and good cooperation, because, ready or not, the assembly would begin Sunday morning.

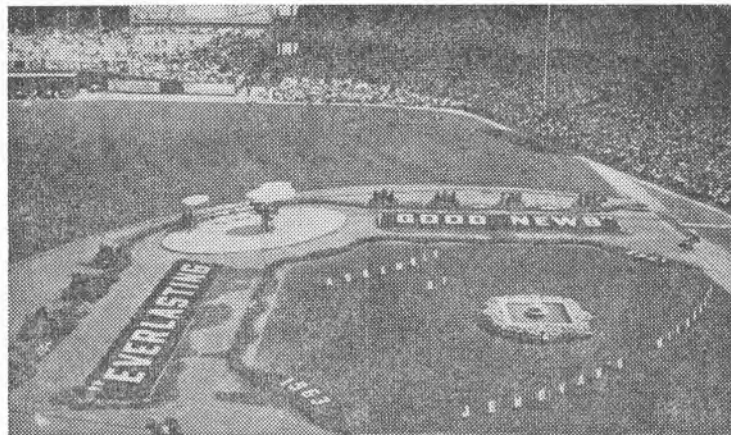
When the baseball crowd left the stadium early Thursday evening, our brothers were waiting right outside the gates, anxious to get to work. They had already done a tremendous amount of work in preparation for the assembly, and now they wanted to see that this job got done too—and before Sunday morning! Since late in April they had spent 110,601 hours in hunting for rooming accommodations for the incoming delegates. They gathered together equipment for assembly needs from sixty-one circuits from Maine to Florida, and from New York to Ohio. It had been carefully checked and overhauled at Convention

Headquarters in the Society's factory at 77 Sands Street in Brooklyn. Now had come the time to set up operations at the stadium itself.

Promptly at seven o'clock over 1,500 volunteers took their seats in Yankee Stadium to receive instructions on this urgent assignment. They were all anxious to work and willing to do anything assigned. Meanwhile, fifty trucks loaded with convention equipment and tools were poised on nearby streets ready to unload. Some of them had come from as far away as Michigan, but all arrived right on schedule.

About five hundred of those who had reported for work shared in giving the ball park a good cleaning from top to bottom, sweeping every corner and washing down all the seats. Others were assigned to assist with installation, and their groups quickly swung into operation, working around the clock in twelve-hour shifts.

Twenty-two huge tents covering a total footage of approximately 200,000 square feet had to be erected, and this called for driving about 1,600 long stakes into hard ground. Two well-drilling machines had been adapted for



The floor of the entire speaker's platform bore a map of the world—fitting for this Around-the-World Assembly



the job and these swung into position, driving one stake right after the other. In addition, several jackhammers adapted for stake driving were at work, and there was plenty of hand labor besides. Over a hundred men worked steadily to get the tents up in the available time.

A huge truckload of table legs and plywood tabletops had been stored in the stadium ahead of time. Now these were being assembled as fast as the brothers could carry them away to their positions in the cafeteria tents and other departments. The legs and braces for these tables—about 7,000 lineal feet of them—had all been made from lumber salvaged from glass crates discarded by importers in New York. The tops of the tables, all made from half-inch plywood, were cut in such a way that they could be salvaged, and even before the convention opened, arrangements had been made for the resale of all this lumber.

In the cafeteria kitchen, situated over the Ball Park Garage across the street, a walk-in refrigerator prefabricated by the brothers was being erected. It measured 8' x 8' x 36' and was cooled by two five-ton air conditioners located at opposite ends of the structure.

Nearby, an electric can opener, designed by the brothers, was being set up. At past assemblies at least fifteen brothers worked constantly to open large cans of food for the cafeteria. Now they had equipment that would handle these cans, about a gallon in size, at the rate of sixty per minute, 3,600 an hour. What a help this would be!

Also being installed in this department were twenty-three stoves, newly constructed by the brothers. As Ed Walker, in charge of installation, explained: "We built twenty-three stoves that perform a dual purpose, that of heating three thirty- or fifty-gallon barrels on each stove and at the same time the burners were designed so that they could be used for grilling. So for each of the stoves we made grates for cooking, and these grates can be removed and grills put in their place. In order to do both cooking and grilling on the stoves we had to have a combination burner. We designed and built it. Since we could not find any suitable

valves on the market for these high-capacity burners, we just had a pattern maker, a brother, make the patterns, and then we did the molding, the lathe work and the press work ourselves."

Back in the stadium itself loudspeakers were being positioned on the field and in the corridors and offices, and a telephone system was set up to coordinate the various control points for the public-address system. And out on the playing field, why, what is this? To use the words of S.H. Plumbhoff, servant in charge of Trucking and Equipment, they were "moving the world into Yankee Stadium." Yes, that platform for the speakers that was being set up was a representation of the whole world!

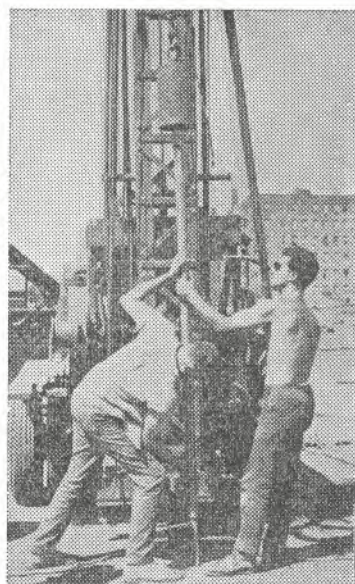
By Sunday morning everything was in order, and the convention got under way. Of course, that did not mean that all the work was done. Not at all!

#### Serving Their Brothers

During the week of the assembly more help was needed than beforehand, and there were thousands of willing volunteers. By the end of the week over 18,000 were assisting with assembly operations, and what a happy lot they were! They found that their enjoyment of the assembly was greatly increased by doing something to serve their Christian brothers.

Many of them served as attendants. Over four thousand worked in connection with the cafeteria, cleaning food or cooking or assisting in one of the thirty-eight serving lines that helped serve up tens of thousands of meals between convention sessions. Others were busy operating the 106 refreshment stands that had been conveniently located for those who wanted to use them.

A good number worked at their assignments right through the night. As soon as the program concluded each evening four hundred pitched in to sweep the entire stadium, and within an hour and a half the job was done! But by this time baking in the kitchen was already well under way for the next day, and brothers who had reviewed the assembly needs for food earlier in the evening were on their way for an all-night tour of the markets in and around New York to get vegetables, fruit and other



**Well drillers help speed up the driving in of tent stakes**

things at the best possible prices. Linens had to be taken out for cleaning. In the wee hours each morning the brothers brought in a trailerload of pies they had obtained from the supplier. Others were hauling ice—90,000 to 100,000 pounds each day. Indeed, caring for assembly operations was an around-the-clock job.

#### Assembly Highlights

There were highlights of the assembly that no one present could forget. The straightforward talk by Brother Knorr on "Living in Hope of a Righteous New World," with its frank counsel to youths and adults alike. The lively program on the "Importance of Bible Distribution," when six new translations of the Christian Greek Scriptures were released in various languages. Release of the new book "All Scripture Is Inspired of God and Beneficial." The day of the immersion, when 2,251 rose to answer "Yes" to questions indicating that they were ready to be baptized. Saturday afternoon, when the attendance soared to 84,890 to join in a powerful Resolution. The excellent talks given by Brother Knorr and Brother Franz identifying mystical Babylon the Great as the worldwide empire of false reli-



gion and proclaiming the judgments found in God's own Word against all the false religious systems of the world. Release of the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* And the heartwarming public talk "When God Is King over All the Earth," heard and enjoyed by an attentive audience of 107,483.

It did not take long before the new publications were being put to use. On their way back to their hotel after the Wednesday program, two Witnesses from Ohio stopped at a restaurant for a late snack. When another man sat down at the table with them, they engaged him in conversation and learned that he was German. They told him what had happened at the convention that day, about the release of the *New World Translation* in German, as well as other languages. The brother and his wife could not speak German, but the Bible spoke for itself as they pointed out some of its features. He readily contributed for a copy.

Enthusiasm also ran high over the new books *"All Scripture Is Inspired of God and Beneficial"* and *"Babylon the Great Has Fallen!" God's Kingdom Rules!*

Looking through the *"All Scripture"* book not long after it was released, a Witness from Michigan said: "It will make reading of the Bible much more interesting." A mother of two children remarked: "It will be especially wonderful to teach my children." And a brother from New Jersey added: "You know what I'm doing right now? I have an assignment next week in the ministry school and I'm using it already to look up information for my talk."

Friday was the day for the baptism, and after the talk the 2,251 candidates filed out of the stadium to the buses waiting to take them to Orchard Beach. Everything was taken care of so they could give their full attention to the importance of the occasion, for this was the day they were symbolizing their dedication to serve Jehovah God. In each bus a brother helpfully explained the arrangements that they would find on arrival at the immersion site and how they would return to the stadium. At the beach they found that their own brothers were administering the facilities in the locker rooms, and there were Witnesses there to help them in any way they could. Special arrangements had

also been made to care for any who were physically handicapped.

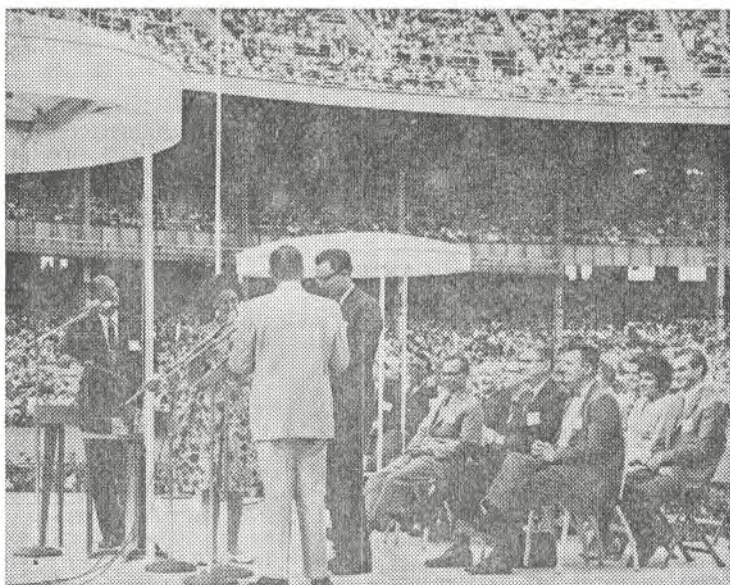
Among Jehovah's witnesses, all have a share in Jehovah's service, and it was good to see persons of all ages and various racial extractions there at the immersion. When an older white Witness observed that a young colored girl did not have enough money to cover the deposit for a bathing suit, she immediately provided it, though they had never met before. After the immersion the young sister hunted for the one who had helped her, found her, pressed the money into her hand and threw her arms around her to give her a big hug of appreciation. True religion works that way; it draws people close together.

One of the Spanish-speaking candidates for immersion was a woman who had been studying the truth for five years. On occasion she had tried to witness to her mother, but apparently without success. Yet, unknown to the daughter, the mother had begun to study. On Friday they met again—at the assembly as they were both on their way to be baptized!

The immersion was handled smoothly, and in less than an hour there were 2,251 who could happily tell others at the assembly: "I am now your brother." "I am your sister." "I was just baptized today."

Throughout the week the weather was pleasantly cool, in marked contrast to the weeks before. Then toward the end of the week there were some showers, and on the last day it rained intermittently all day.

Those who had been present earlier in the week knew that the stadium would be filled on that final day. They came early to be sure they would get seats, and by 7 a.m. most of the seats in Yankee Stadium had been claimed. They were determined to get the full benefit from the program right down to the end. As rain began to fall during the morning sessions, raincoats appeared, umbrellas went up, but few moved from their seats. When a downpour broke loose, many were at last forced to retreat from their exposed seats, but not far. Back just under cover they listened to the speakers as they waited for the rain to slack off just enough for them to move back to their



Dutch-speaking delegates here enthusiastically discuss "New World Translation of the Christian Greek Scriptures," which had just been released in their language



seats. Several times this was repeated during the morning sessions.

At three o'clock, as the widely advertised public meeting began, the stadium was filled to capacity. Light rain fell, but only a handful moved from their seats. With rapt attention, the 107,483 present listened to the talk "When God Is King over All the Earth." Corridors under the stands were bulging with the throng that had come to hear. Quietly they stood listening. Tent seating areas across from the stadium were packed, and thousands more were situated in the cafeteria and refreshment tents and in a seating area under tents a short distance up River Avenue. Clearly, forcefully, President Knorr showed that the problems of humanity today are too great for man to cope with them, that only Jehovah God can rescue mankind from its dilemma and will do so. While the situation may look bleak and even impossible from the human viewpoint, yet from God's point of view a new order of things holding everlasting blessings for humanity is a reality. In spite of the inclement weather, the audience was most attentive and responded to key points with enthusiastic applause.

### Simultaneous Spanish Assembly

During the entire week of the assembly at Yankee Stadium the Spanish-speaking delegates were able to benefit from every bit of the program, for at nearby New Rockland Palace they were hearing it all in their own tongue. And how did they feel about the things they were hearing? "*¡Magnifico!*" exclaimed a refugee family from Cuba. "*¡Maravilloso!*" declared Spanish-speaking Witnesses from the United States. "*Gracias a Jehovah,*" said many others from nearly every part of Central and South America.

"We would have missed everything," said a Puerto Rican Witness, "had the Around-the-World Assembly been solely in English. As it is, we have identically the same program, with talks in our very language—Spanish." "If we were at Yankee Stadium, it's true we would all be together," reasoned a delegate from the Dominican Republic, "but it is much better this way, having the brothers speak directly to us in Spanish. Really, we have the same



**New Rockland Palace, where a crowd of Spanish-speaking delegates listen to the same program as at Yankee Stadium**

program, and that is the main thing."

Although there was a fifteen-minute walk between the two assembly points, there was a feeling of oneness between them. Both English- and Spanish-speaking brothers would take the pleasant walk to spend a morning or an afternoon at one or the other assembly place.

The New Rockland Palace as an assembly place was complete in itself. It was equipped with a cafeteria supplied by the kitchen at Yankee Stadium, first aid, checkroom, field service department, and everything else needed to operate the convention. As they looked around and saw the hall filled day after day it was a thrill to many of them who had heretofore thought of themselves as only a handful.

The striking contrast between the excited buzz after each session and the almost absolute silence during sessions drew comments from many visitors. After sessions the Palace virtually seemed to explode with conversation with an exuberance characteristic of the Latins. To a casual observer it might seem impossible to seat and quiet such an exuberant crowd. Yet when the program chairman summoned them to order, they streamed to their seats, children and all, and in a few minutes you could almost hear a pin drop. "These brothers have come here from countries far away and at great expense," explained one brother. "They are anxious to learn and

don't want to miss a word. So that is why you see them so intent during the talks."

The attendants operated with clockwork precision in directing any latecomers to their seats. There was an absolute minimum of moving about. No one was aimlessly milling about the hall. It was a privilege to witness this rapt attention. Only when they could no longer hold their joy would the silence be broken by spontaneous applause. When telegrams of greetings were read, each one was followed by a burst of hand-clapping. When releases of literature were announced, the building fairly seemed to erupt with delight. Encouraging reports of growth in number of Witnesses and accounts of integrity-keeping likewise brought ringing applause. In fact, so warm was the response that even announcements concerning parking regulations brought approving applause.

Wednesday afternoon brought a new high pitch of excitement at New Rockland Palace when W. A. Bivens announced the release of the *New World Translation of the Christian Greek Scriptures* in Spanish, and available on a contribution of only 50c. There are 165,000,000 Spanish-speaking people in the world, it was pointed out, and only some 94,000 Spanish-speaking Witnesses. But a lot of good can be done with the 325,000 copies of the Spanish Bible already printed, and when these are gone more will be ready. "Yet along with



this we must remember,' the speaker stressed, 'that the most important work is not the distribution of the Bible, but teaching the people Bible truths.'

On Friday the brothers felt pleasantly rewarded in their ministry when they heard that 210 among them had symbolized their dedication to serve Jehovah God. What a cause for rejoicing!

When Saturday came, it was difficult to believe that the week was already nearing its end. Yet as the brothers began to assemble together excitement ran high in anticipation of the afternoon talk concerning *una Resolución*."

As the session opened, it was evident that a record crowd was on hand. The audience expressed strong approval as they listened to the fiery talks by F. C. Silva and M. G. Henschel, a director of the Watch Tower Society. When Brother Henschel called out to the assembly to say "Sí" if they were in favor of the Resolution, the very rafters reverberated with their approval. The 3,460 present that afternoon feasted richly on spiritual truths clearly showing the difference between true religion and the false, pinpointing evidence that Babylon the Great has fallen and demonstrating that the kingdom of God rules triumphant. Their enthusiasm continued unabated.

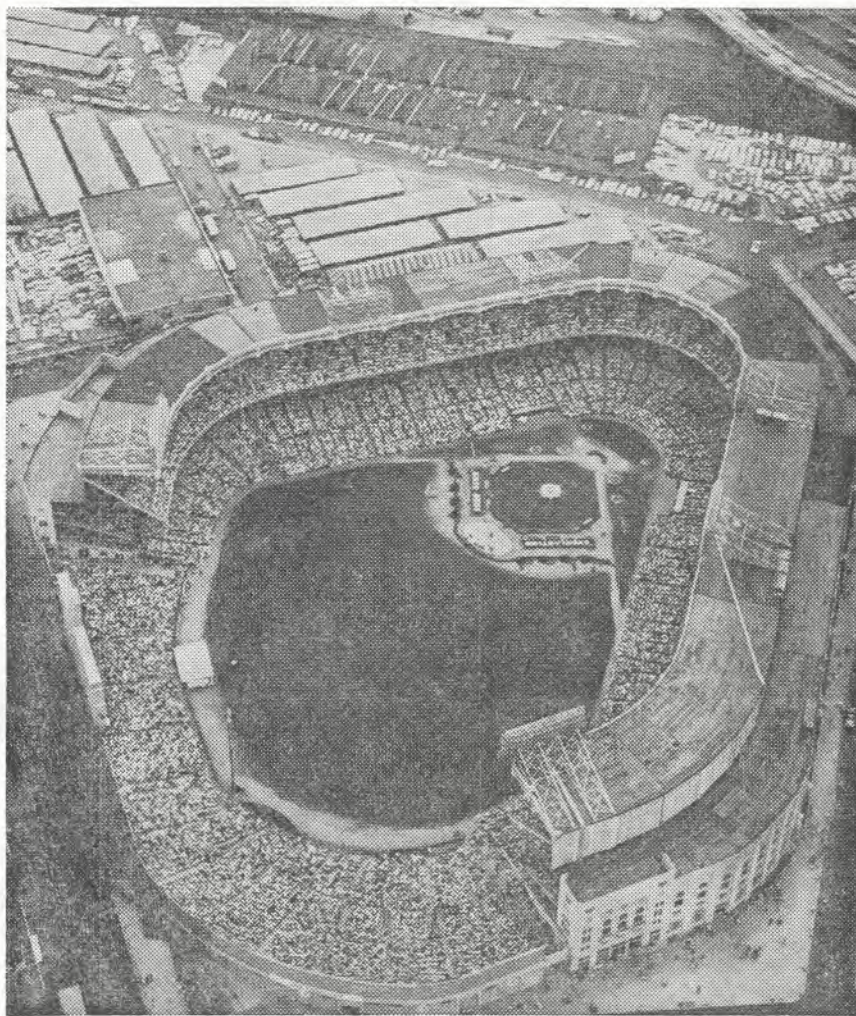
When the brothers arose on Sunday morning, July 14, the final day of their *Asamblea "Buenas Nuevas Eternas,"* the skies were overcast and rain threatened. They all wondered how it would affect attendance at the public meeting that afternoon.

Though it sprinkled outside, those gathered in New Rockland Palace that morning were delighted when Brother Knorr paid them an unexpected visit and spoke briefly concerning the fine job they are doing in witnessing to people in their assignments and aiding many new ones to come to a knowledge of the truth. They laughed and applauded as he used a few Spanish expressions, even though he had a translator beside him.

As the time for the public talk came, a gentle rain was falling,

but the Palace was packed. A record attendance of 5,286 was on hand as Brother Roca spoke on the subject *Cuando Dios sea Rey sobre toda la Tierra*. It was identically the same talk as that being given across the Harlem River in Yankee Stadium, but it was in their own Spanish language.

Later in the afternoon Brother F. W. Franz gave the concluding discourse to all who had stayed. He reemphasized the high points from the week, told them something about the assemblies yet



84,890 persons in Yankee Stadium and overflow areas endorse Resolution





**Despite intermittent rain, 107,483 were on hand to hear the public talk**



**During public talk: one of many tents used at New York assembly**

to be held during the summer in other lands, and whetted their appetite for other gatherings being planned clear into 1967. In closing he said: "Now it is time to keep on moving forward with the 'Everlasting Good News' Assembly and to go on to the next gathering of Jehovah's witnesses. I am sure that all of you want to send your love and greetings to all your brothers in all the lands around the world." Thunderous applause followed. Kingdom song 46 was sung; prayer was offered; and a grand week of spiritual feasting came to a close.

### **Widely Publicized**

Many more besides Jehovah's witnesses knew that the "Everlasting Good News" Assembly was in New York the week of July 7-14. In and around New York 2,420,000 handbills had been distributed and 20,500 signs had been used inside all the subway cars and buses on the main bus lines in the city to advertise the public talk on the final Sunday. In addition to this, 27,000 bumper signs and thousands of lapel cards let everyone along the way know that Jehovah's witnesses were gathering in New York for a big convention again.

Other travelers too knew of the convention. In fact, nearly every international traveler that came into New York by air during the assembly knew that Jehovah's witnesses were in town, because at each of the three principal airports for the metropolitan area the Watchtower Convention had

information booths to assist assembly delegates. Nine different booths were situated at the International Airport, three at La Guardia Airport and one at Newark Airport. Those entering the city by train found information booths at Grand Central Station and at Pennsylvania Station. Bus stations too were served with these booths, and most of the main highways coming into the city had JW Information booths. Anyone on the highways knew what they were, because he had already seen scores of bumper signs telling where and when the assembly was being held.

Many besides convention delegates benefited from this information service. One was a man who had recently moved to New York from Paraguay and who said that his family had been looking for Jehovah's witnesses since they came to the city, but he had not expected to find them at a booth in a bus terminal. He wanted to have someone come to the home to study with them, and he practically begged to subscribe for *Awake!* The Witnesses on duty were glad to oblige.

Radio and TV stations showed considerable interest in the assembly, and this did much to bring it to the attention of people, not only in New York, but clear across the country. Toward the end of May, Grant Suiter, secretary-treasurer of the Watch Tower Society, was a guest on the Answering Service, a one-hour TV program that invites questions from its viewers. Response was good. A half-hour

documentary film on the history of the Society was also shown on several occasions, and incidental mention of the assembly in news broadcasts and on other shows was frequent. Additionally, each evening during the assembly a closed-circuit television channel serving about 35,000 hotel rooms in New York featured convention speakers.

Radio stations were glad to make use of interview tapes that had been prepared for them on "The Bible—Is It a Divine Guide or a Man-made Book?" "Africa 1963" and "The Presence of the Peacemakers," all tying in matters of interest to the public with the ministry of Jehovah's witnesses and the assembly. Some of these were even featured on coast-to-coast networks. News items and brief recorded excerpts from the program at Yankee Stadium were also frequently heard.

Newspapers too carried quite a number of items concerning the Witnesses, including one in the column entitled "A Woman's New York," which said in part: "In this town, where scarcely a week passes without one or more conventions taking place, the 'Witnesses' are by all odds the favorites . . . New York is fondest of Jehovah's witnesses because they are kind, gentle, not loud or blustering; they abstain from raucous celebrations and their joyousness illumines them and those who encounter them." Besides the numerous items in New York papers, the AP and UPI news services carried reports to other parts of the world. Even



in faraway Guam the public press reported on the opening of the assembly. No question about it: people knew Jehovah's witnesses were meeting in New York!

### Interesting Incidents

As officials and public alike began to realize that Jehovah's witnesses were moving into New York for a week, many incidents occurred and comments were made that warm the heart.

The police were glad that the Witnesses were going to be in town. As an officer in charge in the Bronx commented: "Why don't you people come here each year?" Said another: "We never have any trouble with you people." And an Irish policeman on duty at the stadium appreciatively remarked: "When you people are asked to move, you do it. Other people give us a hard time; they even take our number and want to report us."

The superintendent of the transportation company with whom arrangements were made for buses for the immersion was similarly impressed with the courtesy of the Witnesses. Amazed, he said: "When the crowd comes out of the stadium, all you have is a little white string to keep them off the street, and they don't go past it!"

The New York Sanitation Department was very cooperative in providing service and equipment, and they were glad to do it, because, as the borough superintendent said: "You people are the cleanest and most orderly group that were ever in this stadium. One thing is sure: You are not litterbugs."

The love evident among Jehovah's people was particularly noticed, and this too elicited confidence from officials. For example, representatives of the New York Health Department explained that they felt they could grant privileges to the convention organization far beyond what they would to others, because "you have such interest in your people that you would do nothing that would jeopardize their health." And the confidence was not at all misplaced, for

during the week when it was found that the meat in a 5,000-pound shipment of turkey was slightly soured, it was all set aside and the menu changed in order to safeguard the health of the conventioners.

Others too welcomed the Witnesses to town. When a chartered bus came to the George Washington Bridge, a truck driver came alongside and asked, "Hey you! You want to go to Yankee Stadium? Follow me." And he escorted them right up to the stadium.

A sister who found that her rooming accommodation had been canceled was on the subway on her way back to the stadium when the woman next to her inquired if she were a Witness. When the sister related her experience, the woman simply insisted that she come and stay with her.

When a family from Pennsylvania checked in at their hotel, they wanted to pay for the room in advance, but the manager simply asked: "Are you Jehovah's witnesses?" "Yes." He smiled and said: "What I'll do is just put a JW mark next to your name; that's all the assurance I need."

At a hotel in Manhattan the manager told one of the housekeepers that many of Jehovah's witnesses would be coming and he wanted the rooms to be specially neat and clean because the Witnesses are the best of people. The housekeeper was very glad to hear it, because, as she explained to him, "I have been one of Jehovah's witnesses for sixteen years."



**Society's president discusses matters with African brother who served as chairman for a session at New York**



**Students of Gilead School get tour of convention departments as part of training**



**Gilead students (each wearing the typical costume of his country) after leaving the platform**



### An International Gathering

Not only was this "Everlasting Good News" Assembly an Around-the-World Assembly, moving from one country to another over a period of ten weeks, but the gathering in New York itself was truly an international one. Missionaries, graduates of the Watchtower Bible School of Gilead, were themselves present from sixty different lands, with representatives from each of the thirty-seven classes that have graduated. Even the present class of Gilead School includes students from fifty-five nations, and, of course, these were all at the assembly in New York.

In addition, many hundreds of delegates from some of these same countries and others were on hand for this grand eight-day convention. They had come from all of North, Central and South America and the islands of the Caribbean. They were present from Europe, Africa, the Near East, the Far East and the islands of the Pacific. From eighty-nine lands they had poured into New York for this second week of the Around-the-World Assembly of Jehovah's witnesses.

Many were able to be there because of the generosity of their Christian brothers in all parts of the world who had assisted them in a financial way. Among them was Ernesto Ots, circuit servant from Argentina, from one of the southernmost circuits in the world. Wilson Machado, a circuit servant from Brazil, also expressed warm appreciation and said that it had been a wonderful thing for him to stay at Bethel in Brooklyn and to see firsthand how it operates. "It has greatly increased my appreciation of Jehovah's visible organization," he said.

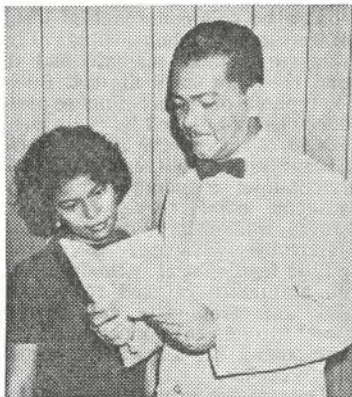
Olaf Olson has been a missionary for many years in Colombia. He wanted very much to be present at the assembly, but financially it seemed to be out of the question. "Jehovah provided more than we expected, as you can see," he said. Both he and his wife were present.

Said William Hall, special pioneer from Ecuador, "There just are not words enough to express the appreciation I feel for the help provided in coming to the assembly. I feel extremely responsible to go back and help

the brothers in Guayaquil to maturity."

Imogene Krochmal, whose husband is attending the present class of Gilead, grateful that the Society had made it possible for her to come, was thinking about someone else. She said: "We only wish that all our brothers in Bolivia could have come."

A circuit servant from the Dominican Republic, Donald Nowills, said to one of the Brooklyn Bethel family: "There was no way of saving to make this trip to the New York Assembly, so, frankly, I didn't expect to come. People in my country don't have much in the way of finances. So it was really something big when the Society made this provision. I feel very grateful and I feel obligated to carry back spiritual food, and maybe in this way I



**Circuit servant and his wife,  
delegates from Venezuela**

can in a small way repay what was given me."

Another grateful recipient of this help provided through the Society was Efraim Mier y Teran, a circuit servant from Venezuela: "This is the first time I have had the opportunity to visit the headquarters of the Society or attend one of the large conventions here in New York," he said. "It is a great privilege to meet with so many of the brothers from many different places, also to receive the spiritual food. This privilege is one of the most wonderful things I have ever received."

Expressing the way he felt about the loving care that Jehovah's organization had shown, a special pioneer congregation

servant from Panama said: "This is a very happy experience. It is like being at our mother's house."

One and all, they asked that the Society tell you who made it possible for them to be at the assembly: "Thank you from the bottom of our hearts!"

Others were able to make their own arrangements to attend or received assistance from other sources, and they were just as grateful to Jehovah that they could be in attendance.

Ambrosio Rosa Garcia, sixty-six years old, was baptized back in 1940, and for some time he preached alone in Puerto Rico until the Society sent some missionaries there to help. Recently, his son in New York City, who is not in the truth, visited the Watchtower printing plant. He was so impressed that he invited his father to come to the assembly, all expenses paid.

A Witness from Colombia who is a farmer saved for four years to be able to attend. When it came to getting his travel papers, he had to make eight trips to government offices up to three hundred miles from home. But he did not give up. He too was at the assembly.

From Canada, Tami Tanizaki was present, but not alone. She had brought along her sixty-seven-year-old mother to her first convention, and three others with whom she had been studying. To make it possible, Sister Tanizaki explained, she had to "work pretty hard." But she felt that it was worth every bit of it.

And it was! The entire eight days were packed with the best instruction from the Word of God. It had been stimulating to hear fine discourses and encouraging experiences from other faithful Witnesses. How happy everyone was to have been in attendance at this "Everlasting Good News" Assembly!

Of course, the New York assembly was only one of those being held around the world during the summer of 1963. So as the assembly neared its close in New York, delegates that were traveling on to Europe, Palestine, and many all the way around the world, began to leave by plane. On this around-the-world convention tour London was the next stop.



# LONDON, ENGLAND

July 14-21

After a long hop across the Atlantic Ocean the hundreds of world travelers touched down at London Airport, arriving in large and small groups. On hand to meet them and give them a hearty welcome were the local Witnesses, ready with cars, coaches and minibuses to take the travelers to eight different hotels in central London.

Thousands more were flocking in from all parts of the British Isles, Europe and Africa. Many were arriving by motorcar; others on trains. From Whaley Bridge, Cheshire, came thirty caravans (trailers) traveling as a convoy. Others were traveling together by bus. But when Sister Halsey of Great Yarmouth missed the congregation coach to London, she set out to cycle the 140 miles to London, despite her eighty years; and she actually covered eighty miles before the bus from another congregation stopped and gave her a ride! No question about it, they were determined to be in London for the "Everlasting Good News" Assembly.

## Program Highlights

On the very first afternoon, July 14, there were 30,061 on hand at the Rugby Union Ground when the convention chairman, Frederick Metcalfe from Dublin, greeted them all with the words: "Welcome, you brothers from many lands!" As he spoke, he compared the Around-the-World Assembly to the globe-encircling orbits by men's spacecraft. Launched into orbit two weeks previously, 593 delegates were due to circle the planet in ten weeks, touching down for a series of gatherings that would be "out of this world," and "free from the gravitational pull of the old system of things."

Brothers from many lands spoke from the platform, bringing news and experiences from their respective countries. The opening morning saw speakers from Lebanon, Jordan, South Africa, Ghana, Northern Rhodesia, Nyasaland, Liberia and Gibraltar, and all presented good

news from their lands. Eric Cooke (South Africa) told of a sincere man who left a Roman Catholic mission because a priest objected to his purchasing a Bible and told him to either leave "that Bible nonsense" or leave the mission. This meant a real struggle to maintain his wife and family, but he stood firm. Each denomination he contacted offered merely material inducements, something which carried no weight with him. In due course he was contacted by local Witnesses and a home Bible study was started; he was thrilled to find the true faith at last. Such is typical of many fine experiences being enjoyed by the brothers in Africa. Later in the week a representative from Spain related how a young university student, after three weeks of study, was ordered to denounce Jehovah's witnesses from the pulpit in the local cathedral, but he staunchly refused to do so. Expelled from the college, he now attends all meetings and has joined the theocratic ministry school.

Despite heavy rain on Monday afternoon and evening, when Brothers N. H. Knorr and F. W.

Franz were delivering their addresses, spirits were not dampened. The release of new editions of the *New World Translation of the Holy Scriptures* at the conclusion of the president's address "Everlasting Good News for the 'Time of the End'" brought sustained applause. The British brothers' happy response shows them to be an integral part of the Bible-publishing and Bible-teaching organization of Jehovah. The deluxe edition had not been released to the brothers in Britain before, but now a good supply was on hand.

While Brother Knorr moved on to Stockholm for three days, Vice-President Franz stayed on in London. All of his talks held the brothers' rapt attention. The constant applause affirmed their determination to continue to be "messengers of liberation" declaring the fall of "Babylon the Great" and aiding others to enjoy Christian freedom. At the conclusion of his Thursday afternoon talk, with its telling points regarding the unseating of 'lady Babylon,' Brother Franz bade farewell to the London assembly and departed for Stockholm, commissioned to take along the love of the crowd assembled in London to the brothers he would meet farther along the world-tour route. He had a warm send-off!

When Brother Franz departed, Brother Knorr returned from Stockholm to replace him as the principal speaker for the closing days of the assembly. His reappearance on the platform, with a husky voice due to a cold, was for the presentation of the bold resolution. All 39,663 present enthusiastically adopted this bold statement, their "Aye" ringing out as one great voice. It was after the succeeding talk, "Execution of Divine Judgment upon False Religion," that the president announced the release of the new book "*Babylon the Great Has Fallen!*" Eagerly the brothers obtained their copies!

That evening they had more thrills when volumes of the *New World Translation of the Chris-*



Convention chairman Metcalfe, from Dublin



*tian Greek Scriptures* in Italian, Dutch, French, German, Portuguese and Spanish were presented to delegates using those languages. But the end was not yet. The next morning, when the book "*All Scripture Is Inspired of God and Beneficial*" was released, enthusiasm seemed to reach a peak, and every copy of the book was snapped up within an hour and a half. What a fine aid it will be in getting more intimately acquainted with the Bible!

Other outstanding events also marked the program here in London. One that was truly unique was the baptism, held inside the stadium itself. Plans were under way to hold it at the local baths when the owners of the assembly stadium suggested that a pool be constructed right there on the football pitch, even offering to construct it for the occasion. What a fine arrangement this proved to be! In the space of just 95 minutes, 564 brothers and 805 sisters, a total of 1,369, filed down into the water for baptism as the 26,824 observers watched from their seats in the stands, thrilled to see so many thus demonstrating their dedication to Jehovah God. The program continued from the platform as the baptism was carried out. It was Britain's largest-ever Christian baptism.

Friday was a day of thrills for the assembly attenders. Another item on the program was the opportunity to hear first-hand accounts of the experience of those who underwent the recent trying persecution in Liberia. They brought good news of the steadfastness of the brothers, and what they had to say brought home fine lessons for all. Claudia Wingo, missionary there for three years, gave details of the great efforts made by the native brothers to become literate and mature in the truth, telling of their spending up to fifteen hours each week at the Kingdom Hall at literacy classes besides the usual five meetings and a full share in the ministry.

Frank Williams, native Liberian and circuit servant there,



Seats nearly full on opening day at Twickenham Stadium

brought much joy to the assembled audience with his news of faithful service activity since the wave of persecution. Having visited scattered groups, he was able to report that all were meeting together again for study, and field service reports were coming in, some congregation publishers reaching up to thirty hours in preaching activity in the month and pioneers reaching their quota. He read extracts from letters received from the faithful brothers and passed along their warm and loving greetings to all assembled. What a heartwarming message he passed along when he read from one letter: "Even if things get worse we will still stand with you brothers on the side of the Kingdom"!

With even greater impact on the assembled delegates and with equally forceful lessons to impress, Harold King, recently released from four and a half years of solitary confinement in Chinese prisons, had opportunity to address the assembly on Friday evening. Over 31,000 crowd-

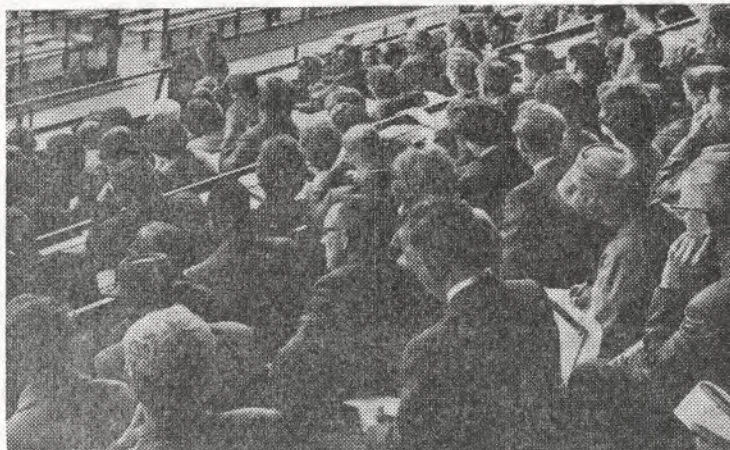
ed into the stands to hear him. His half-hour account was punctuated by burst after burst of applause, sixteen times in all! The brothers appreciated the lesson that Brother King highlighted, namely, that all should study and get the Bible in their hearts, where no one can wrest it away. His Bible had been taken away the day he was arrested and he had to keep alive the information that he had in his heart and mind. What a joy it was to him to find three pages of a Bible, containing the Sermon on the Mount, in a prison dustbin one day! How he treasured those fragments! He encouraged all to express their faith every day, whether in prison or enjoying freedom. How he inspired his hearers when he continued: "I am nothing special in Jehovah's organization. Any one of you would have done just the same as I did, and you would have been helped by the same power that carried me through!" His original sentence was due to terminate October 13. How fine it was to hear that



he will now be attending the Kingdom Ministry School in London and will then travel east again to Hong Kong among the Chinese population! "Why else do you think I've been studying Chinese so much?" was his own statement. He hopes to take up his assignment by October 14.

On the final day of the assembly the audience enjoyed hearing the talk "Let the Spirit's Fruitage Make Over Your Personality," by Ewart Chitty, a well-known, qualified brother who has served in Bethel for forty-two years. He compared the developing of a new Christian personality to the remodeling of a room—it remains the same room but takes on a new appearance. Some matters may need adjusting, of course, and these were listed. "If nice speech is just a veneer, it will crack and splinter when someone exasperates you," he pointed out. "At mealtimes, is your eye the keenest and your arm the longest?" Changes are in order. Likening the Christian to a well-developed fruit-bearing tree, he highlighted the need to produce pleasant, sweet fruitage, while remaining strong and firm in heart, as solid as the trunk of a tree.

That afternoon came the event that all were awaiting: the public talk "When God Is King over All the Earth." What a thrill it was to see 50,111, including some 10,000 of the public, fill the facilities to capacity, overflow onto the playing field



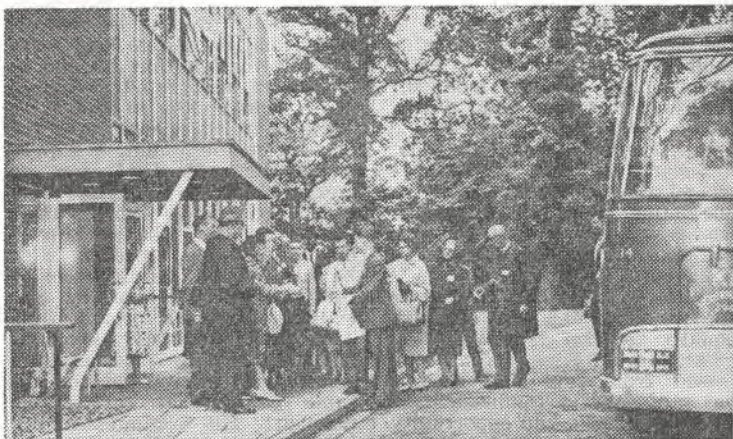
**British circuit and district servants receive instructions at special meeting**

and even gather around loudspeakers set up on the outside! A marvelous witness was given.

As always, mixed feelings prevailed as the president rose to deliver his closing remarks, to terminate eight full and happy days of instruction and association. His items of interest about the assemblies and tours ahead of the world travelers and his news of increase and progress in many lands were good to hear. An optimistic, cheerful conclusion to a wonderful eight-day spiritual feast! Some encouraging figures regarding the progress of the ministry in Britain were quickly reviewed—12,318 active in 1942, 24,847

(over a 100-percent increase) ten years later, and 51,725 in 1963, more than doubled again! "What will the next ten years bring?" he went on. "If people in this country are of good heart, we must find them, though it takes much energy and courage on our part."

In addition to the fine convention program, special tours had been arranged for many months in advance in order to show the visitors some of the highlights of London, and to give them the opportunity to visit the Bethel home and branch office, as well as see the surrounding countryside. This tour arrangement was extended to enable the British brothers to share too. Commentaries were prepared and the training of specially chosen guides began two months before the assembly. First, forty captains went over the two main routes, each getting to know it thoroughly. Then each captain trained a further three to five guides in his own car, going over the routes as many as twenty times beforehand. It was a common sight for weeks to see guides in the British Museum studying their commentaries and getting the necessary background, for they did not want to disappoint their brothers.



**Group of world travelers arrive at Bethel home in London**

#### **Tour of Bethel**

The Society's London headquarters situated on The Ridge-



way, Mill Hill, is in a quiet corner on the northwest outskirts of the city, but during the mornings of the assembly week its outward calm was broken by the many coaches and cars that brought more than 10,000 visitors to look around.

It was a surprise to many to learn that the English-language editions of *The Watchtower* and *Awake!* printed on the rotary press here are mailed out to subscribers in over a hundred countries, including Fiji and Hong Kong; and that the *Kingdom Ministry* is produced in eleven separate editions and in five languages, Efik, Yoruba, Twi, Ibo and, of course, English. Yes, the London office helps the work along from Ghana to India, and from Eire to Liberia.

The visitors were shown how the handling of literature and magazines is organized. A delivery system is operated by the Society's own trucks. Three of these now deliver direct to 600 congregations. Each delivery run is pre-sorted to save further handling and then the packages and cartons are run straight onto the truck the day before it is timed to leave. The brothers in the British Isles appreciate the service thus provided, and here they were able to see the opposite end of the operation—the loading rather than the unloading.

In the office the visitors saw some of the 100,000 letters and report cards handled annually being dealt with. 150,000 letters



**British Museum: Delegates see representation of King Jehu on the Black Obelisk**

are mailed out each year. Next the tour took in the Bethel home, where sixty-two members of the family live along with the thirty students attending the Kingdom Ministry School. Here too could be seen the classroom where the Kingdom Ministry School is held, providing a four-week course of instruction for congregation servants and special pioneers. To date, 731 students have attended the school from 15 countries, including Ethiopia, Kenya, Iceland, Pakistan, Finland, Greece, Portugal, Liberia, India and Spain. Their studies in the classroom occupy five hours each day and the rest of the day is set aside for working in one of the factory departments or on the grounds.

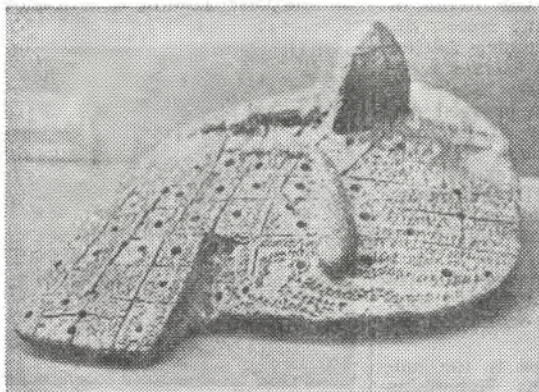
Before returning to the assembly the brothers were able to stroll through the gardens, to see the fountain and the fish pool, to walk through the vegetable garden and see the adjacent pasture for the livestock. Amidst this tranquil scene bounded on every side by majestic trees, many felt that it was like a corner of Paradise.

For many on the world tour there was also opportunity to share in the field service in a nearby territory. One small group placed seven books, fifteen booklets and forty magazines in just one hour. Said one delegate: "The British are very nice to talk to about the truth and show a friendly response."

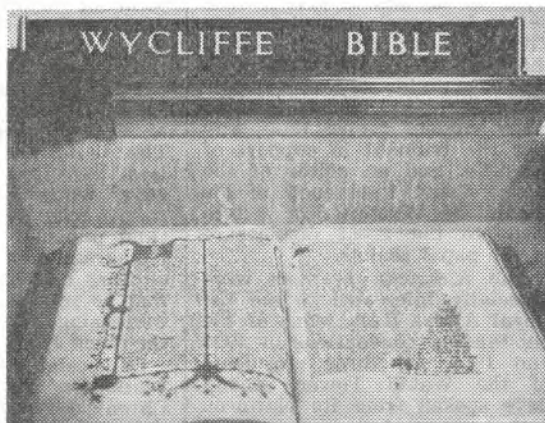
### **The Sights of London**

Those on the world tour had the opportunity to see some of the places of interest in London during their brief stay. Among these were the houses of Parliament, with Big Ben; the Royal Festival Hall, noted for its fine musical acoustics, and the scene on the river Thames, with the Tower of London and Tower Bridge.

The visitors noticed that the medieval monks of Westminster came into the picture quite often, and their power was evident. Westminster means West monastery, or the monastery that stood to the west of the original city of London. The present market well known as Covent Garden derives its name from the time that it stood just outside the convent wall of the

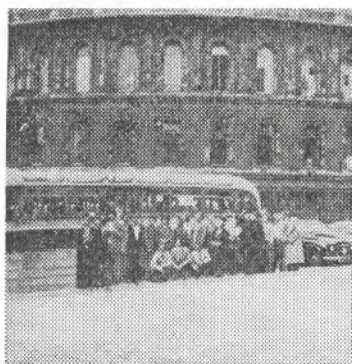


**British Museum: Clay liver used in the practice of divination in Babylonian religion**



**Centuries-old Wycliffe Bible in British Museum**





**At Royal Albert Hall, scene of London convention in 1926**

same monastery. Right across the royal parks of St. James' and Green Park is the large open space known as Hyde Park. This was once the Manor of Hyde, and was bequeathed to the monks of Westminster in the tenth century by Geoffrey de Mandeville as a peace offering in exchange for masses to be said for his soul. So it was that a very large part of modern London came under their power, until the dissolution of the monasteries.

Many of the brothers on tour were able to see Lambeth Palace across the river. This structure with its fine red-brick Tudor gateway and Great Hall, incorporating a magnificent hammer-beam roof, is the London home of the archbishop of Canterbury and scene of the well-known Lambeth Conferences. It was here that John Wycliffe was tried for the second time in 1378 before the pope's commissioners. Though their instructions were that Wycliffe should be stopped, the commissioners were unable to show their power, because many citizens forced their way into the tribunal in support of Wycliffe, and an officer of the Royal Court intervened in his behalf. So Wycliffe left a free man, to the great displeasure of the papal zealots.

The American brothers were especially interested to see the Royal Albert Hall, scene of the outstanding conventions of 1926 and 1938. All three presidents of the Watch Tower Society have spoken from its platform.

Two points that made a great impression on the world-tour

travelers were the large number of window boxes sporting gay flowers and the cleanliness of London's streets.

### **The British Museum**

"The largest operation we have ever seen to" was the comment of one of the Museum officials as coach after coach turned into the entrance yard and poured forth streams of happy conventioners. Nearly 7,000 were conducted through the Museum during the mornings of the assembly, and though it was a speedy tour because of the large numbers wanting to see the exhibits, yet to many it was the first time that they had ever seen a valuable Bible manuscript.

The "Black Obelisk," showing prostrate King Jehu paying tribute to the Assyrian king, was the first object of interest. Nearby was a stele of Shalmaneser III, which mentions both Ahab king of Israel and Ben-hadad king of Syria. The Rosetta stone, a replica of which is on display, is a large black basalt slab found in 1799, by means of which the key was found to decipherment of the strange Egyptian hieroglyphs.

In another display the siege of Lachish by Sennacherib is shown. Close-by is a sling similar to the one used by David to slay Goliath. The sling was no toy, but a weapon of war. Stones were specially shaped for the purpose; some measured two to three inches in diameter.

One of the most interesting rooms from the Bible student's point of view is the Room of Writing. Outstanding among the exhibits is the Lachish Letter, one of a number of ostraca written in Early Hebrew script in ink with a wooden or reed pen to Yaosh, governor of Lachish. The first line reads, "To my lord Yaosh; may Jehovah let hear," while the fifth line states, "... may Jehovah investigate (and punish)." The use of the tetragrammaton so freely in a military correspondence indicates that no superstition existed then concerning the pronouncing of the name Jehovah.

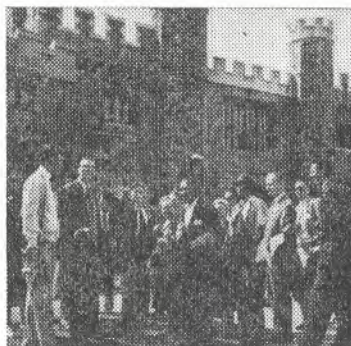
Of special interest to the conventioners was the Nabonidus Chronicle, which the Museum authorities placed on show just for the period of the "Everlast-

ing Good News" Assembly. Because this chronicle helps date the fall of Babylon in the year 539 B.C. it is of great importance, and most of the Witnesses saw it here for the first time. In the same case stands the Taylor Prism, which records the siege of Jerusalem by Sennacherib, and how he shut up Hezekiah like a bird in a cage; but no mention is made of the capture of the city—a sure indication that it never fell to his army, for his boastfulness would not have allowed Sennacherib to omit such a supreme victory.

Another display shows a clay liver that was used for the practice of divination by nations such as Babylon. (Ezek. 21:21) There is also a baked clay cylinder of Nabonidus, king of Babylon, which is inscribed with a prayer on behalf of himself and his firstborn son Belshazzar, whom the critics said at one time could not be considered historical. Once again the Bible is vindicated in its words!

The visitors also saw cylinder seals, which were used to roll an impression upon a soft clay tablet before it was baked hard, and this often acted as a signature. Prominent is one showing the Maltese cross, a pagan symbol probably representing the sun, and used as such long before Christendom took the symbol over. The cast of the famous Moabite stone, which mentions the name of Jehovah, was also examined.

As the groups descended the stairs to the King's Library there was cause for reflection on the vast amount of evidence



**Conventioners enjoy pleasant outing to Windsor Castle**



housed in this one place, so much of it bearing on the authenticity of God's Word. In the King's Library is shown a fine copy of the first Bible printed from movable type, the Gutenberg Bible, also a copy of the early Wycliffe Bible.

Just around the corner from the Wycliffe Bible the visitors saw a clearly written Hebrew Pentateuch. It is Oriental MS. 4445 and contains the Greater Masorah in the upper and lower margins, and the Lesser Masorah at the side. It had been taken off public display two weeks before the assembly, but was reinstated for July 14-21 by courtesy of the British Museum authorities. Later the new book "*All Scripture Is Inspired of God and Beneficial*" was seen to mention this manuscript in the chart on page 313.

Two of the most precious manuscripts in existence today, the Codex Sinaiticus and the Codex Alexandrinus, provided a fitting conclusion to this most interesting tour around the Museum. Soon the groups were climbing back into the coaches, which took them right to Twickenham.

### Windsor Castle and Hampton Court

Most of the world-tour guides noticed that it was the green countryside and the little English villages that most impressed the visitors, and on the trip to Windsor and Hampton Court there was good opportunity to sample these surroundings.

Crossing the bridge over the river Thames, the coaches were soon unloading their happy throngs close to the stern walls of Windsor Castle. The guides took the groups through the open parts of the castle, showing them all the main points of interest and painting in some of the history. It was interesting to hear how the money was obtained for St. George's Chapel located there. A rector who was said to have bestowed great healing powers on a village well was also much venerated because he was said to have enticed the Devil into a boot! This legend brought many on pilgrimages to the place where his bones were deposited, and so these were transferred to Windsor by obtaining a special papal bull in 1478. Not only did this result

in a handsome income for Windsor, but the original village of North Marston managed to keep up a brisk trade too. A subtle financial move indeed!

Most of the American visitors were intrigued with the castle and the changing of the guard, with the scarlet-uniformed soldiers and the typical black bearskins, so at variance with modern military ways because it is so rooted in tradition and custom. Noting the sentries marching up and down with rigid and mechanical poise, one American said, "Say, do they enjoy doing that?"

Many comments were passed by policemen and officials at Windsor regarding the tour. "The whole thing was done like a military operation, but without the fuss," said one policeman after seeing 148 coach loads come in and out. An official of the castle said, "I've never seen such well-behaved people come through our place."

Many of the local brothers went on to Hampton Court after passing through Runnymede, where King John met the rebel barons in 1215 to sign the Magna Charta.

Hampton Court Palace was designed by Cardinal Wolsey and built in 1520, but when he fell from favor it soon came into the hands of King Henry VIII. Later a notable conference was held there in 1604 before King James I when four Puritans urged the need for church reforms, including the abolition of the use of the cross in baptism and the use of the surplice. But little was accomplished, especially as there were on the church side the archbishop of Canterbury, eight bishops and ten other church dignitaries. One suggestion was acted upon, however. Dr. Reynolds, the Puritan leader, felt that a new translation of the Bible would be of immense value, and the king ordered this to be put in hand; so the *King James* or *Authorized Version* was published in 1611.

There was no doubt that the brothers really enjoyed the tours, which provided much new food for thought.

### Host Prepares the Way

Of course, when there are guests coming to visit, there is plenty of work to be done in

advance by the host. So it was in London. Late in April meetings began to be held to organize assembly operations. Not long after that, 6,300 brothers from all London congregations gathered at the Empire Pool, Wembley, to learn about the gigantic rooming work, and to get that pleasant foretaste that always spells another spiritual feast around the corner. How glad were the brothers to hear that eleven from Britain would take the world tour, 97 would go as far as the Holy Land, 63 hoped to go to Milan, 32 to Athens and 130 to Munich. Much clapping greeted the announcement that £10,000 had been collected by the British brothers to aid missionaries to travel to Twickenham for the assembly. There was more applause when the audience heard that 92 percent of the first 5,000 applicants for rooms wanted to stay for all eight days.

Getting across London can be quite a problem, and an expense too. With this in mind, the rooming department approached the matter from a new angle. To save the conventioners fares, only that part of London was searched that lay within a 2/6d bus or train fare from the stadium, and though the 4,500 publishers who shared in the search had to spend 40,329 hours to locate all the rooms required, it was never necessary to go outside this perimeter except for car groups. Although London Transport put up all fares over 1/- in June, so that a 2/6d fare became about 3/-, this only served to show how important the matter of fares can be, especially for a large family. It was estimated that this reduced area of search saved the brothers all together some £35,000, not to mention time redeemed. By setting up a tent and trailer camp a further £30,000 in accommodation expenses was saved, so that something like £65,000 was saved overall. No doubt this helped many to attend for the entire eight days.

### Loving Care for Invalids

Getting the invalids and handicapped ones accommodated near the assembly stadium is naturally a problem. So two local brothers were assigned this task and enjoyed personally handling



each needy case. At one home right opposite the stadium some special calls were made. One householder said, "What a shame, I'll be away that week, otherwise I could have accommodated two disabled folks." On hearing that some householders had been willing to let us use their homes although away themselves, she readily responded and arranged to leave the key of her home with her next-door neighbor, despite the fact that her previous contact with the Witnesses had been limited to one brief magazine call and some words of comfort regarding the resurrection hope.

Then there was the problem of getting disabled brothers to and from their accommodation. The husbands of two local sisters, though not active Witnesses themselves, came forward with their cars on the weekends and straight from work each evening and conveyed invalids and needy cases from the stadium, often helping late into the night. The extra association with the New World society and its loving concern to aid those staying for the assembly made a fine impression on the minds of these goodwill helpers.

#### **Tent Camp Solves "Family Problems"**

Larger numbers than ever would need housing. Accommodation costs would have to be kept down if many families were going to be able to stay for the full eight days. The solution was to arrange for a campsite so that many could stay in their own caravan or under canvas. What a blessing this proved to be!

After more than one disappointment, arrangements were at last made for a camp at Sunbury, just seven miles from the stadium. It was a tremendous job, but brothers came forward with suitable equipment to mow the hay, level the land, lay out roads, trench channels for electric cables and water pipes and to install various temporary buildings. As large groups of brothers continued to work hard, a well-equipped town began to take shape, consisting of laundry, camp store, buffet, washing and toilet facilities, and sound equipment for camp announcements.



**View of beautifully designed platform**

What a fine help it was too when the stadium authorities granted permission for the erection of 244 communal marquees (tents) right there at the assembly grounds on one of the parking lots! 5,924 brothers and sisters were thus housed right on the spot, with no traveling to and fro at all. With all space assigned at the stadium and the 25-acre site at Sunbury filled to capacity, still more space was needed. A further camp was opened up at Weybridge for private tents. The original 15-acre camp planned mushroomed into a 42-acre town in three separate locations, housing, all together, over 17,000 assembly delegates.

There being no direct public transport between the campsites and the assembly stadium, shuttle bus services were organized by the assembly transportation department to ferry the crowds to the stadium and back to Sunbury and Weybridge to their temporary homes each night.

#### **Living in a Communal Tent**

What will it be like living in a communal tent for a week? That is what many wondered as they set out for the assembly, having reserved space in this kind of accommodation. 7,300 booked up space in the communal tents, some of which were located at the stadium and others at Sunbury.

Maurice and Catherine Johnson, with their four children, Gordon, aged 10, Carolyn, 9, Richard, 7, and Christopher, 18 months, for example, enjoyed their stay very much. They were happy to be allocated space right at the stadium, for this eliminated much traveling to and fro each day.

On arrival at the camp, after traveling from Scunthorpe by the congregation's coach, the day before the assembly began, they reported at the registration tent to collect the blankets they had requested in advance and to receive directions to their 'temporary residences.' As many as 8,369 were supplied with blankets. Space had been allotted in tent number 70, on Caleb Avenue, for father, Gordon and Richard, and in tent number 87, on David Avenue, for mother and the other two youngsters. The two tents were conveniently near to each other. All the streets bore Biblical names. Out at the Sunbury camp, you soon found your way around if you knew the order of the Bible books, for they ran in sequence from Genesis Place to Ezra Place in one section and from Matthew Street to Romans Street farther over. With Watchtower Avenue, Kingdom Way, Ararat Road and Peace Avenue, everything had a Biblical setting.

The twenty-four beds in each tent fitted closely together. An excellent family spirit of coop-



eration was evident, real comradeship. A sister came in tearful after a long and wearying journey, but was soon smiling as other sisters rallied around to help her settle in. This happy fellowship enjoyed by the Johnson family and all in the camps made them loathe to leave when their time in the camp came to an end. "It's been like living in the new system of things," said Maurice, "having fellowship with one's brothers all the time all day long."

### An English Country Garden

Not only had camping facilities been well arranged, but so had everything else connected with the assembly. At one end of the playing field in the Rugby Union Ground was an old English garden that centered around a charming little thatched cottage, so realistically prepared that even the cracks in the plaster were not forgotten. From the cottage door a colorful variety of 31,000 flowers stretched to both sides, with a pond and a sundial, leaving a walk through the center for the speakers. "It is the most delightful platform seen at any assembly in Britain," was a remark commonly heard. Two hundred and fifty feet in length, it reached from one side of the stadium to the other.

And a hard-working crew was busy keeping the rest of the stadium just as neat as that platform. "There's not a bit of paper in sight; you should see the difference when there's a football match on!" said a local bus inspector. "It's fantastic." Yes, the cleaning team did a fine job. Volunteers came from all walks of life to spend a week of their holiday cleaning up—a grocery-store manager, a policeman, a hairdresser, a railway signalman, a dental receptionist, a shorthand typist, a salesman, a radio-repair mechanic, a post-office clerk—and they enjoyed it.

### Feeding the Family

Over 2,000 more helped serve the meals for this family of 50,000. Menus were carefully lined up weeks ahead, featuring typically British fare—including, of course, the cup of tea. Pies and cakes were baked, potatoes peeled and meat prepared right

there at the assembly grounds. And when the delegates came for their meals, they were ready and waiting for them. It did not take long to be served. Some lines served as many as 25 meals a minute; the whole serving arrangement maintained an average of almost 500 meals a minute at busy times. And what a lot of food they served!

The vastness of the supplies is difficult to grasp. Put together over 300,000 bread rolls, 20,000 loaves of bread, 16,000 pounds of fresh meat, 6,000 dozen eggs, 10,000 gallons of milk and 30 tons of potatoes. Add to this, in your mind's eye, two tons of apples, a ton of oranges, a half ton of peaches and 7,000 pounds of tomatoes. Quite a mountain of provisions! It did, in fact, clear an importer and wholesaler's warehouse right out of many items. Some idea of the scale on which the feeding of the multitude took place can be gained from the representatives of one of Britain's leading catering firms, who said, on surveying the whole convention setup: "We thought we were the top catering firm, but we can learn a thing or two from you!"

### Getting There and Back

Moving 100,000 people in eight days is no small task, and this was what the Transportation department had to figure out. A fleet of 140 coaches was required to maintain the world tour, the tours to Windsor, to Bethel and to the British Museum, and the three regular shuttle services. This required a complex organization that was set up in a manner similar to a professional bus company. Every coach was listed on a master schedule with booking-on and booking-off times, and given a fixed fleet number for identification. Operating from two bus parks at opposite ends of the stadium, with a reserve standing by, it was possible to switch coaches when crowds built up at any one point. This required nimble handling, and a control center kept a minute-by-minute telephone link with all sections at peak periods.

A shuttle service linking two nearby underground stations with the stadium carried 35,000 passengers over the eight days. The

service to the Sunbury camp and a smaller extension to Weybridge camp carried over 40,000 passengers. Only three weeks before the assembly it was learned that the underground line used by far the most and linked by the shuttle service was due to be closed on the first day of the assembly for major bridge work connected with the new South Wales Motorway. Speedy representations were made to London Transport so that the line would be kept open, and at a special meeting with the assembly servant the Transport officials agreed to postpone work for two weeks.

Commenting on the transportation, which was virtually a new department this time, district servant Arthur Matthews said: "Everything functioned much better than we could have hoped for. The enthusiasm of the guides was outstanding; they were very keen all the way through."

Naturally, with so many coaches filling the car parks, and with the cafeteria taking up another large field, and the tent camp the best part of two more, motorists had to find other places to park, and soon every space within a mile of the stadium was filled, including all available grass verges and other open places. Each evening the many coaches taking parties home added to the already congested traffic streams.

The cooperation of the police was very much appreciated, for they went out of their way to assist at busy junctions and pedestrian crossings. The inspector in charge remarked, despite the crush at peak periods, "There isn't much for our men to do, but we are happy to take over where necessary." A special word of thanks for their aid was expressed at the assembly, and this was published the following week in the local press.

What a grand assembly it was, from start to finish! An invigorating spiritual feast! Strengthening international association! Experiences in living and working together that forged even stronger the bonds of love among these bearers of the "everlasting good news"!



# STOCKHOLM, SWEDEN

July 14-21

The final day of the "Everlasting Good News" Assembly in New York was also the opening day of the assembly in Stockholm. Here, for eight days, Jehovah's witnesses from the Scandinavian countries were meeting in the Fotbollstadion at the same time that a like assembly was in session in London. But for the Swedish Witnesses convention activity did not begin on July 14.

Ever since 1961, when, at the United Worshipers Assembly in Copenhagen, Brother Knorr announced plans for the 1963 Around-the-World Assembly, Jehovah's witnesses throughout Scandinavia had been looking forward to attending at least the north European link in the world-embracing chain.

Following two years of anticipation, 1,200 brothers from Stockholm's eighteen congregations attended the "kick-off" meeting held on March 30, 1963, at Eriksdalshallen, a sports hall in the city. The big job at hand would be finding rooms for the incoming delegates, and enthusiasm was enhanced by the exhibition of a beautifully designed, small-scale model of the platform, orchestra stand and flower-decorated fountain that would later be erected at the stadium, where the sessions were to be held. For the next three months the brothers carried this memory with them as they set to work finding the needed rooms. It had been expected that this work would take four months, but response on the part of the friends and the householders of Stockholm was such that, four weeks ahead of time, rooming work was over and there were 3,000 extra beds available in case of need.

It had been feared from the beginning that rooming work might present a problem because assembly time would also be vacation time for many of the people of Stockholm. But the brothers had been instructed that, on meeting this problem, they might suggest to those who would be going on vacation that we could

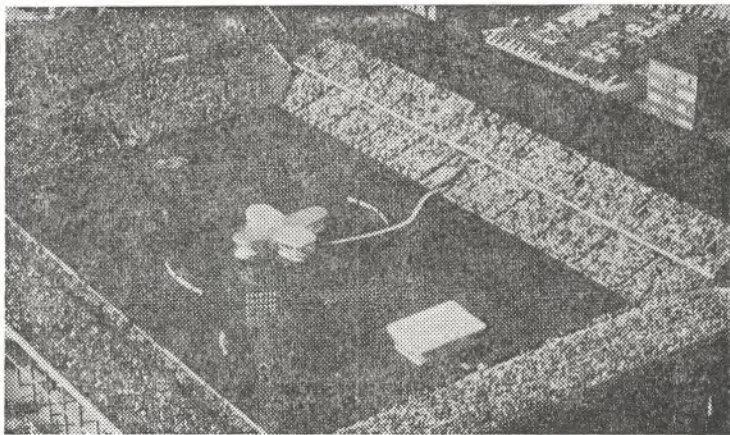
take over the entire apartment. We offered to collect payment of the rooming charges and mail these to the householder at his vacation address. To our surprise, many were eager to accept this offer, and 700 apartments were turned over to us!

This whole arrangement required considerable organization, and it was found necessary to set up a special department to take care of the receiving and the assigning of the keys to these apartments. Brother Wester, the "key man" in charge of this special department, handled 1,500 keys during the assembly. When the brothers listed these apartments, a special notation was made on the rooming forms, and then as soon as the assignment was made the Rooming department contacted the home owner to secure information regarding the exchanging of keys and making of payments. This information was retained on a special key register, and a copy of it was sent to the brothers assigned to the apartments. Then, when the time arrived for pick-

ing up the keys, the brothers who had listed the accommodations were reminded to take care of this. The keys were then attached to an identification tag, placed in special envelopes and filed with the key register cards. When the delegates arrived, it was a simple matter for each one to get the proper keys by presenting his copy of the register card. To take care of payment, receipts and postal order blanks had been prepared in advance so that as soon as the brothers made payment in exchange for the keys the amount could be mailed immediately to the householder. In this way \$29,400 was transferred.

What about the keys that were lost or failed to be returned? Well, the "key man" had nothing to report about that except that out of all the 1,500 keys he had not heard of a single one being lost!

In connection with the handling of these apartments, there is an interesting report of a brother from Norway who had considered canceling assembly plans for his family because of his poor economic situation. But he sent in his room request in any case and asked for a low rate. Some days before the as-



Aerial view of the Fotbollstadion, where talks were regularly presented simultaneously in four languages



sembly he received a letter from the Rooming department in Stockholm with the offer of free accommodation on the condition that he would open his home to a family from Stockholm that was planning to spend a vacation in Norway. The two families corresponded and reached an agreement, so these brothers could attend the assembly at the lowest possible cost.

### Ready—Here They Come!

What did the international travelers find on arriving in Sweden? A bird's-eye view of Stockholm looks as if a giant icebreaker had plowed its way inland, leaving large and small floes on top of the water. These floes are really islands, chock full of Stockholm's buildings, and the water surrounding them is Lake Mälaren, which comes from the west to meet the Baltic Sea right in the middle of the city. On the northern edge of this "icebreaker's channel" we find Solna, one of Stockholm's satellite towns. There, in the Råsunda neighborhood, is located Sweden's renowned Fotbollstadion, the scene of many international sports events. It was on this site that the 22,000 Witnesses from many nations converged for the "Everlasting Good News" Assembly.

The Travel department, under the supervision of Brother Curt Svensson, had been in operation for some months before the assembly, and by July 14 a staff of 250 was being kept busy taking care of the transportation of delegates to and from Stockholm. In addition to caring for the 430 around-the-world travelers who were visiting Sweden, there was much to be done in connection with the thousands of visitors from Scandinavia. Five special trains brought 1,500 delegates from Denmark and 800 from Norway. Arrangements had been made for special railroad carriages to bring brothers from all parts of Sweden at a special rate allowing for a 25-percent reduction. Six airplanes brought yet more delegates from the various Scandinavian countries, and thousands came from Finland by ship. To take care of all these brothers, information desks were set up at suitable locations in the city and on the highways.

Brothers traveling to the assembly in large groups found



The large tent city attracted much attention at Stockholm. Aerial view and inset shown here.

this to be like part of the convention itself. The 1,500 delegates who traveled together from Denmark were able to use the time profitably by organizing a service meeting and *Watchtower* study on the trip. Aksel M. Andersen from Denmark reports: "A brother walked through the train distributing assignments for the service meeting to be held the next day. When morning came, all parts had been prepared and the brothers on the program made their way to the carriage where the meeting would begin. The meeting was thus held progressively throughout all the carriages as the train sped along toward Stockholm. After a song and prayer, the brother who opened the program discussed the daily text with his audience in one-third of the carriage. As he moved on to the middle section to repeat his part there, he was replaced by the second participant. This continued until the whole program had been presented throughout the train. And the meeting attendance was just fine—100 percent!"

Others found travel to Stockholm not quite so convenient, but they got there just the same. Two sisters from Vejle in Denmark decided to come by bicycle instead of train. It took them eight days to peddle those 540 miles! A Swedish family who had already received rooming assignments for the assembly suffered some unfortunate financial reverses and had decided to write to cancel their rooms. But before mailing the letter the father recalled a person who had been owing him some money for a long time. He had not expected to get this money back but thought he would at least investigate. So he contacted his debtor, was surprised to be paid immediately, and attended the assembly with his whole family.

The Scandinavian delegates who had farthest to travel came from Vadsö in the northeast corner of Norway, which curls up over the top of Sweden and Finland. They came from near the Russian border at Varangerfjord, all the way down through Finland, Lapland and northern and central Sweden. Thirteen delegates came from Hammer-



fest in Norway, one of the northernmost towns in the world.

It was also a pleasure for the Travel department to arrange transportation for twenty-four of the Swedish brothers who had made plans to go on to the Holy Land with brothers from many other lands.

### Looking in from the Outside

All this movement of people made an impression on the people of Stockholm that they will remember for a long time. They had never seen anything like it before. The arrival of the 430 around-the-world travelers at Arlanda Airport was one of the highlights. Airport personnel said they had noticed that these passengers were unusual foreigners, because they were all so nice to deal with. An air hostess at the reception counter inquired of one of the sisters: "These people are so pleasant to deal with. What do they really believe?" A witness was given and she promised to attend the public meeting.

There is no mixed population in Sweden, so the presence of people of other races presents quite an attraction. Among the around-the-world travelers there were some brothers wearing their national costumes, and this raised the curiosity of the Stockholmers, many of whom went out to the convention grounds just to have a good look at them.

Another feature that amazed Stockholm was the appearance of "Tent City," where many of the conventioners spent the eight days. The *Expressen* newspaper commented: "Nowhere are things so peaceful and decent as at the tent city of Jehovah's witnesses. The happy and cheerful witnesses don't get drunk, they don't smoke, don't dance among the tents in the evening. . . . [Instead] some witnesses get together in a tent to drink coffee and talk about the convention and their new acquaintances. No transistor receivers, no whisky bottles in the bushes, no smoke except from the chimney of the big black boiler."

But comments were not only from the newspapers. Many were heard from the people throughout the neighborhood. The people living in the new tall apartment houses surrounding the campsite were amazed at the

colorful scene that suddenly appeared outside their windows. One householder came down to the camp and told the brother at the entrance: "This is fantastic. I just had to come down from my apartment to take a closer look. I would love to take a movie of this. Do you mind?"

Brother Börje Nilsson, who was in charge of the Rooming department, accompanied a brother to his rooming accommodation in one of the buildings adjoining the campsite. He was met by a man in the stairway who made him come into his apartment. "You just have to see something fantastic from my window," he said. Not knowing that he was talking to someone well informed on what was going on, he pointed through the window and excitedly explained: "This is the largest tent camp in Sweden. All those people you see down there are Jehovah's witnesses. . . . There are thousands of them! . . . Look at them streaming in there with tents on the top of their cars! That big tent you see over there is a large self-service store they built just for the campers." And on he went enthusiastically.

A specially arranged parking lot outside the stadium also amazed many observers. A member of the Solna City Council wanted to know how it had been possible for us to organize it in such a short time. He said he had been proposing a parking lot for two years in exactly the same spot where ours was located but that his proposals had always been turned down because the project was considered too difficult. Yet Jehovah's witnesses had done it in a couple of days!

The headquarters of the traffic police is located just across the street from the stadium, and when the chief saw the brothers move out he had this to say: "It certainly will be boring, quiet and strange around here when you people move out. We have become accustomed to you and this pleasant event. We are sorry that you have to take down your fine installations and that all of these nice, happy people will be disappearing from our vicinity."

Other interesting comments came from the Swedish State Railways. This company also manages public bus transporta-

tion throughout Sweden, and vehicles were chartered from them to handle the 1,157 transportation assignments. The management anticipated big problems in connection with the chartering of so many buses. The Society was informed by the manager that many bus drivers were on vacation. He was very obliging, however, and called bus stations at several other towns near Stockholm and finally rounded up a staff of drivers. There was not quite enough, however, and many of the drivers had to work overtime. This would normally have presented problems, but the manager, who had canceled his own vacation so that he could be at the assembly, said: "If your people had not been so nice and well mannered the drivers would have refused to continue working overtime. But they enjoyed it so much that they became personally interested in keeping things going so that you would not have any problems."

At the close of the sessions long lines of brothers waited to board the buses to the camp. Sometimes they had to stand there quietly in the rain. The bus manager exclaimed: "Things wouldn't be this way if we had anyone else but Jehovah's witnesses to transport. The drivers would have refused to work. After a football game the public would have assaulted the buses." But the drivers willingly worked as long as they could so that everyone would be able to get home.

When one of the drivers was called to work he complained about having to serve "such religiously overstrung people." But he was ordered to work in any case and soon discovered how wrong he had been. "No pushing, no complaining, everyone boards the bus quietly, and even when the bus is crowded you feel like you have just about one passenger behind you," he later said.

Another driver, a former Baptist, became so interested in the assembly that, on finishing his shift, he went to the literature counter to get a *Paradise* book. He told a sister that he had never seen an assembly like this before—"not even among the Baptists."

These and many other features of the assembly were reflected in the fine newspaper



coverage. Of Sweden's 170 newspapers, 115 published one or more items about the convention and also numerous pictures. Sweden's State-owned radio station *Sveriges Radio* and the *Televisjonen* also showed interest in the assembly. Two very fine programs were shown on television with comments praising the "excellent organization."

### The Program Gets Under Way

The opening day of the assembly dawned on the cloudy side. But in Sweden people are free from illusions as far as weather is concerned and they expect heavy showers even in the middle of summertime. So Swedes, Danes, Norwegians, Finlanders, Icelanders, Greenlanders and Witnesses from other countries came streaming into the stadium equipped with raincoats and umbrellas. But as the 77-piece orchestra opened the program with song number forty-eight the clouds opened up and the sun smiled down on the green field. The beautiful platform in the center of the playing field was in the shape of a four-leaf clover, and the long, slightly curved wooden footway leading across the field to the platform looked like the stem of the clover. The orchestra stand with its red plastic roof stood at the southern end of the field, facing, at the north, a glittering water fountain surrounded with floral decorations. From each of the four "leaves" of the platform the program was translated simultaneously into the languages of the four Nordic countries.

To handle this work of translating the talks effectively, a special sound system was set up, and this was probably the first time in Sweden's history that an arrangement like this had been used. From each of the leaves of the clover, the translators faced their own language section and, between Danish, Finnish, Norwegian and Swedish, some 375 speakers participated on the program. To avoid disturbance from the other languages, each section had a number of specially directed loudspeakers. The system gave excellent results, and even the newspapers commented on it.

When Brothers Knorr and Franz gave their talks, these were translated simultaneously

into the four Scandinavian tongues. This was made possible through a fully automatic synchronizing instrument that the brothers had constructed. When the last of the four interpreters had completed the translation of a sentence, a red signal was lit in front of the English-language speaker indicating that he could now say his next sentence. As he finished speaking, the red signal would go out and not light up again until all the interpreters had finished. The system was controlled from the very center of the platform, the kick-off spot on the playing field. The skilled brothers working at the controls were visited by the large electronic company that had supplied the materials, and one of



Thirteen new publications were released in Scandinavian languages

the engineers was so impressed that he ordered pictures taken of the whole arrangement for publication in their international professional journal.

The program opened with messages from the various countries represented. A number of the branch servants from these countries were attending Gilead School so these countries were represented on the program by other members of the Bethel family. Zone servant F. Hoffmann, acting branch servant in Denmark, showed how opposers are taking note of the growth in the organization of Jehovah's witnesses in Denmark. H. V. Mouritz, serving temporarily as branch servant in Finland, spoke

of the increased enthusiasm for pioneer service among the Finnish brothers. From Iceland, branch servant L. Rendboe gave evidence of the fulfillment of Isaiah 66:19 in the faraway islands. The acting branch servant from Norway, R. Hagen, quoted a Norwegian member of parliament as saying: "Today Jehovah's witnesses are banned in the Soviet Union and are taken to penitentiaries in Siberia. Nevertheless, they increase in numbers there just as they do here. It is difficult to understand why one should not show esteem and respect for these zealous soul-savers, whose work and willingness to offer themselves make the majority feel ashamed." Finally, J. H. Eneroth, branch servant in Sweden, reported that there were now 4,000 more of Jehovah's witnesses in Sweden than there were at the time of the last international assembly in Stockholm in 1955.

Most timely, not only for Jehovah's witnesses, but also for the general public in the Scandinavian countries, was the talk on "The Bible in the Light of Modern Science." There is much futuristic thinking among the people of these countries, accompanied by a growth in skepticism with regard to religion and the Bible. It was noted how attentively the audience listened to the contents of this message, and in all the four language sections listeners were busy taking notes of the fine arguments presented in favor of the reliability of the Book of books.

The clear and profound Biblical talks given by Brothers Knorr and Franz were enthusiastically applauded by all in the audience. Every time Brother Knorr spoke, the brothers not only listened but also watched with expectant looks on their faces wondering whether there would be more new releases. They were thrilled at the presentation of the new publications already released at the English-language assemblies, and especially when it was announced that the "Babylon" book and "All Scripture Is Inspired of God and Beneficial" would soon be translated into their own tongues. But in addition to these publications, there were thirteen new publications for the Scandinavian brothers in their respective languages. The Swedish



brothers received the second edition of *"Let God Be True," Blood, Medicine and the Law of God, Living in Hope of a Righteous New World, and When God Is King over All the Earth.* In Norwegian there were releases of these same three booklets and also the book *"Let Your Name Be Sanctified."* This book was also released in the Finnish language, and in both Finnish and Danish there were the booklets *Living in Hope of a Righteous New World and When God Is King over All the Earth.*

There was great expectancy on Thursday afternoon when 22,000 Witnesses were gathered together to hear the Resolution. After the introductory talk on the subject "Why We Should All Join in a Resolution," the branch servants from the four countries came to the platform and read the text of the Resolution. The brothers received this as a mighty appeal to all of Jehovah's people to hold to their Christian neutrality. Our obligation as Christians is to declare God's kingdom as the hope for men of goodwill and to make known God's judgments on the nations.

At this moment of deep emotion a threatening, dark cloud swept across the horizon and darkened the stadium, giving a dramatic setting to the occasion. Then, as soon as the resolution had been unanimously adopted with the resounding *Ja!* of the Swedes, Danes and Norwegians, and the *Kyllä!* of the Finns, the threatening clouds disappeared and the sky again became bright and clear, to remain that way for the rest of the day.

The baptism held on Saturday morning was another occasion of deep emotion. Many had tears in their eyes as they watched their children, husbands, wives, fathers or mothers rise among the 766 candidates who answered affirmatively the two questions at the conclusion of the baptism talk.

All too soon, the last day of the assembly at the Fotbollstadion had arrived. Early in the morning the brothers were already gathering together in groups in beaming sunshine and refreshing winds. The days already past had given them much to talk about, and now they were eagerly awaiting the cli-

max of the assembly, the public talk "When God Is King over All the Earth."

At 2:15 p.m. the conductor of the 77-piece orchestra raised his baton and the most beautiful and powerful selection of Kingdom songs ever heard at any Scandinavian assembly was masterfully handled. There were inciting marches and flowing waltzes as the experienced and trained voices of the great Danish choir joined the orchestra, to the delight of all present. When the music stopped, there were 25,160 seated waiting for the Society's vice-president, F. W. Franz, to begin the talk. He was greeted with warm applause as he approached the platform and thereafter was interrupted by the enthusiastic response of the audience throughout his discourse, which was interpreted simultaneously into Danish, Finnish and Swedish. On this occasion the Norwegian brothers had taken their seats in the Swedish section so as to make room for the public.

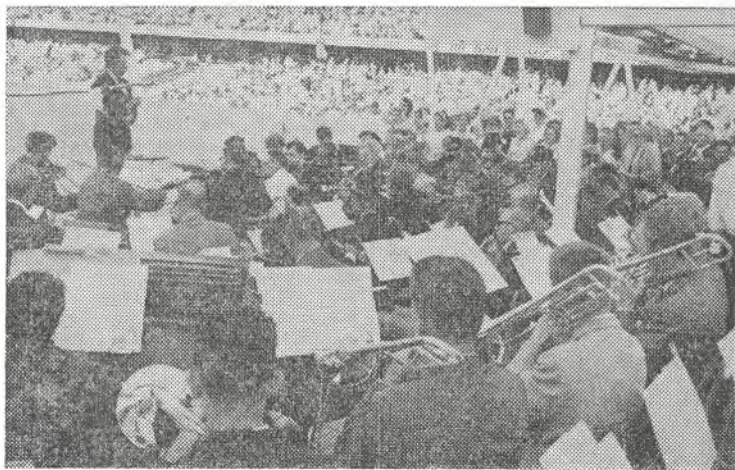
#### Seeing the Sights of Stockholm

Stockholm was not built in a day. Neither can it be seen in two days; at least not if one wants to become acquainted with its 700 years' history. But as an interesting and educational sideline to the "Everlasting Good News" Assembly, it was a thrill for more than 7,000 brothers to see some of the city's outstand-

ing locations through the special tours that had been arranged by the Society, with the brothers of Stockholm acting as guides.

It was an appropriate time to get to know "Summer Stockholm," also descriptively called the "Venice of the North." Now the visitors could appreciate just how much water there is surrounding the fourteen islands on which Stockholm is built. On the first day they traveled by bus, crossing bridge after bridge, looking down into the water; and on the second, they sailed quietly under those same bridges looking up at the magnificent castles, royal residences and skyscrapers that they had passed the day before. Let us go along with the visitors briefly to see some of the places with which they became acquainted.

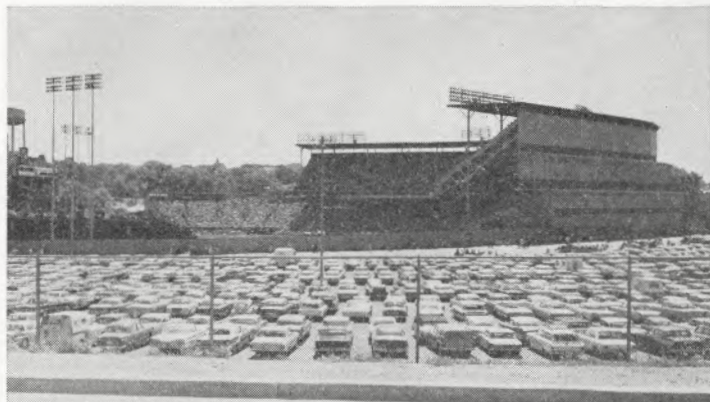
Meeting us at the stadium, the guide greets us "*God dag!*" ("Good day") and "*Välkomna*" ("Welcome"). The bus takes us down into the heart of Stockholm, called Old Town. We find ourselves on a small island called Stadsholmen, meaning the "Town Between the Bridges." This was the original cell from which Stockholm's 111 districts sprang up over the centuries. It is dominated by the Royal Palace of 500 rooms, and behind the palace we find the Old Town remarkably preserved in the midst of a land flooded with modernization. Here in this nu-



A 77-piece orchestra, with a well-trained Danish choir, delighted the audience



# Sights Seen By World Travelers



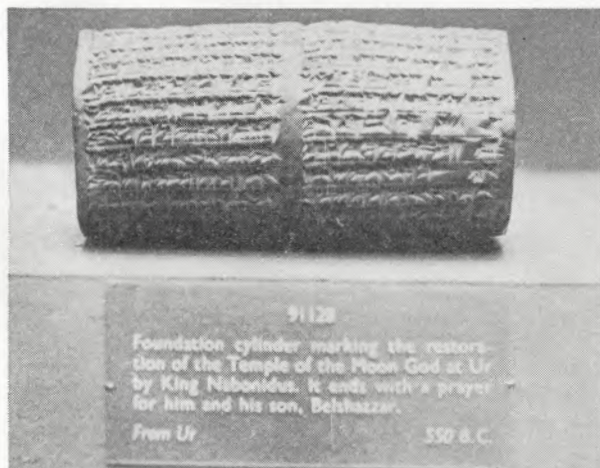
**Milwaukee's County Stadium, packed inside and out for public meeting, July 7**



**British Museum: Assembly delegates examine Rosetta Stone, which unlocked the secrets of ancient hieroglyphic writing**



**Over 10,000 visited the Society's headquarters during New York assembly**

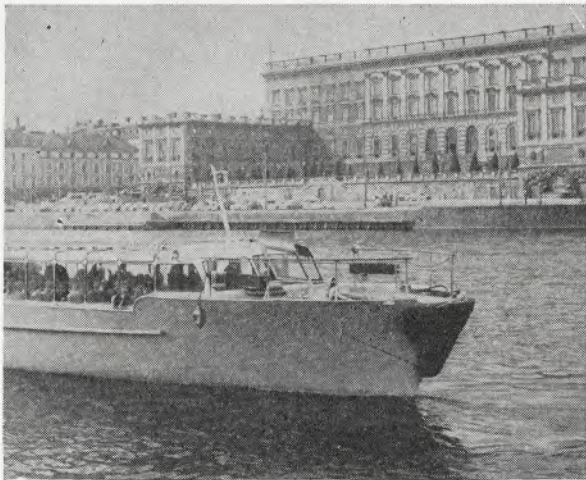


**British Museum: Clay cylinder of Nabonidus, king of Babylon, with prayer for Belshazzar. From Ur of the Chaldeans.**

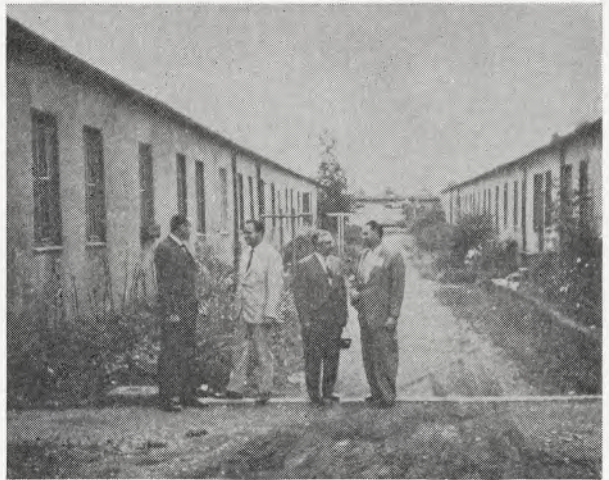


**Assembly delegates enjoy happy fellowship at old Thames-side Inn, England**

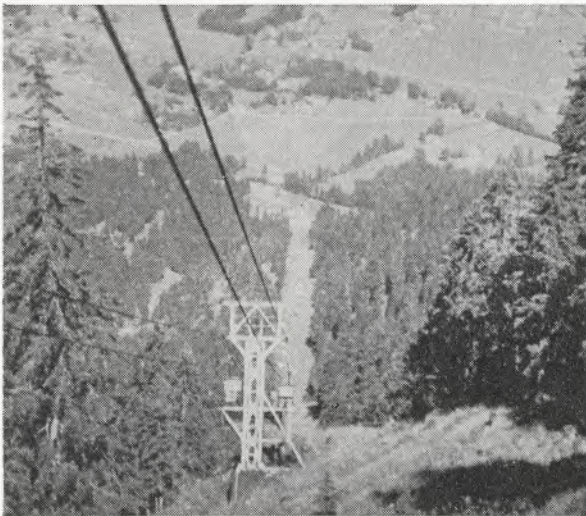




**Delegates at Stockholm assembly on a sight-seeing boat passing the Royal Palace**



**German brothers at Dachau concentration camp, where they once were imprisoned**



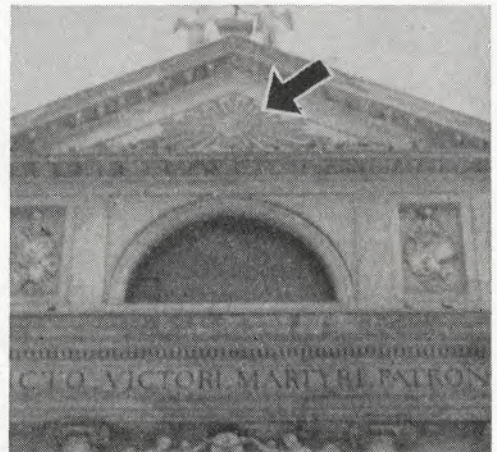
**Ski-lift in Bavaria, Germany**



**Street banner in Milan, announcing public talk by F. W. Franz**



**Catholic cathedral seen in Milan with 135 spires and 3,896 statues**



**Tetragrammaton (see arrow) appears on front of this church in Varese, Italy**

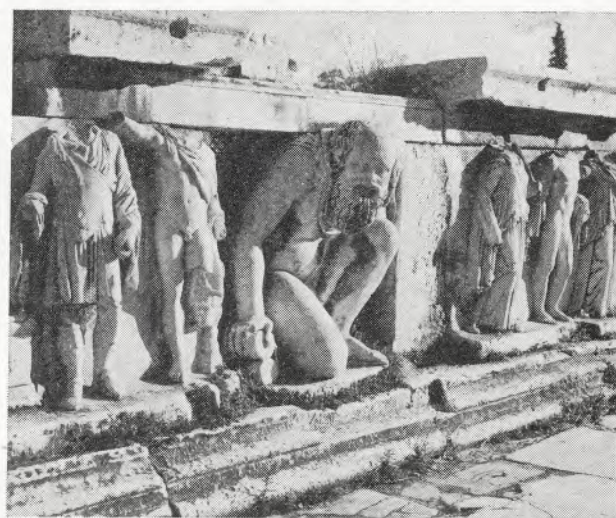




**Witnesses visit the Parthenon  
in Athens**



**Portico of the Maidens, on the  
Acropolis, Athens**



**Statue of Greek god Dionysus, or Bacchus,  
equivalent of Babylon's Nimrod**



**Corinthian columns of the temple  
of Jupiter in Lebanon**



**Lebanese people drawing water from well in Sarafend  
(Zarephath), where Elijah performed miracles**



**Winnowing wheat in Lebanon**





**Entrance to Baalbek, site of ancient Baal and Roman temples in Lebanon**



**Conventioners visit the famed cedars of Lebanon**



**At Baalbek: Cleopatra with snakes around her body. Baal religion included snake worship**



**Brother Franz photographing Jerusalem**

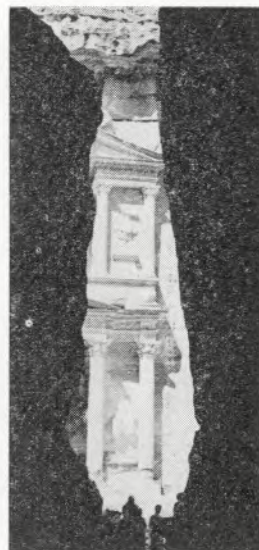




Conventioners are welcomed  
at Jerusalem Airport



Dome of the Rock, ancient temple  
site, in Jerusalem



The first sight seen on  
entering Petra



The altar of sacrifice at Petra



Camels seen on the Plains of Moab, where Israelites camped



Brothers waded in the salty waters of the Dead Sea





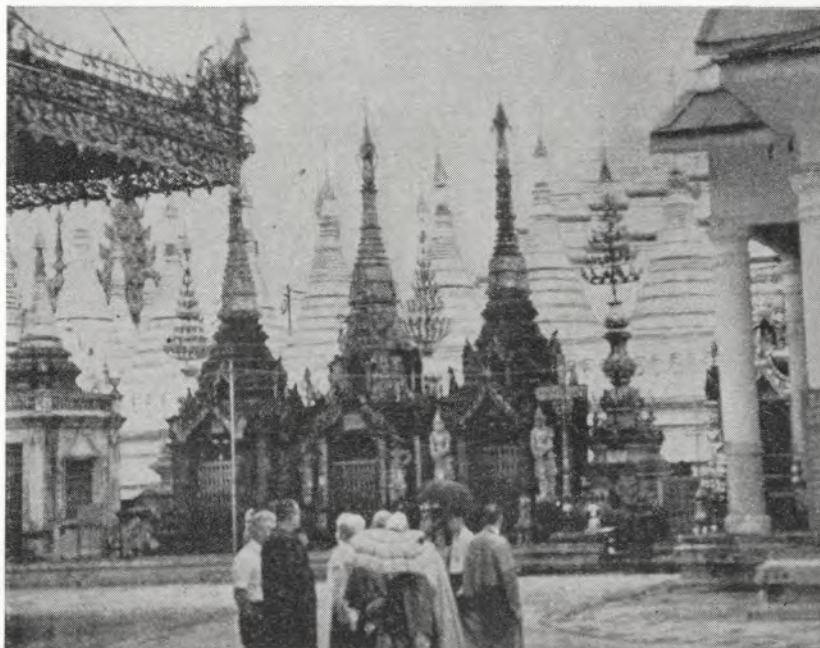
Program participants on platform, New Delhi



Street scene in India



Foot coverings being put on delegates during tour in Red Fort, India



Burma, a land of pagodas

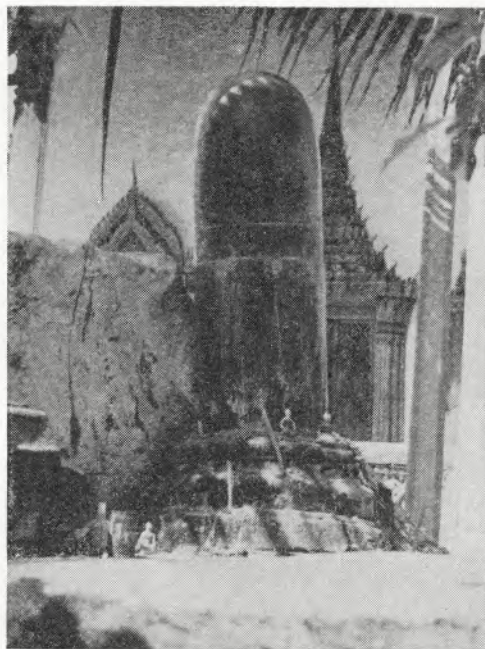


Buddhists burn candles before altar, in Burma





Murals in Buddhist Wat Sakhet at Bangkok depict nirvana and hell of torment



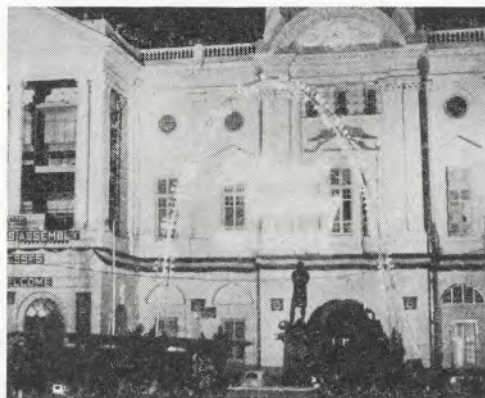
Phallic symbol seen at Wat Po in Bangkok. Barren women pray before it in hope of a child.



Street scene in Hong Kong



Hong Kong harbor



Victoria Theater, where assembly was held in Singapore

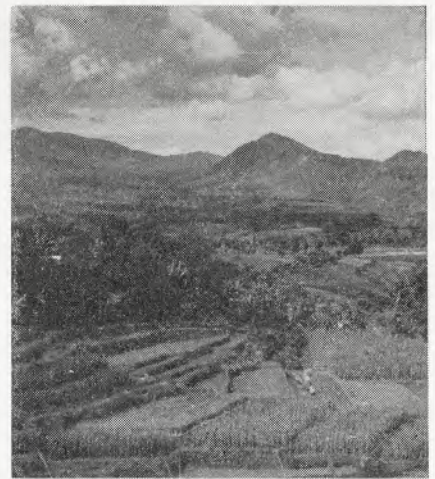


Entrance to Tiger Balm Gardens, Singapore





Nipa hut, providing shade for public address men, gave Filipino touch to decorations at Rizal Memorial Stadium in Manila



Terraced rice fields in Indonesia



Grant Suiter addressing 10,707 "Messengers of Liberation" in Melbourne



Conventioners in front of pavilion where cafeteria was operated in Melbourne



Sign welcomes the brothers to Hualien Airport in Taiwan

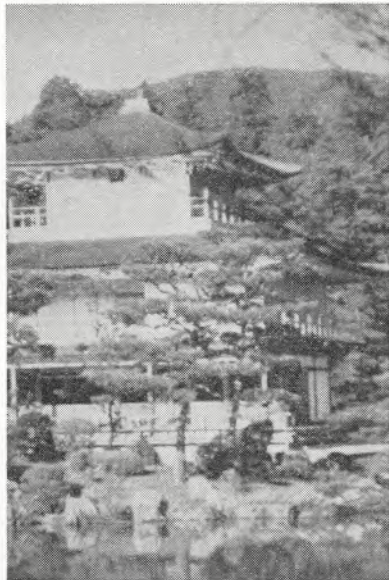


Brother Bible with Chinese and Ami interpreters at Shou Feng





Prayers tied on line outside Buddhist temple in Japan



Golden Temple, Kyoto



Civic Theater, main assembly site in New Zealand



Pacific Islanders welcome first plane load of around-the-world travelers to Fiji



Assembly in session at Suva, Fiji



Backyard of hotel in Suva





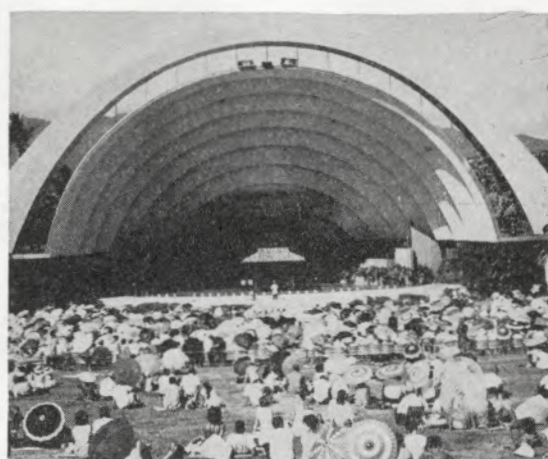
First of world travelers arrive by jet in Korea



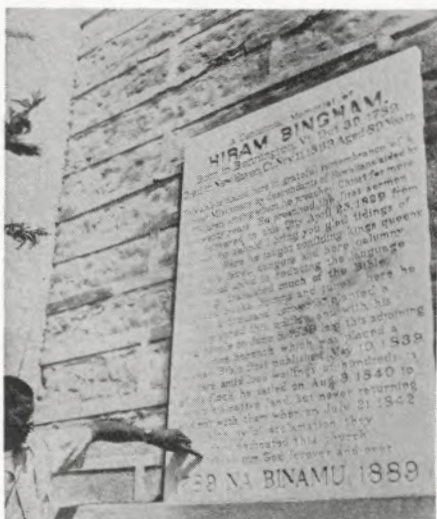
Witnessing in Korea. Shoes are left on the doorstep.



Chorus at Citizens Hall in Korea



Waikiki Shell, site of Hawaiian assembly



Kawaihau Church, dedicated 1842. Plaque says church was dedicated to "Jehova."



The world-famous Rose Bowl. This is the large sign on the front of the stadium.



# Assembly Departments in Operation



Checkroom equipped to serve in four languages in Milan



Assistance was provided for world travelers



200 a minute were fed in the cafeteria in Milwaukee





Arranging for tours in Lebanon



The Rose Bowl got its first good scrubbing



New York: Volunteers happy to serve



Over 4,000 helped feed delegates at New York



Kitchen crew at work in Korea



Learning to eat with chopsticks in Japan





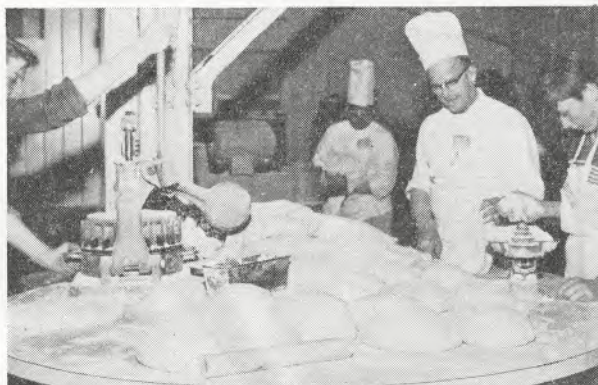
**Building a cafeteria in Manila**



**Translating for deaf-mutes in Milwaukee**



**6,572 cartons of new releases were sent to Pasadena for distribution**



**Pies, cakes and doughnuts for 50,000 in London**



**Hamburgers smell good, but delegates line up and wait their turn at Pasadena**





**Sisters help with pipe fitting in Munich**



**Milwaukee: By 12:30 a.m. Sunday all had beds**



**Orchestra in the Rose Bowl**



**Portable drink dispenser in New York**



**Coconuts provided refreshment in the Philippines**



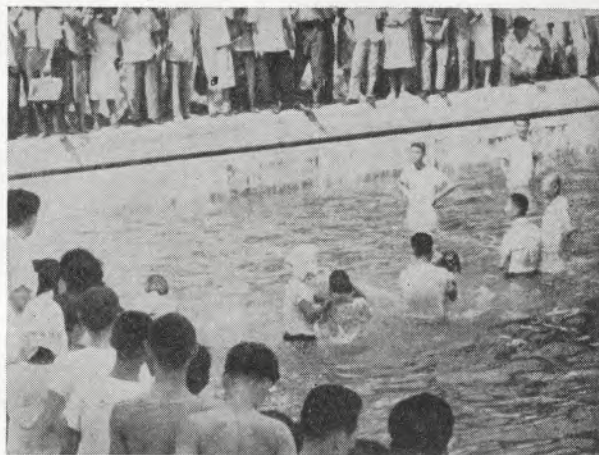
**Control center for simultaneous translation into four languages in Sweden**



# *16,653 Were Baptized*



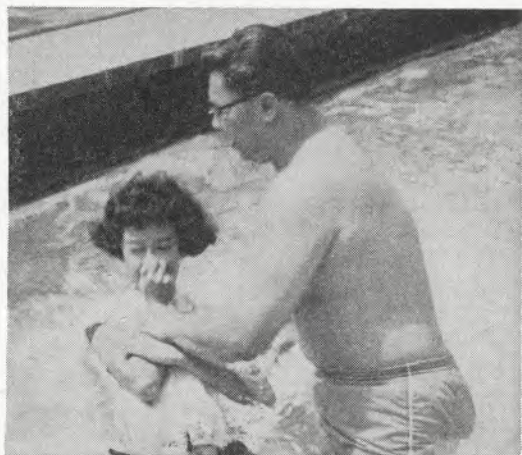
**292 ready to be immersed in Japan**



**Koreans witness baptism of 612**



**Men and women filed out separately for immersion in New York—2,251 of them**



**Singapore: a young immersion candidate**



**2,496 indicate readiness for baptism in Pasadena**





**766 Immersed  
in Stockholm**

**3,027 line up  
in Munich  
for immersion**



**Completely  
submerged and  
raised again**





**Around-the-world conventioners from New York being guided in field service by a Swedish Witness**

cleus of the city one can still see glimpses of the Middle Ages.

Connected to the Old Town is an islet called Riddarholmen, where many of the official buildings are located. Pointing to a church building with a pointed black tower, our guide informs us that this was built in 1270. Originally it was a Catholic monastery church of the Grey Friars, but it was later transformed into a Protestant church when, in the sixteenth century, King Gustav Vasa chased the monks out. It now serves the royalties as a cold, gloomy reminder of their mortality. It is the mortuary church of most of the kings and queens of Sweden.

As the tour continues throughout the city the guides are alert to outline some details of the history of Jehovah's witnesses in Stockholm. There are now 1,500 active ministers in the 18 congregations in the city, and it was of interest to their brothers from foreign lands to see the sites of their Kingdom Halls, the parks where they hold their public meetings regularly and the locations of some of their circuit, district and national assemblies. Also of interest in this regard was an old circus building where, in 1912, Charles Taze Russell lectured to an overflow audience on the subject "Where

Are the Dead?" This building is located on Djurgården, "the island of pleasure and joy," said to be the most beautiful of all of Stockholm's fourteen islands.

Nearing the end of our tour of this island, we come to the Wasa Museum. It is the most modern of Stockholm's museums, floating on pontoons and made of aluminum. As advised by our guide, here we find the oldest identified ship in the world, salvaged from the bottom of the sea. This is the warship Wasa, launched in 1628 and prepared for its maiden voyage. But woe to her constructors! The vessel was not seaworthy and sank to the bottom of the sea just a few miles out from the bay. There she lay in the mud for 333 years, until she was salvaged in 1961. Now the old ship is paying back manifold the loss sustained by her shipwreck. Already one million people have paid a visit to the museum to see the old barge, which has to be sprayed constantly with water prepared with conserving compounds.

On our tour we also pass through some of the supermodern suburbs of Stockholm. Vällingby is one that had been selected as field-service territory for the English-speaking around-the-world travelers who had come to Sweden. In this neighborhood live many Swedes who have studied English and enjoy an opportunity to practice it. This made it remarkably easy for the brothers to be invited into many homes where they could give a witness to God's kingdom. One of the Swedish brothers who accompanied a colored brother from America said:

"It seems that we ought to preach in English here in Sweden!"

One young lady looked a little confused when a colored brother called at her home. But she soon invited him inside, listened attentively and received some literature. As the brother left, she told him: "Your visit will be a memory for the rest of my life. Never before has a person of your race come to speak to us about such good news as you have. Did

you really come all this way to talk to me about your faith in God? You people are really admirable."

There was yet another place of outstanding interest that attracted the many visiting brothers. From the assembly site thousands traveled northward to the modern community of Jakobsberg, located fifteen miles from Stockholm. And the attraction? Why, it was the Society's fine Bethel home and factory where thirty-six brothers and sisters are kept busy preparing literature for the use of the Swedish brothers as well as printing magazines for Norway. It seemed as if Jakobsberg was being invaded as more than 6,000 of the delegates converged on Bethel.

It was not only the brothers from other lands who came to visit the Bethel home. Many of the Swedish brothers themselves accompanied them, because they were very much interested in seeing the new addition to the building that had just been completed at the time of the assembly. This new construction houses an excellent Kingdom Hall and a new pressroom, now necessary due to expansion, although it is only nine years since the Bethel home was built.

And so it was that the time came for the around-the-world travelers to say "Farewell" to their brothers in Sweden. But the "Everlasting Good News" Assembly had not yet concluded by any means. While the assembly in Stockholm was coming to an end, sessions had already begun in Munich, so let us hurry on with them to Western Germany.



**Many of the conventioners visited the Society's fine branch office in Jakobsberg**



# Munich, Germany

July 21-28

Travelers to the "Everlasting Good News" Assembly in Munich found warmth in the typically Bavarian salutation, "Greet God," or, "Greet you," which is used instead of the more formal "Good morning." They thoroughly enjoyed greeting one another and being with their brothers from many lands.

But not all the Bavarians felt so warmly about the presence of Jehovah's witnesses in Munich. The religious leaders of the city had been doing everything they possibly could to close the doors of Munich to the Around-the-World Assembly. Finding no official way to do this, they resorted to an extensive appeal to their own parishioners and others not to open their homes to the visiting Witnesses who would come from outside. This appeal was published in a two-page leaflet with the heading "A Notice to Christians!" signed by leaders of both the Lutheran and the Roman Catholic churches. At least a hundred thousand of these leaflets were handed out to the householders of Munich and some were to be found in churches as far as 200 kilometers away (about 120 miles). In part, the message said:

"We may converse with everyone who accepts and respects our point of view. Sad to say, experience has shown that conversation with Jehovah's witnesses is hardly possible. Their leaders instruct them to force everyone to join their sect by threatening them with destruction. They do not respect our faith, but rather fight against it. Thus they fight against the peace of our homes. As long as they continue to do this, we cannot accept them in our homes as guests."

What was the reaction of Munich to this clerical action? Well, many of the people were thoroughly disgusted, and many were roused to indignation.

Some of the newspapers were quite outspoken in denouncing the action of the clergy. Under the heading "Foreigners," *Sonn-*

*tagsblatt* had this to say: "We can understand that the churches of Bavaria would not issue an appeal calling on their congregations to furnish quarters to [Jehovah's witnesses]. But when they do just the opposite—even going as far as warning their congregations against doing so—this seems hard to understand. We might be able to understand a warning like this coming from the Catholic church alone; for the Catholic church is easily misled into conformity of thinking. But a similar standpoint on the part of the Lutheran church is incomprehensible. Luther is usually esteemed as a sort of father of the church. But why doesn't anyone listen to him in this case?" Then, after some exhortation on the exercise of love, this newspaper continued: "The Christians of Munich—be they Lutheran or Catholic—if they should find one of Jehovah's witnesses on the street with no place to stay, should not listen to the voice of the Shepherds of the Church, but should listen instead to the voice of the Good Shepherd who

once said: 'I was a stranger and you sheltered me.'"

Another newspaper, *Frankfurter Rundschau*, presented some thought-provoking facts reflecting on the problem of German unification. It said: "We look down scornfully on the officials of the Ulbricht regime . . . we think of our brothers 'over there' with pity. . . . How can we expect to come to a workable form of cooperation with those who are separated from us on the other side of the Elbe and the Werra . . . if we are not even in a position to cooperate with those who do not think as we do? A small example which bespeaks the bondage of our society: The two large Christian churches have warned the citizens of Munich in a 'Word for Christians' against showing hospitality to Jehovah's witnesses during their world convention scheduled for the end of July. . . . This ecclesiastical call to iniquity, that is, to disobedience to God's laws, exposes the complete misery of our present 'Conformity-Christendom'. . . . He who locks his house because he cannot stand the obtrusion of another's way of thinking is locking himself away from the Truth. Not because the others have the Truth, but because established Truth can be established only through test. Jehovah's witnesses may get on others' nerves. But a Christian must consider that, in spite of their errors, they are not standing on the streets and on the doorsteps to sell vacuum cleaners or shoestrings, but because this is the way in which they seek God.

"The saying, 'No tolerance for the intolerant' applies to all others, but not to Christians. The greatness of true Christianity is in conquest—not through combat or isolation, but rather through tolerance and strength of faith despite opposition. The church fathers of Munich, of so little faith, should read the Scriptures more often; then they might stumble across what is said in Hebrews 13:2, which



German branch servant greets Brother Knorr on arrival



reads: 'Do not forget hospitality, for through it some, unknown to themselves, entertained angels.'"

Most of the people felt about the same way as these newspaper writers, and the whole thing just backfired on the clergy. One man who was met in the house-to-house rooming work said: "I have read the article that the churches are distributing saying that we should not give you rooms and I am very indignant." Then turning to his wife he said that they could not let people coming such a long way sleep out in the street. Because of what had happened he was determined to get rooms for us, so he proceeded to visit his neighbors and he was able to accommodate twenty-two Witnesses in his own home and among his neighbors.

Another publisher met a businessman who had read of the efforts of the Catholic and Lutheran churches to influence their flocks so that they would not give us rooms. This had made him quite indignant and his reaction was to contribute 100 D-marks (\$25) to the convention.

City officials were not in any way intimidated by the warnings of the clergy either. Even with the cooperation of the householders of Munich it was not possible to accommodate all the visiting delegates in private homes and hotels. So we were very happy to accept the offer of the city officials to allow us to use 91 of the Munich schools as dormitories, and in this way we were able to make room for 41,286 persons. Contracts were also made with these men for use of exhibition halls, which served as sleeping quarters for some 10,000 more.

Of course, as far as rooming is concerned, there was a most ready response from the brothers in the congregation of Munich. They were very appreciative of the privilege of being hosts to the "Everlasting Good News" Assembly, and some of them sheltered in their homes from twenty to thirty persons. You can imagine how busy many of them were picking up their guests at the airport and train stations to take them to their crowded but happy homes!



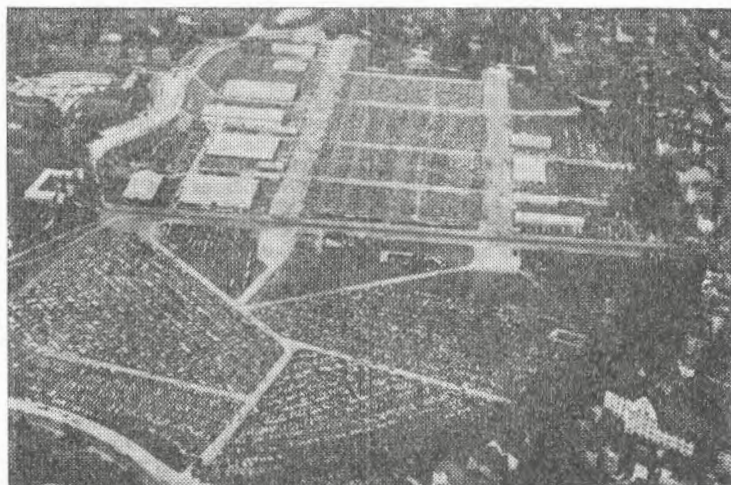
### 107,164 responded to the invitation to hear this public talk in Munich

#### Starting from Rock Bottom

All that is needed at many convention sites is some decoration to create a pleasant theocratic atmosphere and the organizing of departments. Not so at Munich. The Around-the-World Assembly was held at the *Theresienwiese*, or Theresien Meadows, and the name aptly described all there was to start with—just a large open field shaped something like a three-quarter moon. Here it was nec-

essary to start from scratch, as we might say, and build a city within a city. Twenty-eight departments were necessary to care for the needs of the inhabitants of this city, whose number grew to 107,164. Sharing in the construction work that had to be done served, in a way, as training for the brothers for the post-Armageddon period. When we think of the ruin and desolation that will be left in the earth after Armageddon we often wonder just how things will be organized to start turning the globe into a paradise. The preparations for the Munich assembly show what can be done through good planning and hard work when there are loving co-operation and a cheerful spirit together with appreciation of the privilege.

Jehovah set a precedent as Host when he prepared Eden's paradise for our first human father. He did not just put Adam in a vacant field with some vegetables to eat, but, rather, he created beauty so that Adam would be pleasantly impressed on his arrival. The brothers in Germany followed this same pattern and, in addition to installing all the things that the incoming delegates would need, they also prepared to delight their eyes with beautiful floral arrangements surrounding the platform and at the entrances.



On the huge Theresien Meadows assembly facilities for over 100,000 persons were set up



Of course, the section set aside for the sessions did not occupy the entire convention grounds, which covered an area one kilometer long by half a kilometer wide. So after providing seating for 104,692 there was still ample space for the erection of 11 giant-size tents. These tents were so large that they had to be supported by steel construction. Additionally, there were 55 small refreshment stands located conveniently throughout the grounds.

Something outstanding in installation was the building of additional toilets. Several years ago the brothers designed a system of toilets especially for use at conventions, and by means of this ingenuity on the part of the Construction department there were 866 toilets for use in addition to those provided by the city. Everything was prepared for the convenience of the brothers.

Of course, in the surrounding neighborhood there were other items in the panorama that we did not install. At the northern end of the meadows is situated the huge church of St. Paul and over to the west the statue of Lady Bavaria towers into the sky. This memorial is thirty meters high and is made of metal taken from Turkish canons. Both of these structures are floodlit every night, but both by day and by night the brilliant light of the truth was shining forth from between them in the "Everlasting Good News" Assembly. It was an impressive sight. Here is how a sister from Switzerland felt as she viewed the grounds from atop Lady Bavaria:

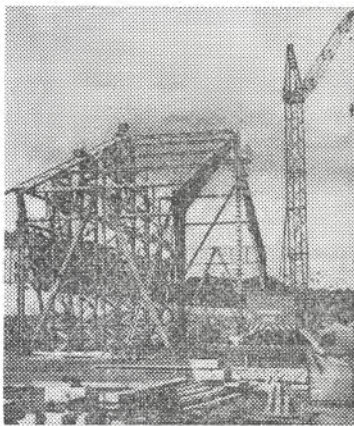
"Looking down from the Bavaria-Ring on the gigantic Kingdom Hall, I caught my breath and found my heart beating faster. The open field had been set with tidy rows upon rows of benches and chairs, bordered by stands and flanked by a magnificent platform.

"Busy hands were joyfully putting the finishing touches to everything and a swarm of eager workers could be seen everywhere. A miracle had taken place on the Theresienwiese—a miracle of devotion and untiring industriousness. I thought of the long hours of strenuous work involved, the thousands of steps taken by dedicated feet, every chair, every plank being handled by ready hands, and I thanked

Jehovah for my brothers and sisters.

"As I mingled with the gathering crowds my heart was warm and happy—this is where we belong—these are our brothers and sisters and this is Jehovah's beautiful organization. There is peace and order and a spontaneous discipline springing from the love and mutual consideration among all.

"Day by day this huge Kingdom Hall has been filled with true worshipers of all ages. Many young families are being initiated into living in the new system of things and trained to take their place in it."



**Eleven huge tents, requiring steel framework for support, were set up for assembly departments**

Our brothers were not the only ones who were impressed, however. At a conference with the mayor of the city he mentioned that he had found Jehovah's witnesses the best persons to deal with as far as conventions are concerned and that he had written all the officials instructing them to cooperate with us to the fullest extent. He also spoke commendably of the reputation of Jehovah's witnesses as organizers and added that others cannot begin to compare with them.

Some of the city workers who helped the brothers on installation work were also amazed at the industriousness and good disposition among the volunteer workers and found this contagious. A city foreman said, "I

have never seen such cooperation, working hand in hand without complaints or harsh words." One of the workers, surprised at the reaction of the brothers when things went wrong, said: "But you people don't swear at all, do you?"

Similarly impressed were the officials on hand at the locations where delegates arrived. An officer of the Railway Police approached a brother who was serving at the Information department in one of the railway stations and asked if he could have a copy of the assembly program. He said that other railway officials were asking him so many questions that he needed the program to answer them. He said that they had all been discussing matters and had made plans to come out to the assembly together.

Workers at the schools used as dormitories also found much that was worthy of commendation. One of the janitors expressed amazement at the construction work done and said he had been out at the meadows every day to admire the smooth operation of the organization. Regarding the use of the school as a dormitory, he said: "My school principal is a very staunch Catholic and didn't want you here, but if Catholics were allowed to sleep here during the Eucharistic Council, it is only fair to allow you people the same right."

In addition to this response from observers, the response to the call for volunteer service was outstanding. A total of 21,325 brothers and sisters worked in the 28 departments. Many of these were older persons, and it was a pleasure to see their willingness to work. So many offered their services that it was possible to arrange for shift work and no one had to be on duty for very long. Much pre-convention work was done by brothers who spent their vacations on construction work. Many of them brought along their automobiles and other machinery, which they also loaned to the convention to take care of the many needs. The private cars loaned by the brothers were of special benefit when the delegates began to arrive, and 200 of them were used in a special taxi service provided to take the brothers to the convention grounds and to their



hotels. The cars ran an average of 300 kilometers each in this service.

In addition to the brothers who volunteered their services, time- and labor-saving devices were also in use. An ingenious system was employed in the cafeteria to keep the serving lines supplied with enough food. This was a signal board for communication between the serving lines and the supply section. A number was given to each section of the serving trays, and these numbers were displayed on signs at each of the lines. The signs were so situated that they could all be easily seen by a brother stationed in a look-out post. By the use of colors behind the numbers this brother was able to keep a check on the quantity of supplies available at each serving line and could send a signal to the supply section when food was running low. In this way there was no delay due to waiting for supplies of food, and this made for smooth operation in the cafeteria.

#### Who Came to Munich?

In addition to the around-the-world travelers, there were many brothers present from other lands. In fact, there were so many French- and Dutch-speaking delegates that separate assemblies were held in their languages in the Exhibition Halls that had been contracted from the city. This meant that the talks of Brothers Knorr and Franz had to be translated three times as these brothers spoke directly to the audiences in all three locations. In this way, all the brothers were able to see the speakers.

There were also new releases of literature for all these brothers. It was a delight to the audiences in all three language groups to receive in their own tongues the *New World Translation of the Christian Greek Scriptures*, *Living in Hope of a Righteous New World*, and *When God Is King over All the Earth*. Additionally, the German and Dutch brothers received "Let Your Name Be Sanctified," while *You May Survive Armageddon* . . . was released in French.

There were also delegates from lands on the African continent. Brother Amos Wosu, who serves as circuit servant in Nigeria, said that he had known of the

truth since 1932 and began publishing in 1935. But now he was able to see with his own eyes what he had heard about the love and unity among his brothers from Europe and other lands. "They do not look upon us as being black," he said, "but welcome us as real brothers and members of one big family. How they embraced us and welcomed us to assemble with them!" Accustomed to the African-style assemblies, district servant F. A. Ahuama from Nigeria expressed interest in seeing how the brothers sat out in the open arena to listen to the talks, whereas in his own land they would always build thatched roofing. He remarked on the quiet atmosphere and orderliness during the sessions, and said: "Although I did not understand the talks in German, yet the brotherly fellowship and association left a deep impression on my mind which will remain for a long time."

In addition to all these Christians who had come from afar, it was a happy sight to the brothers to see thousands of others present who were not Jehovah's witnesses, but hosts and friends from the convention city. On the final day 107,164 assembled to hear the public talk. This indicates that there were some 20,000 goodwill persons from Munich present.

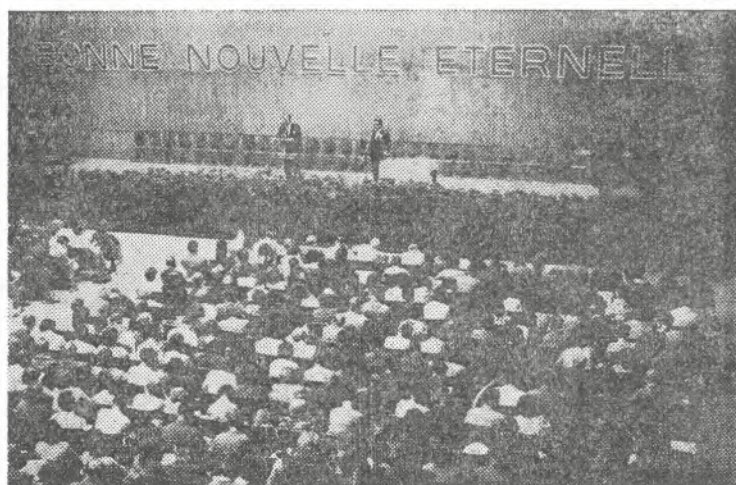
There were another 164 brothers who would have loved to

be present but found this impossible because of being held in prisons in the various lands represented because of their firm stand for Christian principles in maintaining their neutrality. A letter from four of these imprisoned brothers in Loos-ly-Lille, France, brought their love and greetings in these words:

"On the occasion of the 'Everlasting Good News' Assembly, please convey our greetings to those assembled. Being held prisoners to the honor of Jehovah's name, we cannot take part in this assembly. We send you our brotherly love and wish you Jehovah's richest blessing."

Another brother from Germany, also serving a prison term for sticking to Christian principles, pondered in his heart as to how he might attend the assembly. So he petitioned the administration of the penitentiary for permission to travel to Munich for a few days to attend. He was allowed freedom for two days, and you can imagine how he surprised his wife and other brothers by showing up at the convention grounds. On Monday he returned to the penitentiary spiritually strengthened.

In addition to those personally present, greetings were received from many others. During the assembly program 121 telegrams were read from brothers in other lands who had this assembly in their thoughts.



Brother Knorr addressing the French-speaking brothers in the "Bavarian Hall"





**A family wearing native costumes of Germany**

### **What Was Different on the Program?**

At each of the four cities where the Around-the-World Assembly had already been held a resolution in favor of Christian neutrality had been presented and adopted. But in Munich an urgent need presented itself for the adoption of yet another resolution in addition to the one being presented at all the assembly points. The public press had revealed discrimination against Jehovah's witnesses in Greece and efforts to obstruct the holding of the "Everlasting Good News" Assembly there. Munich was a very appropriate place to protest this action because, of the many foreigners in this city, most of them are Greeks and Italians. In fact, Munich has a Greek-speaking congregation of Jehovah's witnesses made up of thirty active ministers. Of course, this matter was of concern, not only to these, but to

all assembled at the Theresienwiese. So on Thursday evening Brother Franz, vice-president of the Society, presented a resolution to the audience, which was adopted unanimously by the 76,680 in attendance. The resolution protested the discrimination against Jehovah's witnesses in Greece and deplored the fact that Athens would be an exception to the friendly acceptance being shown to these Christians in their Around-the-World Assembly. Copies of the resolution were promptly dispatched to the King and the Minister-President of Greece as well as to the Greek Consulate.

Another adjustment had to be made in the assembly program on Friday evening. Brother Knorr was expected back from Milan, where he

had been speaking to the Italian brothers, but due to a delay in his flight a change had to be made. Nonetheless, the brothers were thrilled to listen to his talk on the distribution of the Bible on Saturday evening instead.

The baptism held on Saturday morning proved to be the largest to date in this series of assemblies, with 3,027 being baptized. The urgency and seriousness of this step in Christian growth had been very aptly brought to their attention on Tuesday evening when Brother Konrad Franke, branch servant in Germany, spoke on the subject "Have You Dedicated Yourself to God?" Showing the folly of hesitating unnecessarily to make a dedication, he said: "Even young persons could die tomorrow, reaching the end of their life very suddenly just like the rich man in Jesus' parable who was going to build larger granaries to bring in his harvest. But he had no time to enjoy his riches.

The same could happen to you, whether young or old. The opportunity to dedicate yourself to God and to symbolize this publicly may be gone tomorrow. For this reason it is practical wisdom to act now in harmony with the righteous principles of God's Word."

### **Bavaria, Yesterday and Today**

Field service had been planned for the morning hours of five assembly days, and certain days the Society had made arrangements for tours that would give the visitors from other parts of Germany and foreign lands an opportunity to become acquainted with Munich and its surroundings. There were 7,962 brothers who enjoyed these tours, the first of which tied field service in with a sightseeing review of the city center.

Eleven o'clock found all the participants in this tour assembled in front of the City Hall. They had come to see the "Glockenspiel." This consists of 43 bells and carved wooden figures built into the tower of the building, which is constructed in Gothic style. As the bells chime, the figures perform the barrel-makers' dance, and the spectators see a parade and tournament of knights. This is a traditional dance of the Middle Ages, when the coopers or barrel-makers went out into the streets to cheer the population after the ravages of the Black plague.

A visit to the Catholic Theatin Church with its burial vault of the royalty of the Wittelsbach family proved to be of interest, revealing the close association between church and state. On the richly decorated pillars of the vault stand the patron saints of the family, including Charles the Great (Charlemagne), at one time emperor of the Holy Roman Empire. Evidences of mother-and-son worship are also very pronounced in the picture above the high altar, where Mary is depicted with Jesus in her lap holding a scepter. Similar evidence of the prominence of this type of worship was also seen this same morning in the Michael church. During the week of the assembly the brothers were to hear much about the development of a world empire of Babylonish religion, which had its origin almost 4,000 years before Christ, in the days of



Nimrod, "the father of the gods," and his mother, the wife of Cush, who became the so-called "mother of god." What they had seen in these religious buildings would give them much to reflect on as supporting evidence for what was said as to the survival of Babylonish worship down to this day.

Yes, Munich is a very religious city and is often spoken of as the Rome of Germany because of its numerous churches. The most outstanding of these buildings is the *Liebfrauentempel*, a church with towers 100 meters high. In its entranceway the attention of the visitors was drawn to a footprint. Strangely, it is called "*Teufelstritt*," or, the Devil's footprint. Legend has it that when the church was finished but not yet dedicated, the Devil slipped in through the large door to examine the place in anger. But advancing only as far as the entrance, he could see no windows, so he laughed out loud and stamped his foot in glee, leaving the black footprint behind. What a contrast to the upbuilding teachings of the bringers of good news!

The second tour was one that many brothers anticipated with sobering thoughts. It would include a visit to the concentration camp at Dachau. This was one of Nazi Germany's 16 concentration camps, and in this one alone 29,489 persons died during Nazi rule, many of these victims being Jehovah's witnesses. The brothers found some documents of interest displayed on the table for religious articles. One such document contained the original text of the paper that our brothers were asked to sign in exchange for their freedom in a vain attempt to break their Christian integrity. It read as follows:

"I acknowledge herewith that the International Bible Students' Association spreads erroneous teachings and under the cloak of religious activity is, in fact, pursuing seditious aims."

In another room one sees the whipping stock, where some of the condemned were beaten to death by hardened criminals. The winter clothing that the prisoners wore consisted of a sailcloth uniform, a linen cap and wooden shoes. Approximately two meters from the doors of the crematorium furnaces, ropes

are still dangling from which the prisoners were hanged.

On concluding the visit to Dachau, Sister Sonia Mendoza, a delegate from the Dominican Republic, expressed her thoughts, and those of others, this way: "This has left a deep impression on me. I was thinking about all those brothers who were prisoners here and of those who were put to death, and I pray to Jehovah to give me strength and courage to be as strong as they were."

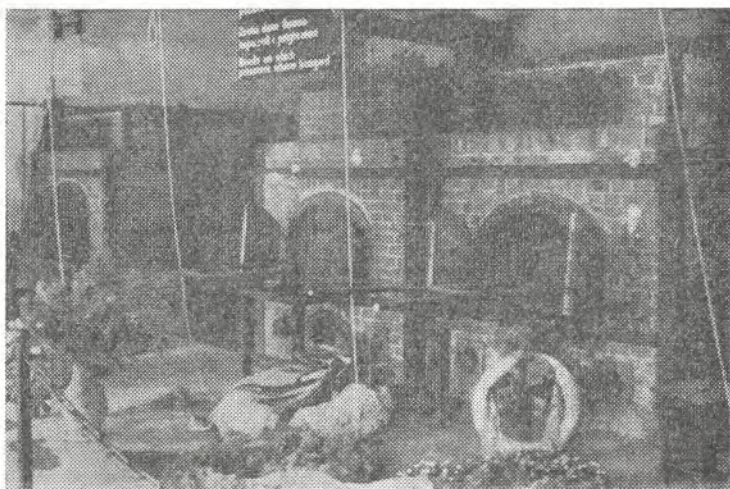
Part two of this tour brings us to Nymphenburg Castle. What a contrast to the concentration camp! And what a contrast to the meager existence that was at one time the lot of the poor laborers of Bavaria. There is lavish luxury and beauty on all sides. But even here we see evidences of Babylon's world empire of religion in the 300-year-old painting of the love-god Amor or Cupid and the goddess Venus, Rome's version of Nimrod and Semiramis of Babylon.

At the German Museum of Natural History and Technical Science the brothers on the third tour had an experience that they might never have had otherwise. As one enters the museum he is led down into an underground cavern, where he can observe the mining of iron ore, coal and salt, and he is reminded of how bountifully God has provided everything necessary for man's needs and pleasure.

In another section the visitors saw a reconstruction of the "Sumerian Wheel," a replica of one of the first wheels used by an ancient civilization. This wheel was discovered in what was then the modern and exceedingly rich city of Ur of the Chaldeans, the dwelling place of the patriarch Abraham at the time when Jehovah commanded him to move to Canaan and become a tent dweller.

Before returning to the convention grounds for the sessions, a visit to the Planetarium reminded the visitors that God's glory is also displayed in his creative works in the heavens.

Lake Tegern is one of the most beautiful in the Bavarian Alps. An enjoyable tour led many convention visitors to its idyllic waters. Driving along the Autoban (superhighway) we are soon able to distinguish the peaks of the Alps, and emotion grows. There are captivating sights all along the way. Typical small chalets decorated with flowers on the windowsills and balconies bring exclamations of delight from the travelers. And what is that? Grown men wearing shorts? Yes, the men here wear leather shorts throughout the entire summer. They are often beautifully decorated and worn with pride and dignity, especially on Sunday. And the hobnail shoes they wear make it possible for them to climb even the most difficult mountain paths



**Cremation ovens in Dachau concentration camp. Many witnesses were interred in this camp.**





Bavarian mountainside

with ease. In sharp contrast to the dark-colored pants and shoes are the white two-piece knee socks.

The widespread use of images and crucifixes is evident among the populace here. The Catholic people of Bavaria often go to these in prayer. How fitting were the remarks of Brother Franz in explanation of Isaiah 44:14-17 at the assembly: "There is one whose business is to cut down cedars; and he takes a certain species of tree . . . And it has become something for man to keep a fire burning. So he takes part of it that he may warm himself . . . But the remainder of it he actually makes into a god itself, into his carved image. He prostrates himself to it and bows down and prays to it and says: 'Deliver me, for you are my God.'"

The fifth and sixth tours took the visitors right into the Bavarian Alps. Traveling from Munich, we come first to rolling hills, then the smaller mountains, then the higher chain and the majestic *Zugspitze*, Germany's highest peak. Again we find small chalets everywhere. Their low protruding eaves provide protection from the rain for those sitting on the veranda. The doorposts are decorated with paintings or wood carvings of gaily colored garlands of flowers, hearts or animals. In front of every door there is a table with a bench. The bright tablecloth tells us that this is where the family eats. Not too far away the cows are grazing, each one with a bell around her neck, and the different tones make a melodious chime.

There was something of interest to be seen in the Ettal

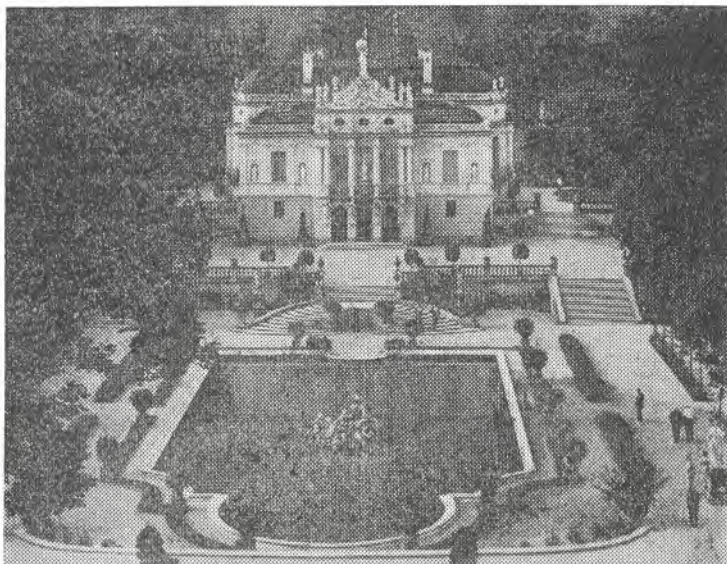
monastery of the Catholic church in this area. This is a round-domed building with six altars. By one of the altars a picture portrays the martyr Stephen bound on a *stake*, showing the method of impaling used at that time. This reminds us of the method used at the time of Jesus' execution. Of course, here, too, there is the ever-present evidence of Babylonish religion, as this monastery has been a center for the worship of Mary ever since its founding.

As we continue our drive along the valley of the river Ett we arrive at the fortress of Linderhof. There are statues of women and children on the green lawns between large brightly colored

porcelain vases decorated with handles like the heads of mountain goats. Inside the castle we see the king's dining room, and a vanishing table is pointed out in the center of the room. You see, the king often wished to be alone and he could not even tolerate the presence of his servants, so he had arranged for this table that could be lowered to the kitchen mechanically and then recalled fully set with the best of foods.

The final tour furnished the brothers an excellent opportunity to read the informative Book of Nature by taking a breathtaking glance at some of its most glorious pages in the beautiful Bavarian Alps. To the left and to the right there are immense mountains, reminding one of the greatness of the creative miracle when Jehovah God said, "Let the waters under the heavens be brought together into one place and let the dry land appear." (Gen. 1:9) And how beautifully it did appear! It was a marvelous way to enhance appreciation for God.

The time for parting arrived all too soon. The around-the-world travelers must leave. But their numbers have grown. Yes, twenty of the brothers from Germany and Switzerland have been added to the list of world travelers.



Linderhof Castle. The dining room had a "vanishing table."



# MILAN, ITALY

July 21-28

July 21 found the Around-the-World Assembly in session at four locations throughout Europe. The whole continent was being served with "everlasting good news." As the program reached its conclusion in London and Stockholm, the brothers assembled in Milan were sharing an enthusiastic opening day with those in Munich. The eight-day program was to run concurrently in the two cities, with an interchange of the speakers from the Society's headquarters.

## Southwestern Europe Convenes

Although the Milan assembly was attended principally by delegates from Switzerland, France, Belgium, Italy, Spain and Portugal, its international flavor was enhanced by the presence of representatives of many other countries. Milan is in an ideal location for serving the lands of southwest Europe, and many of the brothers in other countries had fewer miles to travel than the Italian brothers themselves. In fact, at most of the sessions there were more French delegates present than there were Italians. From all directions they swarmed in on the city, arriving

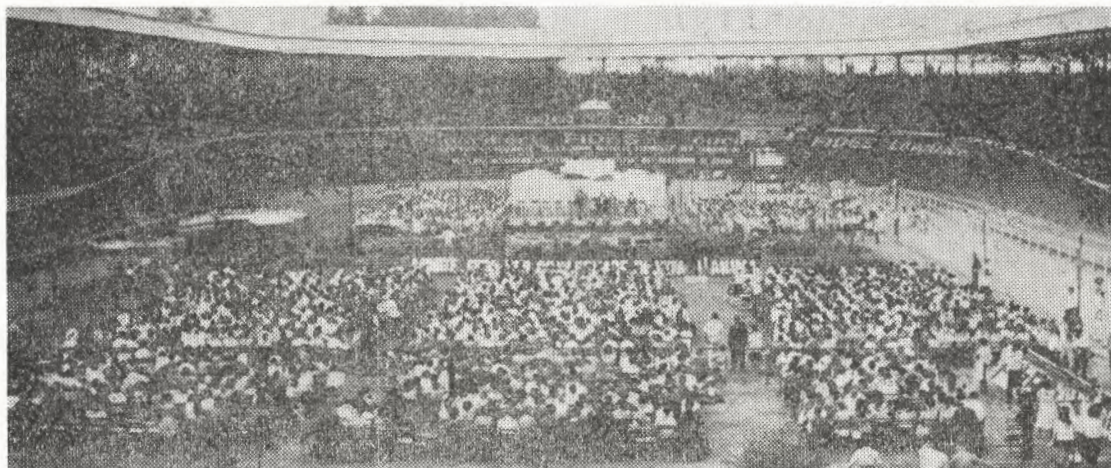
by auto, airplane, train and bus. Many of the delegates came in nine special trains: four from France, two from Italy and three others coming from Spain, Portugal and Belgium. The four French trains, coming from Lille, Paris, Lyons and Toulouse, were all scheduled to arrive within an hour, and taking care of this influx of delegates tested the efficiency of the Convention Travel department. But a number of French circuit servants were able to assist, and in a short time all the delegates were cared for.

It was a thrill to have present some 1,150 brothers who had come from Spain. One of the delegates, who came from a town about 120 miles from Barcelona, has been completely paralyzed from the chest down for the past thirteen years. It was in this condition that he began to learn about the "everlasting good news" and soon began to teach others at his bedside. This was the second time that he had left Spain for religious reasons. He had done so once be-

fore on the advice of Catholic priests who urged him to go to Lourdes, France, for miraculous physical healing, but had returned more disillusioned than ever. Now, however, he had come to appreciate that spiritual healing is the more urgent need and he was not disappointed as he shared in this at Milan. Each day it was necessary for other brothers to carry him on his stretcher-bed from his sleeping quarters in the First Aid department to the sessions, but he did not miss even one of the talks. Friday morning he was baptized in symbol of his dedication to Jehovah.

Special arrangements were also made for many of the Italian brothers coming to this assembly. Two special trains brought some 1,550 Witnesses who traveled up both sides of the boot of Italy, along the Adriatic and Tyrrhenian coastlines. Others came in chartered buses. The brothers from the southern island of Sicily had to make an even longer trip than those who came from Paris—almost twice as far in fact.

Around-the-world travelers also swelled the audience. It was a pleasure for the brothers from southwest Europe to greet them



View of the Italian part of the platform in stadium during baptism talk; 1,233 were immersed



as they arrived from day to day throughout the assembly, coming in from different locations, some even directly from the United States to the Around-the-World Assembly here. By the time all had arrived, there were delegates present from fifty-two nations!

### What to Do About Rooms?

On the opening day there were already 14,199 conventioners in Milan. Finding places for all these people to stay had been no small problem. In fact, house-to-house rooming work had never been done in Italy before because the law of the land forbids private families to receive guests or roomers in their homes on payment, even for just one night. So in order to surmount this legal barrier it was necessary for the branch office to obtain special permission from the government in Rome. Would that be too much to hope for?

It may be recalled that Brother Knorr had announced originally that the Around-the-World Assembly would be held in Rome. However, in view of the Vatican Council, which had also been planned for 1963, the government requested that Jehovah's witnesses hold their convention in some other Italian city. When the Society replied that we would be happy to have our assembly in Milan rather than in Rome, the government very much appreciated this decision. But at the same time the branch office was able to point out to the Ministry the problems that would be encountered in Milan as far as rooming is concerned. The city has accommodations for only about 12,000 visitors, and the hotels and boardinghouses could accept reservations for only about one-third of their capacity. This meant that we could count on some 4,000 accommodations, but what could be done about the other 10,000 delegates who were expected? The government authorities readily appreciated our problem and granted special permission for a house-to-house search for rooms in private homes.

With permission thus granted, rooming work began on April 12. A special handbill was prepared for use in this work. It acquainted the householders with the work of Jehovah's witnesses, the purpose of the assembly and the

fine conduct of the delegates, and assured the people of Milan that this house-to-house search had the approval of the Ministry of Foreign Affairs and that they were, therefore, free to offer rooms without violating the law. The response was very gratifying, but it soon became evident that the publishers of Milan would never be able to find the number of rooms needed without some help. So twenty special pioneers were called to Milan to dedicate all their time to this work. A month later the number of special pioneers participating had to be increased to over fifty, and finally enough rooms were on hand for all those who had mailed in their Room Request



**"Jehovah's Witnesses Are Not Christians," says sign on St. Andrew's church as Catholic clergy lie to keep people from showing hospitality**

Forms. Accommodations had been offered for 10,027 conventioners.

Clergy opposition to this successful campaign was not unexpected, even though a favorable stand had been taken by the Italian government. Just a few days before the assembly was due to begin, the clergy began to warn their parishioners openly against showing hospitality to Jehovah's witnesses. One parish priest went so far as to put a sign in front of his church, saying, "Jehovah's witnesses are not Christians." As a result of this clerical interference a number of those who had offered rooms were intimidated into making last-minute cancellations. In many cases the brothers did not know of this until they arrived at the homes where they had been assigned, only to be turned away by such fearful persons. Things did not work out

this way in every case, however. A sister who came all the way from Boulogne Billancourt, France, had the following to report:

"Upon arriving with the special train from France I went to my rooming assignment. The landlady told me that she had already called the Rooming department to cancel the arrangement as she was expecting relatives. However, since we all appeared quite tired, she thought that it would be all right if we were to stay at least one night. She asked questions about our visit to Milan and I gave her Scriptural answers, explaining who we were. Before going to bed she told me that she would let me know the next day as to whether or not we could stay for the week. In the morning she explained that she had really canceled the rooms because of being under pressure from the priest, but after seeing what kind of people we are she had changed her mind, so she asked me to stay for the entire week. She took a Bible and a *Paradise* book and attended the sessions with her daughter on Wednesday evening."

Many other brothers were not quite so fortunate and had to make other arrangements on being turned away by fearful householders. Quite a number of them solved the problem by seeking their own accommodations in hotels or boardinghouses. Others found it more economical to purchase a rubber air mattress. In fact, this worked out much better for many of the brothers, especially those from Spain and Portugal, who found that rooming accommodations cost about a day's wages. So about 1,800 air mattresses were purchased by the brothers, and each night hundreds of them could be seen in the stadium and in the grandstands blowing up their mattresses to spend the night right there. This saved both time and traveling expenses. So there were some of the stadium dwellers on hand to greet other delegates when they arrived for breakfast.

### Assembly Begins

The cafeteria was located on a large piece of land normally used for parking right in front of the stadium. After consider-



able negotiation to secure this land the problem arose as to what kind of structure was to be built on it. There was no way to rent tents in Italy, and it would have cost too much to bring them all the way from Germany. So it was decided to have a company build a large structure and then cover it over with sheet metal. This meant covering 16,500 square feet of land, but this provided ample space for the kitchen, serving lines, dining space, refreshment stands and all the other necessary departments for the operation of the assembly.

The problem of handling the various languages also had to be considered in staffing the serving lines, refreshment stands and other departments. But the call for volunteer workers was answered readily by brothers in all the main language groups, and in this way it was possible to have personnel available throughout the assembly for answering questions in Italian, French, Spanish and Portuguese.

After breakfast the delegates made their way to the oval-shaped stadium, the Velodromo Vigorelli. In the center of the field an attractive platform had been constructed covering an area of 750 square feet. This surface was divided in two and partitioned so that half was facing the section where the Italian brothers sat and the other half faced the French section. Other sections had been set aside in the stands for the Spanish and Portuguese audiences, and each of these sections had a smaller platform for its own speakers. In this way, each group could both see and hear the speakers who were giving the talks in their own language.

There were heart-stirring moments throughout the assembly. One of these was at the conclusion of the talk on dedication when first one and then another of the language groups rose from their seats in the various parts of the stadium to answer the two questions before being baptized. Then, in a fine display of Christian unity, the four groups merged at the main exit to form just one group of 1,233 candidates. Under a light rain they were baptized before thousands of onlookers.

Another unforgettable event

took place on Wednesday when Brother Knorr spoke on the "Importance of Bible Distribution" before an audience of 13,568. In connection with the talk, the Society's president thrilled all in attendance with the release of the *New World Translation of the Christian Greek Scriptures* in six different languages. At this assembly, probably more than at any other in the series, these translations were received with overflowing joy because now, for the first time, the brothers in almost all the language groups represented were receiving a portion of the *New World Translation* in their own tongue, something that they had longed to have for so many years. On hand at the assembly there were 10,000 Bibles in Italian, 5,000 in French, 3,000 in Spanish and 1,200 in Portuguese. Practically all of these 19,200 Bibles were distributed in the stands right after the session ended. The low cost of the Bible amazed the brothers. In Italy just the cost of the paper used in the Bible would amount to almost 50 cents, to say nothing of the additional expense of printing and binding. There is no doubt that this will be joyfully accepted by the Italian people, who are accustomed to having to pay very high prices for Bibles, especially the Catholic versions.

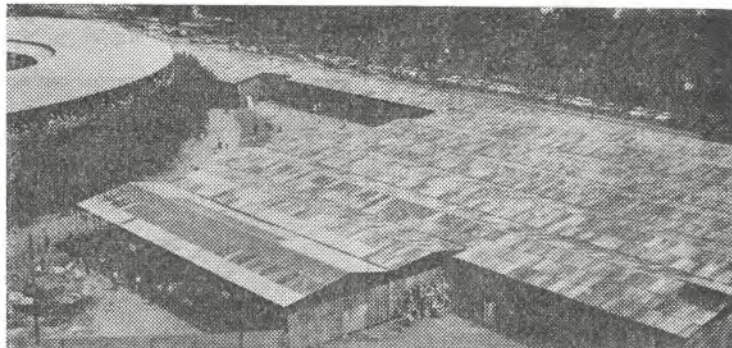
Other new publications were released by Brother Knorr on Thursday evening, when he presented *You May Survive Armageddon into God's New World* in French and *Qualified to Be Ministers* in Italian.

That evening there was something else that the Society's pres-

ident wanted to say to the vast audience. Earlier in the day they had adopted unanimously a resolution, adding their voices to those of their brothers in all the previous assemblies. But shortly before the evening session Brother Knorr had been in telephone communication with the Society's vice-president, Brother Franz, who was serving the assembly being held simultaneously in Munich. Brother Franz had informed him of news received from the branch office in Athens stating that the Greek government, through its prime minister, Pipinelis, had canceled the one-day assembly scheduled to be held there within a few days. The president proposed that the Milan assembly send a telegram of protest to the Greek rulers worded as follows:

"We, 16,000 Jehovah's witnesses assembled in Milan from Italy, Spain, Switzerland, France and Portugal, are shocked at your action in canceling the Christian assembly of your peaceful citizens of Athens. Has the cradle of democracy been broken?"

From every corner of the stadium came the united voice of approval of the message: "Si!" "Oui!" "Sim!" It was an impressive and unforgettable spectacle demonstrating the unity of the New World society in defense of true worship. No one could know whether the message would have any effect on its receivers, but it was strengthening to the audience to hear Brother Knorr confidently explain that, even though religious leaders in Greece could exert their influence over the ruling powers in that country to cancel the assembly, no



**Metal pavilion covering 16,500 square feet built to house assembly departments**



power on earth could prevent God's holy angel from crying abroad the "everlasting good news" that Babylon the Great has fallen!

### Field Service in Virgin Territory

The publishers and special pioneers who had been doing rooming work had covered the entire city of Milan two or three times. This merely prepared the 1,500,000 inhabitants for a greater witness to be given during the assembly itself. But, in addition to Milan, the field service reached out into many of the outlying suburban towns, and many of these were places where the Kingdom good news had never been preached before. So it was a privilege and a pleasure for the world travelers to share in the field service here. Brother Walter Zarembo and his daughter Naomi from Cleveland, Ohio, were amazed to see how the Italian Catholics listened with rapt attention to the Bible sermons delivered at the doorsteps. A brother from Portugal commented: "I never imagined there was so much freedom to preach the good news in Catholic Italy." A sister from Phoenix, Arizona, was so delighted with the work accomplished that she exclaimed: "I wish I could have stayed in the service all day long." One Japanese sister related that an Italian householder had hugged and kissed her when she learned that the sister had come all the way from the Orient to bring her good news. This opened the way for the Italian publisher who accompanied the sister from Japan to give a fine witness.

Not all the world travelers were accompanied by Italian brothers, so testimony cards had been prepared for the visitors so that they could introduce themselves and the Kingdom message silently and then present the literature offer. Witnessing in this territory was such a refreshing experience that Sister Mauden Moore and her husband John, from Lubbock, Texas, said that the field service tour was the highlight of their trip thus far.

As a result of all the fine work done in the field, Brother Bernardo Tandoi, a congregation servant of Milan and overseer of the Field Service department at the assembly, commented: "Many persons of Milan came

personally to our department to make sure that someone would call on them after the assembly, because they were anxious to learn more about Jehovah's witnesses."

There is no doubt that taking care of these interested persons will result in the growth of the number of praisers of Jehovah in Milan. So that the benefits of the assembly will not be lost for these persons, Brother Knorr advised the branch office to assign to the city of Milan all the special pioneers who shared in the rooming work. With this abundant help we can surely look forward to many more adding themselves to the already increasing number of people in Milan who have been freed from Babylon's world empire of false religion. It was in this city that the Society's first branch office in Italy was established in 1946. At that time there were less than a dozen publishers in Milan, but now there are already seven units with 499 active ministers.

### Tours for World Travelers

In addition to the field service tours, arrangements had been made to take the world travelers to some outstanding places of interest in and around Milan. On one of these tours twelve buses carried 550 of the brothers from Milan to Lake Major, with a stopover at Laveno, near the Swiss border. Casting their eyes beyond the lake, they were able to take in a breathtaking view of the majestic Alps, with small towns and villages nestled picturesquely in the hills.

The next stop was at Lake Varese, and here many of the travelers took pictures of the sixteenth-century church steeple in one of the city's public

squares. This steeple was of interest to Jehovah's witnesses because engraved on it is the Tetragrammaton, the four Hebrew letters of God's name, Jehovah. There were curious on-lookers wondering why so many pictures were being taken, and when one of the brothers explained to him what the Hebrew characters represented, he exclaimed: "I have lived here all my life and I never knew this before. Why haven't the priests here ever told us that this is the name of God?"

On a tour of the city of Milan the brothers were able to see that this has become a modern center of industry and commerce. But they also got a glimpse of the past in a visit to La Scala Opera House. Although it was built in the seventeenth century, this is still one of the most famous opera houses because of its extraordinary acoustics. The immense stage is large enough to accommodate as many as one thousand performers at the same time. Overhead are huge chandeliers with six rows of lamps, representing the six months of the opera season, and fifty-two branches of lights to denote the fifty-two weeks of the year.

Many of the conventioners visited the cathedral in the center of the city. It is the fourth largest in the world, and interspersed among its 135 spires there are 3,896 statues of "saints," prophets and renowned figures of the Catholic church, and atop the main steeple of the church we find a statue of the virgin Mary. These statues may not compete in size with the one sixty cubits high built by King Nebuchadnezzar of Babylon, but they have apparently outstripped even that pagan religious ruler in the number of images in a house of worship.

Within the cathedral there is a large sack attached to the ceiling that is supposed to contain the nails of the cross on which Christ was impaled, and on May 3 of each year they are brought down from the ceiling so that the believers can kiss and adore them.

### Back to the Velodromo

The closing day of the assembly arrived and the stadium was packed out. 20,516 had gathered together to hear the widely publicized talk "When God Is King



**Fredianelli urges faithfulness in ministerial service**



over All the Earth," delivered by the Society's vice-president, F. W. Franz, and translated simultaneously into the four main languages represented. At the conclusion of the talk all were thrilled to receive a free copy of the text of the discourse, in French, Italian or Spanish.

Some of the brothers present at this public meeting had encouraging thoughts as they reflected on past assemblies and made comparisons. There were those who even remembered the very first assembly held by Jehovah's witnesses in Italy thirty-eight years ago, in 1925. That was in Pinerolo, a small city just below the Italian Alps. One brother, jailed under fascism and now too ill to attend the Milan assembly, wrote: "Twenty-three years ago I too was in Milan, but under different conditions. I was in chains for refusing to violate my Christian conscience and maintaining my integrity to Jehovah. What a difference from those days under dictatorship! What a joy to behold how Jehovah has permitted us to have such freedom in Italy and to bring the good news of his kingdom to the people of goodwill and to be able to meet together like one big, happy family."

Yes, what a difference! What a difference even from just two years ago, when the largest previous assembly in Italy was held at Turin in 1961! The peak attendance at that assembly was 6,372. Now, such a short time later, the number had increased more than three times over.

After eight days of spiritual upbuilding Brother Franz' closing remarks invigorated the audience. Time and again the brothers applauded, with not just the usual handclapping but in thunderous ovations, sometimes with their hands raised high above their heads to give more force to their feelings and to let their applause ring throughout the stadium. As the speaker discussed plans for future assemblies, determination to attend was manifested by sustained applause. Then closing prayer was offered simultaneously in the four languages, and the assembly came to an end. But no one wanted to go home. The brothers just remained in their seats, as if unwilling to accept the fact



**Sisters shown here attended the assembly held in Pinerolo, Italy, in 1925**

that the eight days were over.

Then, suddenly, the brothers in the various language sections stood up and began to wave to other brothers across the stadium. Thousands of Italian and French brothers who had been seated on the chairs on the field began to move compactly and in an orderly way toward the main exit, and as they did so they waved affectionately to the Spanish and Portuguese brothers who were now on their feet in the stands, waving and bidding goodbye to their fellow ministers. It was an unforgettable scene, and very, very moving. No confusion; no shouting; just tender expressions of real Christian love toward one another. "Arrivederci," "Au revoir," and "Adios" were the kind and sincere expressions of farewell from the smiling faces and shining eyes. An impressive and stirring conclusion to the first eight-day assembly ever held in Italy! It was truly an evidence of Jehovah's spirit upon his New World society.

In yet another demonstration of Christian love, the assembly provided food packages for the two-day homeward trip of the 1,150 Spanish delegates who had come to Milan. Over 16,000 sandwiches were prepared in the cafeteria and then placed on the special trains and buses to be distributed by the congregation servants. What warm bonds of love unite Jehovah's people!

#### **Stopover in Rome**

On the way from Milan to Athens many of the conventioners had an opportunity to spend hours in Rome before continuing with the journey. In visiting the ancient pagan temples they found them little different from the

modern religious structures in the city. Even the title "Pontifex Maximus," which modern-day Catholics apply to the pope, has been carried over from the time when pagan emperor Julius Caesar, and not Christ Jesus, assumed the title. And just as the Roman pagans, whose religious inheritances came down from Babylon, made a great display of altars, idols and statues, so today modern Rome is filled with religious objects.

Within the Basilica of St. Peter there is a statue that is supposed to represent that apostle. Thousands of people go into the church to kiss the feet of this statue, and over the centuries the right foot has been worn down smooth from this idolatrous practice. According to various publications, the statue is believed to have been originally a representation of the pagan god Jupiter, who was the Roman equivalent of the Greek and Babylonian Zeus, or Nimrod. If this is true, it means that Catholic devotees are in actuality kissing the foot of Nimrod, the one who was "a mighty hunter in opposition to Jehovah." This is not surprising in view of the church's open admission that pagan emblems may be sanctified and used by Catholics.

Of interest to the conventioners was a visit to the Vatican Museum where the famous fourth-century manuscript of the Bible, the Vatican MS. No. 1209, is kept.

In a visit to the Roman Forum the brothers could see the famous Arch of Titus, erected after A.D. 70 to celebrate the victory of the Romans over the Jews. One of the reliefs shows the Roman soldiers looting the seven-branched lampstand from the temple in Jerusalem. The conventioners could compare this with the picture of it shown on page 451 of their recently received book "Babylon the Great Has Fallen!"

But now it was time for the around-the-world travelers to proceed to Athens, to another center of Babylonish worship, where by forcing the government to ban our assembly, the Greek Orthodox Church had just demonstrated that the "harlot" of Revelation 17 does indeed exert her influence to make the political authorities of the nations bend to the doing of her will.



# ATHENS, GREECE

Traveling through: July 28-31

There was an occasion in the first century when the apostle Paul had sent for Silas and Timothy to join him in Greece and, "while Paul was waiting for them in Athens, his spirit within him came to be irritated at beholding that the city was full of idols." (Acts 17:16) Now it was July 28, 1963, and there were other witnesses of Jehovah waiting for many of their brothers to arrive at the Athens Airport, and they might well have shared those sentiments of the apostle, for the events of the few days prior to this had proved that false religion's influence is strong in Greece. But, like Paul, they were confident that God's will would be done. Here is how things happened:

When the president of the Watch Tower Society first announced the cities in which the Around-the-World Assembly would convene, the brothers in Greece were thrilled to hear that he also mentioned the city of Athens. For the first time in thirty-five years an international assembly in Greece! Although it was to be just a one-day assembly, on Tuesday, July 30, the brothers from all areas of the country began preparing to come and enjoy association with their fellow Witnesses arriving from abroad.

## Assembly Canceled

However, this assembly, so longed for by our brothers in Greece, did not materialize. Just five days prior to the assembly day, the Greek government revoked the permit granted in March 1963, despite the official opinion to the contrary, expressed by the State's Legal Council. The government yielded to the noisy claims of the hierarchy of the Greek Orthodox Church and of other Orthodox religious organizations. The revocation of the permit caused astonishment to people of goodwill because the freedom of gath-

ering together is supposedly safeguarded by existing Greek constitutional law. Moreover, judgments rendered by the Council of State stress that neither a permit nor a notice to the police is required for gatherings in enclosed spaces.

Although convention delegates were already on their way from other lands, the Greek government revoked its permission for the assembly because the Orthodox clergy of Greece threatened to cause difficulty if Jehovah's witnesses were allowed to have their gathering at Panathinaikos Stadium. So the hierarchy of the church of Greece proved to be mightier than the Greek government, placing itself above the Greek constitution, the State's laws and judgments of the State's Council.

The archbishop of Greece pressured the government to cancel the gathering, threatening that if it was not canceled he would personally lead Athens' clergy, clothed in sacerdotal vestments, in a march of protest along Alexandras Avenue where the Panathinaikos Stadium is located, and where the Witnesses' gathering would be held! He further threatened that he would order the church bells of the city of Athens to ring mournfully on Tuesday, July 30, all day long! All these facts would seem incredible and inconceivable, had they not been headlined in the newspapers of Athens as official declarations of spokesmen for the church of Greece.

In discussing the cancellation of the assembly with one hotel manager, a brother was told this by him: "We are very proud of our democratic heritage here in Greece. As a member of my church I usually think as I please. We deeply resent religious pressure upon our government. The clergy maintain political influence by controlling voting power in small villages. Greece is prospering educationally and

industrially. We believe that soon the people will become educated to the point where that control will no longer exist."

While the actions of the clergy caused the cancellation of the assembly, not few were the blessings enjoyed by the brothers of the Athens-Piraeus area and of brothers in the provinces who, despite cancellation of the assembly, had come to Athens to meet their brothers from abroad. These blessings and the news from all the other assemblies, as well as the greetings and love of the brothers, were thereafter conveyed to all congregations in the country.

Many months prior to the assembly day, July 30, the necessary preparations began for securing accommodations in the hotels of Athens for the world travelers. In December, 1962, the Watch Tower Society's president himself came to Athens on a trip around the world and gave instructions for choosing the proper stadium for our assembly and also for booking accommodations at the various hotels.

Additionally, the Society's branch office organized a special rooming service for brothers coming from the provinces. Room Request Forms were sent to all congregations, and the brothers very eagerly filled in the forms for the rooms required. At the same time the brothers of the Athens-Piraeus area made known the number of persons each could accommodate at their homes. This offer of accommodation by the brothers of Athens and Piraeus was thrilling indeed, as they eagerly welcomed the opportunity to entertain at home as many brothers as they could. In this way it became possible to accommodate some four thousand brothers coming to Athens from the provinces without any charge at all! Other thousands of brothers made their own arrangements to stay at the homes of relatives in Athens, while others arranged to travel by chartered buses by night, attend the assembly during the day, and then return the same evening.



It was estimated that about 10,000 persons would come to attend the assembly.

Generally, the brothers in Greece are poor and have limited finances. For this reason they began to save money from an early date, making various provisions to pay for their traveling expenses to Athens. Some typical cases are moving indeed.

Two sisters, sixty to sixty-five years of age, not having sufficient funds for their traveling expenses, did this: Upon learning of the assembly they gathered eggs (as they had some hens) and took them to a brother who ran a grocery shop. He sold them without profit for himself because he knew the purpose for which the monies were intended. Thus they made what was needed to travel the long distance from a town in Macedonia to Athens.

Twelve brothers from a mountain village of Macedonia worked together gathering wood from a forest. They sold it to procure their transportation expenses and were also able to assist two more brothers for the same purpose.

While most of the brothers did not come to Athens due to the cancellation of the assembly, having been advised accordingly, yet these experiences show our brothers' keen desire to enjoy an occasion of fellowship with the Lord's people.

#### Arrival of Visitors

Although the actual assembly at Panathinaikos Stadium, July 30, was canceled, it can be said with certainty that the spirit of the "Everlasting Good News" Assembly reached Athens, and its atmosphere prevailed, not for a day only, but for almost a whole week. On Saturday, July 27, the first plane loads of world travelers who had already attended the previous assemblies began to arrive. This continued on Sunday, July 28, and Monday, July 29. The movement at Athens Airport was brisk during those days as one plane after another landed, full of Jehovah's witnesses. Though the brothers arriving did not wear their convention badges, the arrival of these hundreds of assembly delegates from various countries became known everywhere.

A special welcoming service was organized by the local branch of the Watch Tower So-

cietiy for helping travelers. Two brothers or sisters who could speak English were appointed as guides for each group arriving, in order to welcome the world travelers and take them by bus to their respective hotels.

On the afternoon of Monday, July 29, the Society's president, N. H. Knorr, and the vice-president, F. W. Franz, arrived in Athens. After a very short rest, Brother Knorr held a most blessed meeting with the Bethel family and district and circuit servants who were gathered at Bethel. He gave a report on the assemblies held from Milwaukee to Milan and expressed the greetings and love of the brothers from all these assemblies. He particularly helped the brothers in Greece by showing the need to accept the cancellation of the assembly with the proper attitude and gave instructions in this regard to the branch servant and the other servants attending. He also thrilled his listeners by stating that the blessings of the "Everlasting Good News" Assemblies would be conveyed to all congregations in Greece, especially the talk relative to the Resolution. The Resolution itself would be translated immediately so that the brothers in Greece could share in its approval and thus be included in the total number of those adopting this important Resolution at the Around-the-World "Everlasting Good News" Assembly. At the end of this short but very

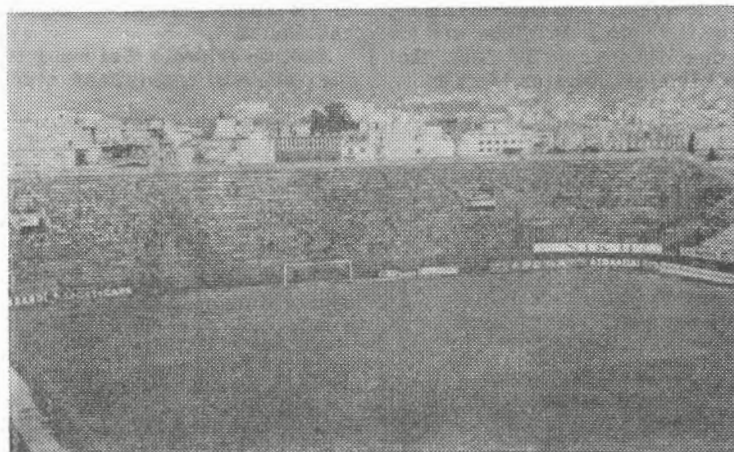
upbuilding extemporaneous talk, Brother Knorr showed his listeners the new releases and gave appropriate comments on each.

Two tours were organized for the world travelers by the Society. Tour No. 1 was for Athens and Tour No. 2 was a visit to ancient Corinth and the nearby beach of Xylokastron. In all, fifty-five big buses were used for carrying the hundreds of world travelers on these tours. Two local English-speaking brothers were in each bus, and the one seated beside the driver explained the various places of interest.

#### Sight-seeing in Athens

Tour No. 1, which was within the city of Athens and the Acropolis, was truly interesting to the visitors. Sites visited within the city of Athens were many, but it was with particular interest that the travelers looked at the Panathinaikos Football Stadium, where our assembly was to have been held.

This tour also included a visit to the Acropolis of Athens, where lie the famous monuments of ancient Greek art, among which are the Temple of Wingless Victory, the Erechthion with the Caryatides and the famous Parthenon. In all these places there were temples dedicated to the goddess Athena, the god Poseidon and other gods. The ancient Greeks practiced the worship of these demon gods. In particular,



Panathinaikos Stadium, where assembly was to be held. The Government yielded to Church pressure and canceled permit.



the worship of the goddess Athena (Minerva in Latin) was widespread in ancient Greece. The city of Athens is thought to have been named after her.

The Parthenon, the famous temple of Virgin Athena (Minerva) on the Acropolis, was built between 447 and 438 B.C., and is considered the principal architectural monument of the pagan religion of ancient Greece. Raised in the middle of the Parthenon was a gold and ivory statue representing Athena in supernatural size. Idolatrous worship of this goddess was introduced into Greece from the East—as is generally known, from the source of all false religion, Babylon.

Descending from the main Acropolis, the world travelers visited the Areopagus or Mars Hill, a place where the apostle Paul preached the good news to the Athenians. The hill was at that time the seat of a criminal court, and to this court the Athenians brought the apostle Paul in order to hear from him "what this new teaching is." Paul's speech, as recorded in the book of Acts, chapter seventeen, is engraved on a bronze plate and is set in the southeastern side of the Areopagus.

Leaving the Acropolis, the world travelers had the occasion to see the Temple of Zeus, the Olympieum, which is the largest temple in Greece and one of the largest temples in the whole world. According to Greek mythology, Zeus was supreme among the Olympic gods. There was another designation for Zeus, that of "Jupiter Liberator." Originally,



Visitors from 20 nations on Mars Hill where Paul preached

Nimrod was known as the emancipator of men from the fear of wild beasts. Here, too, one sees that Babylon's religion is the source of most of the Greek religious myths.

On this occasion one may be reminded of what is written at Acts 28:11—that Paul traveled to Malta in a boat with the figurehead "Sons of Zeus." These "Sons of Zeus" were Castor and Pollux, who were worshiped, sometimes as gods, and sometimes as heroes. According to the religious views of ancient Greeks, they were the patron saints or protectors of the mariners. Also, two stars in the constellation of Gemini, found in the Zodiac, are called Castor and Pollux.

Another evidence that many of the religious celebrations prac-

ticed by the ancient Greeks originated from the Chaldeans of Babylon is the case of Adonis and Aphrodite, these being truly the counterparts of Tammuz and Ishtar. According to Greek mythology, Adonis was a young man, son of Theias and Smyrna, beloved by the goddess Aphrodite. He was killed by a wild boar and worshiped as a god. In Athens a feast was celebrated in summertime, called Adonia, during which women gathered and lamented before two beds on which they had placed statues of the dead Adonis and Aphrodite.

This tour closed with the visit of the world travelers to the Society's branch office, a few blocks from the Hilton Hotel and across from the American Embassy. For four days hundreds



Ruins of the Parthenon, relic of false religion from the days of the apostles



Remains of the temple of Olympian Zeus, Jupiter

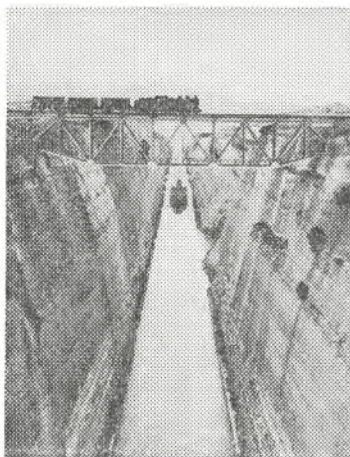


of travelers visited the beautiful four-story building of the Watch Tower Society erected in 1953. On the ground floor the visitors saw a well-organized printing factory, with a linotype machine, a flatbed printing press with automatic paper-feeding for printing 35,000 copies per issue of the *Watchtower* magazine in Greek, a smaller press for printing the *Kingdom Ministry* in Greek, and other small jobs, a folding machine for *The Watchtower*, one stitching machine, and a German-make cutter with electronic eyes. There is also a well-arranged shipping department for dispatching literature and magazines to the various congregations in the country, and for shipping the Greek *Watchtower* to about forty foreign lands.

On the first floor the visitors saw the fine offices of the branch, the lobby, the translation room with a rich collection of dictionaries for the translation work done in Greece, not only of *The Watchtower*, but also of *Awake!*, which is translated in Greece and sent to Brooklyn for printing, the library with the chart showing the work done in Greece month by month, and the spacious dining room, which also serves as a Kingdom Hall for the Bethel family. Then ascending the all-marble staircase to the next floor, they saw the plain but well-cared-for bedrooms of the fourteen members of the Athens Bethel family. It certainly was a joy and a real blessing for the Bethel family to have so many brothers visiting the Society's building in Athens. The spirit of the "Everlasting Good News" Assembly was diffused everywhere and all were made glad by it. By causing the cancellation of the assembly the Devil did not succeed in removing the joy from the hearts of the brothers.

### A Visit to Corinth

Tour No. 2 took the world travelers to the ancient city of Corinth. Under a clear blue sky, and with a pleasant temperature, the trip to the ancient city of Corinth was truly a very beautiful and pleasing experience. A fine highway, winding through all-green landscapes and vast olive-tree groves, made the



Clay wall of the Corinth Canal

morning drive a very pleasant one. As the highway followed the coastline, the travelers could see the Bay of Salamis. In this narrow strait between the island of Salamis and the Grecian mainland the Greeks defeated the mighty fleet of over a thousand ships of Persian King Xerxes, who watched the naval battle from a nearby hilltop.

The highway passes around the small town of Eleusis, notorious in antiquity for the

"Eleusinian Mysteries" celebrated there in honor of the goddess Demeter and her daughter Persephone. A feature of these feasts was the practice of licentious performances in honor of the god Dionysus or Bacchus.

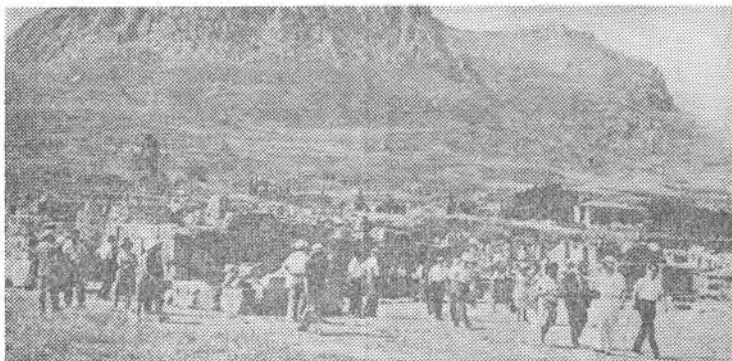
After Eleusis, the drive continued toward Corinth, through a narrow pass called "Kakia Skala." From this point on the highway, which is very close to the seashore, the travelers had a good view of Saronic Gulf, with its calm and blue sea. A point worth seeing along this course was the Corinth Canal, where the tour briefly stopped so that the travelers could get some refreshment and enjoy the beautiful sight from the bridge of the Canal. The length of the Corinth Canal is about four miles; it is navigable one way at a time, but it shortens the sailing from Piraeus to the Ionian Sea by 185 nautical miles.

From the Canal the drive continued toward the modern city of Corinth and then to ancient Corinth, about four miles away. The origins of Corinth are buried in the depths of time. In the seventh century B.C. the town attained unparalleled splendor and renown. The Isthmian Games were established then and were held in the first and third year of every Olympiad, in honor of



Watch Tower branch office, factory and Bethel home in Athens





**Visitors emerging from the ruins of ancient Corinth, city of vice and pleasure in Paul's day**

the god Poseidon (Neptune). Corinth at her peak rose to such heights and luxury of life that it was considered a place or residence only for the favored few, hence the saying: "Not everyone has the chance to sail to Corinth." During the fifth century, the increased commercial power of Athens reduced Corinth to a city of second rank.

In 146 B.C. Corinth was captured by the Roman General Lucius Mummius, sacked and given over to the flames. The once wealthy and renowned city ceased to exist. A hundred years later Julius Caesar decided to rebuild the city, and Corinth became a Roman colony. Gradually it regained its economic importance.

When the apostle Paul was in Corinth A.D. 50-52 to preach the "good news," Corinth was the seat of the Roman Proconsul Gallio, before whom the apostle Paul defended himself when charged by the Jewish community with spreading new doctrines.

The travelers saw with keen interest the various sights of the ruined ancient city, and listened to the explanations given about the Fountain of Glafke, the Temple of Apollo, the Spring of Peirene, and especially the Roman Agora or Forum, where lay the Roman Governor's platform. On this imposing site, with its marble covering, the city's governor and other officials used to appear before the people and make their announcements. It was here that the apostle Paul stood to defend himself and the Christian religion before Proconsul Gallio.—Acts 18:12-17.

Another interesting point seen by the travelers was the Lechaion Road. According to the historian Pausanias, Corinth was linked to its port Lechaion, on the Corinthian Gulf, by a wide, straight road. The paving stones were brought down from the quarries of Acrocorinth. By this road all the merchandise from the West was imported to Corinth, either for storage or for transfer to the other port, Cenchreae, situated on the eastern seaboard (Saronic Gulf). From this port of Cenchreae the apostle Paul sailed to Syria after finishing his second missionary journey. (Acts 18:18) A congregation was later located at Cenchreae, as we read at Romans 16:1.

After the visit to ancient Corinth, the travelers boarded their buses and were taken along the

coastal highway to the summer resort place of Xylokastron (meaning "Wooden Castle"). Arrangements were made for them to have dinner there. First, many of the brothers had a refreshing swim in the calm and clear waters at that fine beach, and then they enjoyed a delicious Greek meal. They also enjoyed the fellowship of their brothers from various lands and the eager service of the local brothers. The hundreds of visitors, seated around tables under the thick shadow of pine trees, enjoyed their meal and expressed appreciation for all the arrangements made for them by the Society.

Early in the afternoon they again boarded their buses and over the same road returned to their hotels in Athens.

The departure of the hundreds of travelers, some returning to their homelands and others continuing their around-the-world tour, was an additional occasion of blessings, emotions and development of brotherly ties. The local brothers and sisters who were appointed as guides for the travelers arranged to take them from their hotels and accompanied them to the Athens Airport, wishing all a good trip and expressing earnest love to the brothers of their home congregations. For the world travelers themselves, keen anticipation was in every heart and mind, for now they were leaving the territory of the apostle Paul and soon they would be in the territory where Jesus himself preached the "good news."



**World travelers enjoy food and fellowship with Greek brothers at Xylokastron**



# Beirut, Lebanon

Visiting: July 29—August 5

As the international travelers began to arrive in Beirut, the airport became a veritable beehive of activity. Over 1,100 of them had to enter and leave the Beirut airport three times: first on coming to visit Lebanon, then on their departure to Jerusalem, and finally on their way out of Jordan or to make plane connections from Jerusalem en route to the next assembly point, in India.

It had been hoped originally that Beirut could be one of the places for an international gathering during the Around-the-World Assembly. But time and effort proved that government permission for this was not forth-

coming in this land where there is considerable opposition to the "everlasting good news" and where the Society's magazines are under ban. Repeated attempts had been made during the previous two years to secure a permit for the holding of an assembly, but, despite the fact that freedom of worship is one of the guarantees of the Lebanese Constitution, requests were either refused or simply ignored. The matter was even discussed in a meeting of the cabinet, which is presided over by the



president of the nation, but to no avail. It was evident that, as in the case of Athens, the influence of religious leaders was mainly responsible for this action, for they openly applauded the government's refusal of our requests.

During a visit from Brother Knorr in December, 1962, a letter was sent to the Minister of the Interior and other officials stating that we would be happy to hold simply a private meeting

to which only Jehovah's witnesses would be invited. In this same letter it was also pointed out that the Baptists had received government approval for a public meeting. Interesting was the comment from one of these officials when these points were brought to his attention. He said, "It is true that the Baptists expect 5,000 . . . but the zeal and activity of you people are quite different from any other group, and 1,000 of you are more than equal to 5,000 Baptists."

## Kingdom Hall Assemblies

This did not mean, however, that the Lebanese brothers would be left disappointed as far as sharing in the assembly program was concerned. It was simply a case of holding the sessions in small groups made up of one, two or more congregations meeting in the local Kingdom Halls. This was done both in Beirut



Max Larson, U. S. factory servant, speaks at Kingdom Hall in Beirut





**Caring for sheep in the Bekaa Valley**



**Caravan of camels, reminding visitors of such caravans in Abraham's day**

and Tripoli, using a total of five Kingdom Halls. Of course, this called for much greater effort on the part of the speakers, because they had to give their talks five times instead of just once, and the brothers greatly appreciated their willingness to do this. The programs were held simultaneously in the Kingdom Halls of each city, and waiting cars quickly transported the speakers from one hall to another on finishing their talks so that they could address the brothers at each location. The arrangement was carried on from July 29 through August 5, with an additional all-day program the following Sunday, including a baptism at which thirty-one symbolized their dedication to Jehovah.

In addition to the key talks, which were given at all the "Everlasting Good News" Assemblies, the brothers were delighted to hear Max Larson, factory servant at the Society's plant in Brooklyn, speak on the subject "Jehovah's Organization Is Productive." This included a very lively account of the busy life and theocratic activities carried on at Bethel.

Sunday, August 4, was a big day because it was then that the Resolution was presented, and there were 642 present for its unanimous adoption. The public talk was also given in all the Kingdom Halls, and the combined reports show that a total of 914 attended to hear the message "When God Is King over All the Earth."

Of course, all the talks given by the brothers from the Society's headquarters had to be translated into Arabic, and at one of the Kingdom Halls there

was also translation into Armenian.

#### **Receiving Delegates from Other Lands**

While the Lebanese brothers were enjoying these special programs, there was much activity at Beirut's International Airport in connection with the arrival of the world travelers. Daily hundreds of delegates were arriving, until more than 1,100 brothers had come to Lebanon. They were truly an international group. Thirty-eight lands outside of Lebanon were represented by these delegates and many were anxious to visit the historical and Biblical sites in Lebanon.

The arrival of these large groups meant much work for the Security Department of the Lebanese government, but the Society had set up a special department for handling immigration problems, and the brothers assigned to this greatly facilitated and speeded up the work of the government officers. The brothers assigned to aid them at the airport and elsewhere were provided with badges that were exactly the same size, shape and color as the convention badges but had no printing on them except the name of the department to which they were assigned. At first the visiting brothers, noticing the similarity, scrutinized the badges closely, and then the Kingdom smile of the wearers won their confidence.

These brothers serving at the airport worked long hours so as to be on hand for the arrival and departure of every plane. Some flights were scheduled for the early morning hours, so some

of the brothers would sleep in their cars or in an office that one of the local airlines had turned over to us for use during the visit. Most of the volunteers had taken their annual vacations so that they would be free to do this work on behalf of their brothers. It amazed the airport officials that a group of people would work this way out of love for others and without receiving material remuneration.

The fine deportment of the arriving delegates also served to give a good testimony. At first the Security Police were somewhat reluctant to cooperate with the brothers assigned to help out on immigration problems, but after the arrival of the first few groups their attitude softened noticeably. They were so accustomed to handling people who push their way around to get served first that it struck them as altogether unusual when they saw the way the arriving delegates waited in line without complaints and responded quickly to the suggestions of the volunteer workers.

In addition to this department working on immigration matters, the Society had also set up a travel office for the brothers entering and leaving Beirut. This was located in space that had been offered free of charge by the management of the Palm Beach Hotel. Special flight schedules were posted in this office showing when the planes that would take the brothers to Jerusalem and elsewhere would be leaving, and the brothers could come to the office to check these. In addition to this, schedules were posted on the bulletin boards of each hotel to inform the brothers there of their par-



ticular flights and the time when they would be picked up and taken to the airport. Observers took note of these arrangements and one commented: "We have never experienced such a smooth way of taking care of a large group of tourists." On examining one of the flight charts, the manager of one of the thirteen first-class hotels used to accommodate the brothers, called the man in charge of his reservations to show them to him, saying, "This is what I call real organization."

Other features of the smooth organization in handling the large group and the cooperation of the brothers were acknowledged by the hotel managers. One of them put it this way: "We have really appreciated working with you, not only from the business standpoint, but also in other respects. Everything was done on time, promptly and with good organization . . . especially when compared with the last religious group we had [he referred to the Baptist World Conference]. You people have done a marvelous job and we will look forward to doing business with you again."

### Touring the Places of Interest

But the brothers had not come to Lebanon to sit in the comfort of air-conditioned hotels. Their chief interest was in visiting places of historical and Biblical significance. Day-long tours had been arranged and these were taken by an average of 400 brothers each day. There were seven different tours to choose from, two of these especially recommended by the Society. For two months in advance local brothers had received special training for these tours. They

were taken to the sites and given information that would be of interest to the brothers coming from other lands. On the scheduled dates these guides reported to the Palm Beach Hotel at 7:30 a.m. and here they were assigned a bus or the required number of cars for their respective groups. Then they went to the hotels where the brothers assigned to them were waiting, and the tours began at 8:00 a.m.

More than 95 percent of the visiting brothers went on the Society's tour to Baalbek, the ruins of the ancient center of Baal worship in the Middle East. As the cars climbed the two-lane highway up the mountains of Lebanon, the brothers could feel the pleasant change in temperature, until they reached an altitude of 4,500 feet, the highest point on the way. From here they could look down into the Bekaa Plain or Rift Valley, which stretches southward throughout the Promised Land, going through the Sea of Galilee, the Dead Sea and extending on down into East Africa. It is still a very fruitful valley and the rich harvests of apples, grapes, figs, cherries and watermelons, as well as many vegetables and grains, remind one of the words of Moses when he was leading the Israelites to this location: "Jehovah your God is bringing you into a good land, a land of torrent valleys of water, springs and watery deeps issuing forth in the valley plain and in the mountainous region, a land of wheat and barley and vines and figs and pomegranates, a land of oil olives and honey, a land in which you will not eat bread with scarcity, in which you will lack nothing."—Deut. 8:7-9.

As they descended into the Rift Valley the brothers took pictures of threshing floors where men were working exactly as they did in Bible times, with horses, mules or oxen being driven around in a circle pulling the wooden threshing sledge with its rider on top of the heaps of golden wheat. It was a delight to watch the sheen of the sunlight on the grain as the workers with their winnowing shovels threw it into the air for the wind to separate the wheat from the chaff.

Here and there through the Bekaa Plain there were small booths along the road. The farmers had made these leafy structures of thick branches so that they could rest in the shade while eating lunch or drinking water from skin or earthenware bottles and at the same time keep a watchful eye on their crops. Some of these booths are built on the treetops or on the flat roofs of the houses. This reminded the brothers of how Jehovah's people of old used to build booths on the rooftops during the autumn feast of booths.—Neh. 8:14-17.

The tents of the Bedouins seen along the way were also of interest to the brothers. To this day these people live in a patriarchal society. They are nomads, moving their entire household from one place to another as the need arises. This is reminiscent of the life that Abraham and his family led after leaving their comfortable dwellings in Ur of the Chaldeans. Often the cars had to slow down in order to pass the caravans of camels loaded down with the belongings of these families on the move.

So the trip to Baalbek was full of interest. Finally the destination was reached. What the

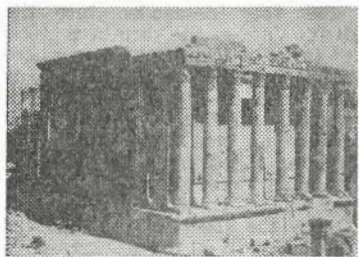


Typical threshing floor, with man riding on wooden sledge



Arab making coffee for his customers





**Temple of Dionysus or Bacchus, best preserved of the temples at Baalbek**

travelers saw here helped them recall a way of life in sharp contrast to that of the faithful worshippers of Jehovah in Bible times and which served as a snare to wayward Israel.

#### **Baalbek**

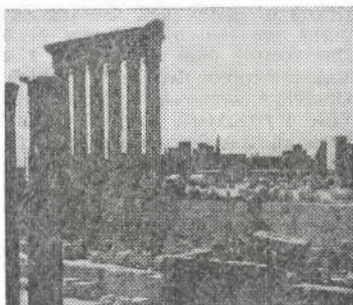
As can readily be understood from the name, this place was at one time closely associated with the licentious worship of Baal, the god who in earlier times was worshiped by Jezebel and Ahab. It was well located to attract others to this form of worship, being situated at one of the narrow passes to the Syrian desert and the kingdoms of the east. This was a gateway to the Orient, and international commerce passed this way.

The world travelers noted that Baalbek is made up of three temples dedicated to a triad of gods, Jupiter, Venus and Mercury. These were built at the time of the Roman conquest of Syria when, deeply impressed with the devotion of the people to their god, Baal, the Romans took up Baalism and merely gave new names to these gods that had been adopted by the Canaanites from ancient Babylon. The main temple is dedicated to Jupiter and is by far the largest. The smaller, but no less impressive, temple of Dionysus or Bacchus is the best preserved of all. The temple of Venus is now dedicated to the Catholic "Saint" Barbara, the patroness of fortifications. It is said that the whole structure was built by some 100,000 slaves over a period of 250 years.

Climbing the wide stairway leading to the Acropolis, the brothers could see ahead of them the six imposing columns that

remain of Jupiter's temple. This temple was built some twenty-five feet higher than the surrounding buildings so that the great golden statue of Jupiter housed here would be visible throughout the entire temple grounds. There was a time when the pagan worshippers begged favors of Jupiter and in doing so they would render their devotion to him by kissing the feet of this statue. This reminds us of the idolatrous treatment given to the statue, claimed to be of St. Peter, whose feet are also kissed in St. Peter's Basilica in Rome.

Next the brothers entered the hexagonal court lined on all sides with a double row of niches, once housing statues of



**Remains of temple of Jupiter (counterpart of Nimrod). Built some 25 feet higher than others at Baalbek.**

all the Roman gods so that none would be jealous. The egg and arrow carvings on fallen blocks of stone were pointed out to the group as representing life and death in the false religion once practiced there.

From here they were led to the court of the great altar, where sacrifices were offered up by the Baal worshippers. This, together with other evidences in Baalbek, helped to impress on the minds of the brothers some of the things they had read in the publications of the Society regarding the demoralizing practices of false worship in the days of the prophet Elijah, including child sacrifice and sacred prostitution.

Mounting another flight of monumental stairs, the brothers

arrived at the main temple. There they had a close-up view of the huge column. The temple of Jupiter was Baalbek's most imposing structure, covering an area of 4,300 square meters. Many remarked that the proportions of the column outranked all the Roman and Greek ruins that they had seen on their trip. Originally, there were fifty-four of these granite columns of the Corinthian order, each one amazingly over sixty feet high and about seven and a half feet in diameter.

In the temple of Bacchus the columns do not reach the same proportions as those of Jupiter's temple, but they are noteworthy for their exquisite carvings. On the outside porch of this smaller temple the brothers saw a piece of the ceiling that had fallen and this had a carving of a likeness of Cleopatra clutching an asp to her bosom. The guides said that the intricate carving on the ceilings was done after the completion of the building and that after this the sculptors were blinded so that they would not be able to duplicate their work elsewhere. How cruel are these pagan gods and their worshippers in contrast to Jehovah, who rewards, rather than punishes, those who do well in serving him!

Here and there throughout the ruins of Baalbek the brothers noticed some carvings of the swastika in the rocks. This, of course, is evidence of the use of the cross among the ancient pagans.

Before leaving this site of pagan worship the brothers were driven a short distance to the stone quarry where the building materials for the temples had



**Interior of the temple of Bacchus, the god of wine, at Baalbek**



been cut. At the entrance to this quarry they saw the "Hajar-el-Houbla," one of the largest cut stones in the world. It weighs about a thousand tons and it has been calculated that 40,000 men would be needed to move it to the temple!

### The Cedars of Lebanon

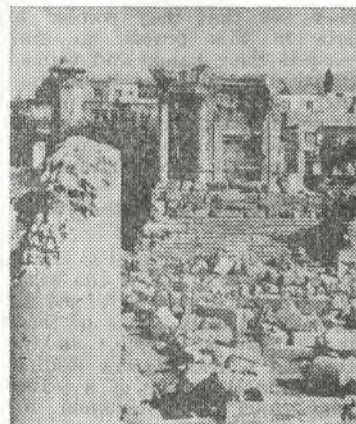
The following day's tour took the brothers to the famous cedars of Lebanon, noted for their excellent qualities of strength, beauty, durability and fragrance. It was from these trees, as well as from other sources, that the building blocks for the temple of the true God, Jehovah, were taken. This was many centuries before Christ when friendly relations existed between King Hiram of Tyre and Kings David and Solomon of Israel. There are not many of these cedars remaining now and they are found only in two sites. One of these is at Barouk, where there are about 900 trees. According to tradition, the cedars for the temple of Jehovah were cut down here and thrown into the river Litani, which runs on the southeast side of Barouk Mountain. The river transported the trees to its mouth near the city of Tyre and from there they were shipped as rafts down the Mediterranean coast to a convenient location in Palestine. There they were cut and taken to the temple site.—1 Ki. 5:8, 9.

Atmospheric conditions favored the brothers on the days when these trips were made, and from atop Barouk they were able to see an outstanding panorama of all South Lebanon, the

Mediterranean Sea, the Rift Valley, part of Palestine and the Anti-Lebanon Mountains, including beautiful Mount Hermon. Mount Hermon stands 9,232 feet above sea level and is usually snowcapped. Its snowy head served to condense the night vapors, and this was a saving factor for the vegetation of the land during the rainless season from May to September. No wonder David spoke of the dew of Hermon when writing of pleasantness and refreshment at Psalm 133:1-3. The melting



**Cross cut in stone, seen at Baalbek, ancient center of pagan worship**

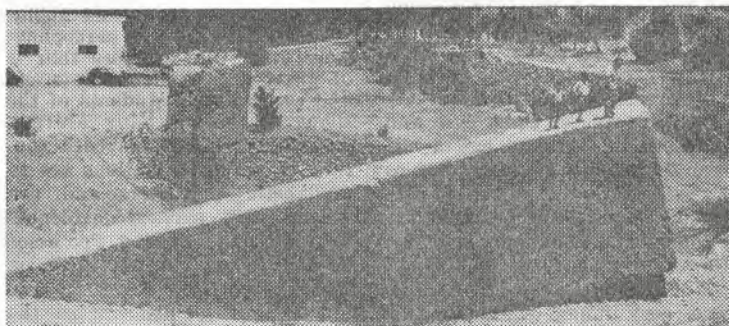


**Remains of the temple of Venus at Baalbek, which was made up of three temples dedicated to a triad of gods**

snows of this mountain are also the main source of the river Jordan. It is believed by many to be the "lofty mountain" mentioned at Matthew 17:1, so it is probably here that the miraculous transfiguration of Jesus took place. The Arabs who live in its surroundings now call it "el Jebel esh-Sheikh," or the old mountain, because its snowy top makes it look like an old man's crown of white hair.

While the travelers were taking in this panorama a missionary sister recalled a previous visit to the vicinity of Mount Hermon one evening. There was a bright moon and she and other brothers had seen what they thought was the sea. But it was not the sea; it was the famous dew of the mountain. Only about a quarter of the mountain-top could be seen in the moonlight and from there down to the base the dew had settled like a soft curtain. No wonder such healthy trees as the cedars of Lebanon could be produced in this area!

One of the trees in this group is thirteen meters (about forty feet) in diameter. Do you remember how Psalm 148:7-9 commanded to "praise Jehovah . . . , you fruit trees and all you cedars"? Certainly the cedars of Lebanon do this in their silent beauty. But when a group of German brothers visited the area



**The largest cut stone in the world, 443 cubic meters and weighing a thousand tons. Near temples of Baalbek.**



they felt that they wanted to join in this praise, so they clasped their hands and walked in rings around the trees singing a song to Jehovah's praise. After this the taxi drivers entertained the group with some Lebanese folk dances and songs.

### Other Glimpses of the Past and Present

Some of the brothers found time to take some of the other tours that had been arranged for those who wished. One of these took them on a visit to the Oriental palace of Beit Eddine. This was the home of a prince who ruled over Lebanon for thirty years, and it is a charming example of architecture of the early nineteenth century. It was built of stone by Syrians, and much of the decorative wood in the interior is of cedar from the mountains of Lebanon. Everywhere there is evidence of the lavish life that was led by the rulers and their harems. There were jewels, drinking cups, musical instruments and gorgeous robes. A robe of interest was one that the wife of Prince Beshir had given to the Maronite church. It had a huge silver cross on the front of it and was made into a robe for priestly use. So this dress, once worn by a lady of the Moslem sect, was adapted for use by the Roman priest. Another item of interest was a pair of shoes with lots of bells on them. These were to be worn by the wife of a jealous husband so that he could know where she was all the time, and if she stopped to talk to anyone he would want to know why!

Another tour offered to the brothers a visit to the Cave of Jeita. In 1837 an American hunter named Thompson discovered this cave under which he heard the sound of a water stream. It has been explored and made accessible to the public in its present form only since 1955. The total depth of the cave is 6,200 meters or over four miles. The brothers penetrated 900 meters within the cave in a boat like a gondola. It is beautifully illuminated and displays a wonderland of centuries-old stalagmites and stalactites that have taken on the shape of pillars, draperies, obelisks and garden beds. En-



Trunk of cedar of Lebanon, compared in size to three visitors

tering this hollow mountain allows the visitor a breathtaking view of one of the most remarkable phenomena in nature. Unique rock formations tower above the tiny boat, and at times it is impossible to see the ceiling of this huge grotto. Marvels of nature such as this one testify to the greatness and superiority of Jehovah's handiwork and will be remembered to the delight of his creatures long after the remains of man's works, monuments and temples have been completely forgotten.

According to the Bible account of Joshua's conquest of the Promised Land, one of the places he was not able to reach was the land of the Gebalites. (Josh. 13: 5) But the world travelers had the opportunity to visit this Phoenician territory, especially the city of Gebal, or Byblos as the Greeks called it. This city was once greater than Tyre and Sidon in its day and had a history dating much earlier. Byblos is said to be the oldest continuously inhabited town of the Middle East. The language of the Gebalites was close to that of the Hebrews but their religion was very much different. This was evident from the many artifacts of false worship that the brothers saw, including huge

vats where human sacrifices were killed and offered.

The Greeks gave the name Byblos to this city because it was an outstanding center of the papyrus industry and the writing scrolls made from papyrus were called *biblia*. Of course, that is where our English word "Bible" comes from. The Gebalites used to trade with the Egyptians, exchanging wood from the cedars of Lebanon for the papyrus plant, which grew profusely along the river Nile.

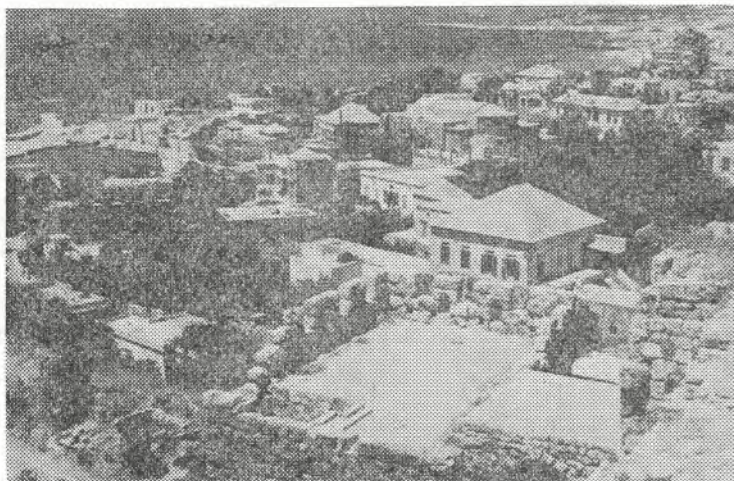
Here, too, the visitors were fascinated to see the burial jars of the ancients. These huge jars are about three feet long and in the shape of an egg and, when they are split open, the bones of the dead are found inside. Of course, for the kings and nobles huge stone coffins or sarcophagi were used. One of these that is of great archaeological interest, and especially to students of the Bible, is that of King Ahiram, said to be of the eleventh century B.C. Its inscriptions are in alphabetic characters and are among the earliest evidences of this type of writing. Professor G. R. Driver, an authority on the subject, says regarding the use of the alphabet: "... the invention was developed in Palestine and perfected on the Phoenician coast." This advanced



skill was used to good advantage in recording ancient Bible history.

Some of the brothers had an opportunity to take another tour along the coastal region where the cities of Sidon and Tyre are located. These cities receive considerable mention in the Bible, both in the pre-Christian era and in the days of Jesus and his apostles. In the days of the united kingdom of Israel friendly relations existed between the Sidonians, the Tyrians and God's people, but these relations degenerated later. Sidon was a seat of Baal worship, and it was there that Jezebel's father, King Ethbaal, acted as a priest of the goddess Ashtoreth. As for the king of Tyre, he followed such a traitorous course with regard to God's people that he was used in the Bible as a symbol of Satan himself. It is little wonder that even remains of these ancient cities are almost nonexistent.

On the way from Sidon to Tyre the brothers passed through Sarafend, which is the modern name for Zarephath, where Elijah the prophet performed two of his miracles. It was here that he lived in the house of a gen-



**Byblos. From the papyrus anciently produced in this city the Bible gets its name.**

erous widow whose food supply he miraculously multiplied while Samaria suffered from drought. The traditional site of this house in Sarafend is now occupied by a mosque.

Something else that was in evidence on this trip, as on oth-

ers, was the abundant bloodshed brought about in this part of the world at the time of the crusades. The brothers saw ruins of crusader castles in Sidon, Byblos and Tripoli, and in many places mosques have been built over the foundations of crusader churches. The Grand Mosque of Beirut, which many brothers had the opportunity to see, was the crusader cathedral of St. John the Baptist.

#### **Lunch-Box Cafeteria**

One thing that the brothers appreciated on all the tours was the provision made for their material sustenance. Even though there was no large assembly in Lebanon, there was a sizable cafeteria. And this cafeteria had an additional feature in that it transported the meals to the various locations where the brothers would be at convenient times for eating. The meals were prepared in the home of a brother whose family had gone on vacation. He gathered all his furniture together so that the whole house could be used. Another brother loaned the Society five refrigerators and two freezers for use in this department, and still another volunteered five cooking stoves and two boilers. In all, forty-eight brothers and sisters volunteered to work in the cafeteria, and to



**Local people with water drawn from the well in Sarafend (Zarephath), where the prophet Elijah lived for a time. The water jars have changed little since ancient times.**



get everything done it was necessary for them to work around the clock in two shifts. Because of the intense heat in Beirut, the meat-cutting and packing of the food had to be done after midnight. By seven o'clock each morning all the lunches were nicely arranged in their respective boxes and ready for transportation in cars to locations where they could be picked up and enjoyed by the tourists.

### **Bethel and the Missionary Home**

Of course, at each of the assembly points the brothers were interested in visiting the branch office and center of theocratic activities. The Bethel home in Beirut is not a large structure, as in many other countries, but the work procedure there is just the same as in all the Society's branch offices. Arrangements were made for brothers to make this visit in groups of 10 to 15 and, all together, there were 506 persons from 26 different countries who were able to do so. Here they saw the missionary home, Kingdom Hall and branch office. At this branch, translations of the Society's literature

are made into Arabic, Armenian and some into Persian. Many of the local brothers volunteer their time for this work. The preaching work in eight lands is supervised from this office, covering a territory of 1,499,397 square miles and having a population of 39,103,977 people. But there are only a thousand brothers to take the "everlasting good news" to all these people. When it was explained to the visitors how the brothers work under difficulties in all these countries, many said that they could now have a different outlook on their own problems that seemed so trivial in comparison.

The time was now at hand for the brothers to head south into Palestine to visit Jerusalem and its environs. By this time many of the brothers had learned to say, at least, "*Ma salaami*," meaning "Good-bye." In fact, they could not visit in this part of the world without taking on a few of the local customs. Some enjoyed trying to drink water from a glass pitcher with a spout, which is commonly used in Lebanon. The pitcher is held above the mouth, aimed and then

the water is poured down the throat without touching the spout to the lips. For a novice it usually turns out to be more of a shower than a drink, but even this was enjoyable in the suffocating heat of Beirut. Some of the visitors also enjoyed eating with the local brothers in restaurants where they ate in true Arabic style, pinching the food up with a piece of flat bread rather than using a fork and knife.

Wherever the brothers went, they not only enjoyed new and interesting experiences themselves, but they also left a fine impression on the people with whom they came in contact. Commenting on the feeling among shopkeepers, for instance, the owner of an Oriental Indian store said: "This is the first time that we have come across such a decent, pleasant and honest group of tourists. It was a pleasure to serve them. We had never kept our jewels out on the counters before any other tourists, but with these people we just left them there because we knew they were in safe hands."

These had been two very busy weeks for everyone: for the convention speakers, for the visitors from other nations and for the local brothers who acted as hosts. In spite of the fact that there was no general assembly, the brothers heard all the outstanding information that was being presented in the Around-the-World Assembly elsewhere. Neither did they miss out on the privilege of sharing in volunteer service, and this brought them real joy and happiness. A number of them had been in the truth for many years, but this was the first time that they had enjoyed such close association with the brothers from other lands that they had heard and read so much about. This served to enhance their appreciation of the true bond of love that unites Jehovah's people everywhere. Many of them had used up their annual vacation and worked as many as eighteen hours a day, but they were sad, in a way, when the time came to say "*Ma salaami*" to the world travelers now moving on to Jerusalem.



Visitors take time out to enjoy meal. Lunches were made by Lebanese brothers, who lovingly worked long hours preparing them.



# Jerusalem, Jordan

## Looking and walking: August 1-8

"Welcome, Jehovah's Witnesses, to the Holy Land," said the colorful ten-foot banner that greeted the 1,100 delegates arriving at Jerusalem Airport. It took eight days to bring them all in and out again.

For over a year this event had been anticipated by the brothers in Jordan, and now at last the assembly delegates were here! It was planned that each traveler would spend three days in Jordan and take six half-day tours. For those that could stay longer two extra tours were worked out, one to Mount Nebo and another to Petra.

Places of Biblical importance had been carefully selected and grouped together. The brothers in Jordan had taken the most capable commercial guides in the Holy Land with them to determine exact locations of places to be visited. Maps were consulted, as were books on archaeology, antiquities of Jordan, Bible dictionaries and the Society's publications. In this way interesting tours were provided and authentic information was given.

When the very first plane with delegates came in they were received at the airport by the local brothers. From then on Jehovah's witnesses were the talk of Jerusalem. As in the first century, the people thought Jehovah's witnesses were turning Jerusalem upside down, though really they were turning it right side up.

As they arrived at the airport there were no delays. The brothers were given their baggage without its even being opened by custom officials. Nor did they have to wait to get their passports checked and stamped, for arrangements had been made to leave them with immigration authorities

and later they would be picked up by a Society representative. Cars were waiting for them to take them to their hotels. Since time was at a premium, fifteen minutes after their arrival at the hotel they were off on their first tour of the Holy Land! Regarding this, one sister exclaimed: "Could you imagine it! I arrived at the airport, was whisked away to the hotel, put my baggage in my room, just had time to wash my face, and was on my first tour of Jerusalem. Only Jehovah's organization is capable of doing that!"

The biggest test for the organizational arrangement came on August 4. On that day 242 world travelers were scheduled to leave, 259 were scheduled to arrive and 290 were left in Jerusalem to be taken on tours. That would take 50 cars to get all to the airport, 52 cars to get the arrivals to their hotels and then on tour, and 58 cars to take the remaining ones on their tours for

that day, a total of 160 cars in operation at once. But all went well, without incident.

### Jerusalem

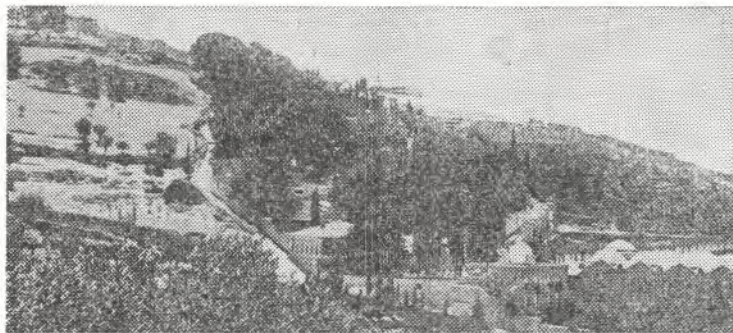
On the first day many of the brothers visited the Garden Tomb located outside the present city walls. This tomb was discovered in 1883 and is cut out of a huge stone protruding from the side of a hill. The guide pointed out a track carved out of the stone running along the ground in front of the tomb and described how a rock could be rolled along this track to seal the entrance to the tomb. This tomb actually dates back to Roman times, and as the group stepped inside one by one they saw places for several bodies, but only one place appeared to be completed, indicating it was a new tomb that was never completed.—John 19:38-42.

The group then followed the guide to an elevated patio from where they saw a hill actually resembling a skull. This is the traditional "Place of the Skull" or *Golgotha*, and it is claimed that on the top of this hill is

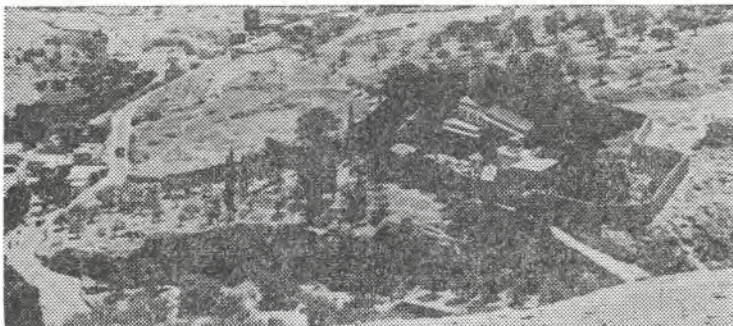


One of the first groups of around-the-world conventioners arriving at Jerusalem





**The Mount of Olives. The road to the left of the trees is probably the one along which Jesus rode on an ass into Jerusalem. To the right the church marks the site of the Garden of Gethsemane.**



**Potter's Field (Matt. 27:7), in center area surrounded by walls, alongside Valley of Hinnom (Gehenna), which runs to the right**

where Jesus died on a torture stake. Today it is also the site of a cemetery.—Mark 15: 22-24; Luke 23: 33.

Because this new tomb and the hill resembling a skull are close together and located outside the city walls, many consider this to be the authentic location of Jesus' death, burial and resurrection. This is one of the few places where visitors are not asked for money, and it is still preserved in a natural setting. Most of the other traditional places have been covered over with shrines and edifices, so nothing can be seen of the way they might have looked originally. This factor was somewhat disappointing to some of the visitors. But, as one of the Society's directors stated: "It just goes to show you that Jehovah never meant to preserve any place as sacred."

From the Garden Tomb the group walked through the streets of the newer part of Jerusalem to the Damascus Gate, the entrance to the old city. Sticking close together, they made their way through the narrow streets, passing under some very old and low archways, as the guide led the group to the *Via Dolorosa*, "Street of Sorrows." This is part of the street through which Christ is supposed to have been led on his way to be impaled. This route led to the Church of the Holy Sepulchre, which the Roman Catholic and Orthodox clergy claim to be the original site where Jesus was buried and resurrected. It is also claimed that Calvary was located near here. In support of this the group was shown the remains of a massive ancient wall and gate, supposed to be the remains of the city wall of Christ's time, thus leaving the Church of the Holy Sepulchre outside the ancient walls—a prime requisite if the site is to be considered authentic. Inside the Church of the Holy Sepulchre, all is arranged to give an atmosphere of mystery. Yes, mysterious Babylon the Great has crept in here too!

In one of these churches, a brother asked the priest to explain from the Bible the reason for so many images in the church. The priest said: "My



**Calvary (Skull Place), site of Jesus' impalement, is said to be on top of this hill. Two large holes close together in rock at right resemble eye sockets of skull. Garden Tomb is nearby.**





**Garden Tomb, believed by some to be place of Jesus' burial**

child, I am only paid to be here. I do not know anything from the Bible." At another place a priest was explaining the trinity to a brother when he was overheard by another priest who did not agree with the explanation given the brother. Thereupon the two priests started an argument between themselves over the doctrine! The mysteries of Babylon proved too great for them!

After a few stops, the group went to the temple area, famous in Bible history. There on the site of the temples of Solomon, Zerubbabel and Herod stands the Moslem Dome of the Rock, built in 688 (A.D.). The mosque is built over a large rock that marks the location of the Holy of Holies in Herod's temple. Before the days of Solomon this location was also called Mount Moriah. This ornate mosque has been under repair for the past few years and is now nearing completion.

The group walked over the paved stones of the mosque's courtyard to the battlements of the east wall, where they got an exceptional view of the Kidron Valley and the Mount of Olives. It was on this Mount of Olives that Jesus gave his disciples the sign of the last days, as recorded in Matthew 24, and from where he later ascended to heaven.

Standing there looking through the battlements, the delegates

saw the old road that starts at the edge of the Kidron Valley and runs straight up past the garden of Gethsemane to the top of the Mount of Olives and Bethphage. One could let his mind wander back more than 1,900 years and visualize Jesus seated on an ass coming toward Jerusalem, with the crowds shouting, "Blessed is he that comes in Jehovah's name!" You could picture him wending his way down the Mount of Olives into the Kidron Valley and up the other slope to the Golden Gate to enter

the court where you are standing. Crossing quickly to the temple, he began to throw out all those selling and buying there. Yes, this is where it happened! —Matt. 21:7-13.

From the temple it was a short walk to the Pools of Bethesda—actually one pool with a division in the middle. This is where Jesus healed a man who had been sick for thirty-eight years and told him to take up his cot and walk. (John 5:1-9) This pool is one of the most authentic locations in Jerusalem. The site is still under

excavation, but it can be seen that the pool was very large, being nearly thirty feet deep.

By this time it was noon and some of the groups of delegates stopped to shop in the Oriental shops and bazaars. Most of the brothers wore their badges identifying them as Jehovah's witnesses, so after they did a little shopping all Jerusalem began to buzz about the invasion of Witnesses. This personal contact with the businessmen proved to be beneficial, as it gave the brothers a chance to explain who Jehovah's witnesses are. Many



**Group of brothers arriving at Damascus Gate, entrance to old Jerusalem**





**Sister walks up Valley of Hinnom (Gehenna), once used as Jerusalem's incinerator. Jesus used it as a symbol of everlasting destruction.**

people in Jordan had been given the false impression that Jehovah's witnesses were connected with the Jews, but after this contact a number remarked, "We have been falsely informed about you."

In the afternoon the second half-day tour began. Leaving the city via St. Stephen's Gate, the group was taken by car into the Kidron Valley, where they stopped at the spring of Gihon. This was Jerusalem's original water supply and also the location of Solomon's anointing as king. The water still flows through a tunnel cut through the mountain in Hezekiah's time (745-716 B.C.), leading to the Pool of Siloam, which was inside the ancient city walls. The tunnel is 1,750 feet long, with an average height of five feet and an average width of two and a half feet. In the year 1880 the "Siloam Inscription" was discovered at the south end of the tunnel. This inscription, now kept in Istanbul, Turkey, was written in Hebrew and it stated that the tunnel was dug from both ends and that the diggers met in the middle.

One brother actually walked through the tunnel. Starting at Gihon, he waded through the cold, clear water and came out about forty minutes later at the Pool of Siloam. The pool is fifty-two feet long and nineteen feet wide and is filled by Gihon's

water. This was the pool to which Jesus sent a man born blind to wash and to be healed. (John 9:1, 11) However, now the water in the pool is not clear like the water inside the tunnel, because it is used mainly as a swimming pool by the neighborhood children.

The car then drove deeper into the valley and stopped where the Kidron Valley joins the Valley of Hinnom. The rock walls of this valley are blackened in spots as if burned by fire. In Arabic today it is still appropriately called the Valley of Fire. Here is where apostate Israelites burned children alive in the sacrificial fires of the false god Molech. King

Josiah defiled the area ceremonially and after that it became the city dump or incinerator. (2 Ki. 23:10) All the hired guides were familiar with the fact that this was the place referred to by Jesus in Mark 9:43-48, and it gave the brothers an opportunity to explain to them how Gehenna is a symbol of eternal destruction, not eternal torment.

Just at the entrance of the Valley of Hinnom the guide pointed out a hill called the "Hill of Evil Counsel." It is the traditional site of the "potter's field" or "Field of Blood" that was purchased with the thirty pieces of silver that Judas got for betraying Christ.—Matt. 27:3-8.

"But I'm amazed how dry everything is. The hills are so bare and absolutely bleached white from the sun," was a comment frequently heard. This hot, dry climate seemed to dehydrate the visitors and they experienced an incessant thirst. A Westerner can be satisfied as long as he has cold water to drink, but the local inhabitants do not want just cold water; they want water that is tasty and delicious. It is not unusual for them to desire the water of a certain place or spring. Getting acquainted with this custom enables one to appreciate more the words of 1 Chronicles 11:17, where it says that David craved water and said: "O that I might have a drink of the water from the cistern of Bethlehem, which is at the gate!" As the Society's vice-president, F. W. Franz, said, "You have to be in the Bible land to understand the Bible language."



**Kidron Valley in the foreground. In the background (toward the left) is the Hill of Offense, where Solomon built altars for foreign wives.**



After a stop at the garden of Gethsemane, the visitors traveled around to the southwest side of the Mount of Olives, about two miles from Jerusalem, and here the cars stopped at Bethany. So many things came to mind here. In this place was the home of Mary, Martha and Lazarus. It was here that Jesus raised Lazarus from the dead. As they viewed the traditional tomb of Lazarus they could easily visualize how Jesus had the stone rolled away and then called to Lazarus to "come on out!"

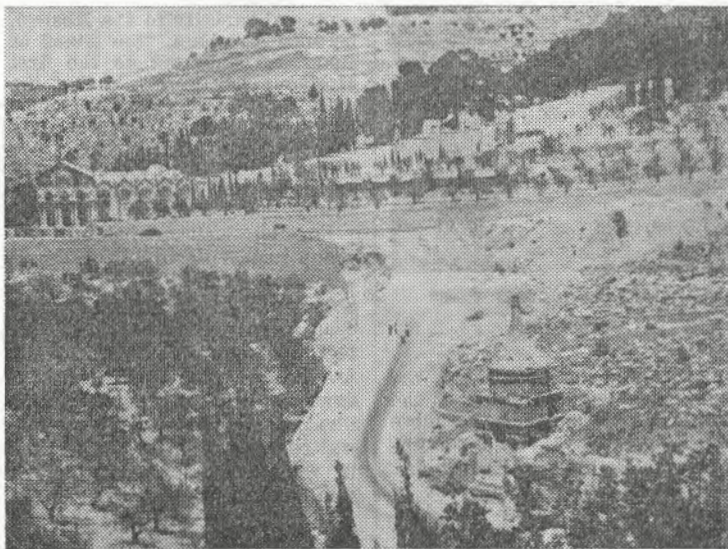
### Special Meetings

What about the convention sessions? Originally a convention



**Visitor examines entrance to Hezekiah's aqueduct, at Gihon. Tunnel led to Pool of Siloam within Jerusalem.**

was planned for Jerusalem, but the government would not grant permission. How, then, could the brothers in Jordan benefit from the Around-the-World convention program? The answer came when the announcement was made by the branch servant of Jordan that Brothers Knorr, Franz, Suiter and others would give the principal talks at the Kingdom Halls in Ramallah and Amman. The meetings were held simultaneously, as the speakers rotated between halls, all the talks being translated into Arabic. At the last meeting in Ramallah there were 35 local brothers and 102 world travelers present. There was standing room only, and it turned out to be the



**Traditional site of the tomb of Absalom in Kidron Valley. Mount of Olives in background.**

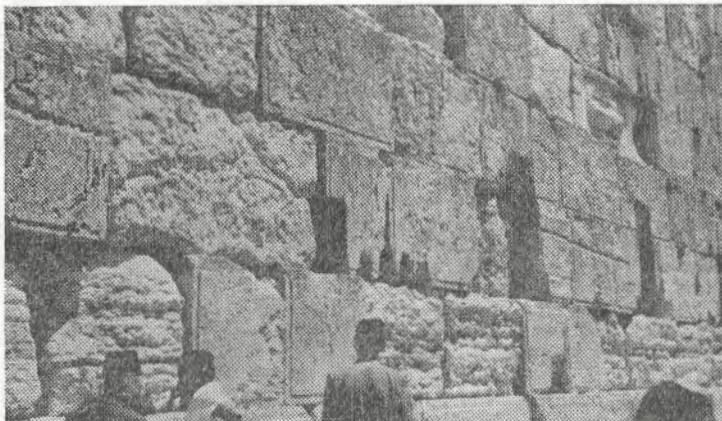
largest meeting ever held in Jordan. In six hours on three successive days the Society's representatives gave seven of the principal convention lectures.

### To Bethlehem and Hebron

Early on the appointed day the group entered their cars for the eleven-mile drive twisting and turning along narrow hairpin curves on their way south to Bethlehem.

The first stop after leaving

Jerusalem was just a mile north of Bethlehem, the traditional site of Rachel's tomb. As the group left the cars and approached the dome-shaped building, the sound of women weeping could be heard. What a strange coincidence, was the thought of many, thinking of the words at Matthew 2:18, "Rachel weeping for her children." Upon entering, there could be seen a small group of people huddled in one corner of the room. It was a



**Wailing wall at Jerusalem, where Jews bewailed temple destroyed A.D. 70. Some of these large stones are said to be from the time of Herod.**





**Ancient winepress near  
Jerusalem**

funeral! As the group left the tomb, they were thinking of the time when there will be no more death, no more cause for sorrow.

Now to Bethlehem. Even today it is small and insignificant in appearance. Of course, the first thing the group wanted to see was the site where Jesus was born. Today a church, called the Church of Nativity, is erected over the traditional site. As they looked at the location it could even more fully be appreciated that nearly all the places that were being seen were merely traditional.

On to Hebron, one of the oldest towns in the world! What an enjoyable trip! And how green everything was! Yes, it was a pleasant and sudden contrast from the dry and arid countryside that they had been seeing. Apples, peaches and plums are grown in this area. Also fig trees could be seen along the way, as well as many vineyards on each side of the road. What a surprise when the guide told them that none of this is irrigated but that during the rainless summer months moisture is obtained from the dew!

On seeing some unusually large grapes, some asked where they were grown. "In the valley of Eshcol, near Hebron," they were told by the guide, "where in Moses' day the spies cut down a shoot with a cluster of grapes on it and carried it between the two of them." Yes, the grapes are still large and beautiful.

Arriving at Hebron, the group was taken to the Mosque Al-Haram Al-Ibrahimi, which encloses the cave of Machpelah, where Abraham and his family lie buried. (Gen. 25:9, 10) Before entering, the guide mentioned that the mosque is of ex-

ceptional sanctity to the Moslem, because Abraham, "the friend of God," is venerated as the first Moslem. They were told that the mosque is built over the tombs and that they would see only monuments over each one, since the actual cave was sealed over some 600 years ago and is practically inaccessible.

Leaving Hebron behind, the group turned north and followed a well-paved road to the pools of Solomon. How large they were! The largest one measured 582 feet long and 177 feet wide. A few followed the steps that lead down into the pool and became like small spots to those who waited above. There was water in the third pool, but only a small amount at the far end, as

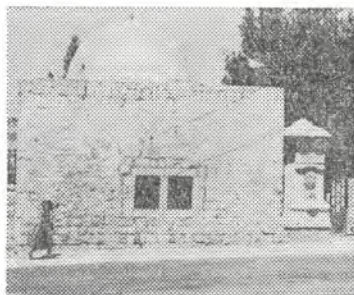
this was the dry season. The water is still used from these pools to supply Bethlehem. The guide said that the pools were rebuilt in Roman times to supply water for Jerusalem, but there can still be seen some stone that is believed to be the original.

### **A Visit to the Jordan Valley**

After a period of rest and some good food, the group was ready for their next tour, which took them to the Salt Sea and Jericho. Final check: Colored glasses? Yes. Hats? Yes. Swimsuits? Well, perhaps they would need them. Now they were all ready to go!

Their tour took them to the Jordan Valley. As they followed along the road to Jericho and passed through the wilderness of Judea, they could appreciate how much land there would be to plant and cultivate after Armageddon, for as far as the eye could see, the rolling hills appeared barren of vegetation. It was truly a wilderness. Descending into the Jordan Valley, the travelers began to feel the intense heat; they had reached the lowest spot on earth, 1,287 feet below sea level, at the Dead Sea.

Driving along the west side of the Dead Sea, the brothers reached the ruins of Qumran. To some these might be unimpressive. But students of the Bible could look at the cliffs that bordered Qumran on the west and



**Said to be the tomb of Rachel,  
where she died giving birth  
to Benjamin**



**Stairway leads to mosque said to be built over the cave  
of Machpelah, burial place of Abraham**





**Modern city of Bethlehem**

feel that they were impressive indeed, for treasures had been discovered along those very cliffs they view. No, not gold, but something even more precious than gold. There, in 1947, was discovered a scroll of Isaiah, and later in other caves of the same area were found many priceless scrolls hidden for over two thousand years.

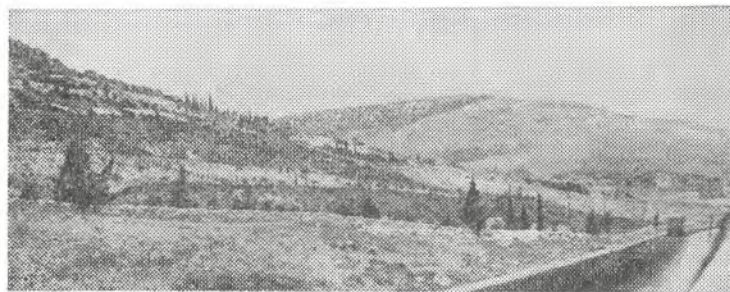
Now on to the Dead Sea, a sea that is spoken of as one that can be swum *on* instead of *in*. Some of the brothers proved this and found that if they lay face upward in the water it was only with great effort that they could turn over. This is because of the enormous amount of mineral salt, 23 to 25 percent, compared to 4-6 percent in ordinary salt-water. As they viewed the desolation and stillness surrounding the sea, they understood why it was called the Dead Sea. They thought of Sodom and Gomorrah submerged under the water about forty-five miles away at the southern end of the sea, eternally destroyed by God for their wickedness.

Turning north from the Dead Sea, the group arrived at the Jordan River, in which Jesus was baptized. The stream seemed small, but, after all, this was August and it was at its lowest stage. During the rainy season it not only doubles its width but sometimes floods its banks. Its average width is 100-150 feet and its depth about 10 feet. The source of the river is at the foot of Mount Hermon in the Lebanon range, from where it flows south into the Sea of Galilee and out again on down to the Dead Sea. Because it twists and turns so much, it covers 200 miles from

the Sea of Galilee to the Dead Sea, though going only 65 miles "as the crow flies."

Pointing across the Jordan to the east, the guide said, "Those are the plains of Moab, where the Israelites camped before crossing the river, and that mountain far in the distance is Mount Nebo, where Moses viewed Canaan."

A short drive north of the modern city of Jericho brought the tour to the Jericho of Joshua's day. It was a short walk to



**Mount Gerizim on the left and Mount Ebal on the right, where Joshua assembled Israel (Josh. 8:33-35)**

the particularly interesting excavations made by Professor John Garstang. Two parallel walls could be easily discerned. Among the excavations had been found these walls and houses built on timbers running between the two. Professor Garstang found one section of the wall still standing, and this could be the section of the wall where Rahab's house was. Charred foodstuffs were found among the ruins and these could still be seen.—Josh. 2:12-14; 6:24, 25.

Tired, hot, and dusty from their trip, the group returned to Jerusalem. At the same time they were refreshed in a spiritual way because of the many things they had seen that bore witness to the truthfulness of God's written Word.

### **Samaria and Shechem**

After a good night's rest, the world travelers were ready to go to Samaria. The first stop was Emmaus, about seven and a half miles from Jerusalem. This is where two of the disciples were going when Jesus appeared to them after his resurrection.—Luke 24:13.

Of exceptional interest to them were the huge millstones scattered about. Unlike the small hand-turned ones used even today in many Eastern homes, these could only have been turned by cattle or asses. Looking at them, some of them two feet or more in diameter, all could better appreciate Jesus' words at Matthew 18:6: "But whoever stumbles one of these little ones who



**Visiting brothers examine remains of wicked Ahab's palace in Samaria**





The barren hills of Judea along modern highway between Jericho and Jerusalem



Witnesses from three continents enjoy fellowship at the site of ancient Jericho, "city of the palm trees" (Deut. 34:3)

put faith in me, it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea."

Now the drive to Samaria through the ancient territory of Benjamin, Ephraim and on into Manasseh. It is rich and fertile country and many olive groves and orchards were to be seen.

Time passed quickly and the group soon arrived at Sabastia, about thirty-seven miles north of Jerusalem. Just a short distance from this ancient town is the mountain of Samaria, which King Omri bought for \$2,428.80. (1 Ki. 16:24) It is a very unusual mountain in appearance: oblong in shape, with sheer cliffs on three sides and a long, flat

top. It appeared as though a huge sword had been used to remove the top, since it was so level and the sides dropped off so suddenly. This used to be the capital of the ten-tribe kingdom of Israel.

On the flat top of this mountain are the remains of Herod Antipas' summer palace, where, some believe, Salome danced for the head of John the Baptist. A short walk on the trail through some olive groves brought the group to the ruins of a Greek watchtower, built by Alexander the Great in 331 B.C., thus reminding of his conquest of that land. Continuing to the summit of the hill, the group came upon the site of the remains of King Ahab's palace. Pieces of ivory

have been found here dating back to the 8th and 9th centuries B.C., testifying to the original luxury of the palace.—Amos 6:1, 4; 1 Ki. 22:39.

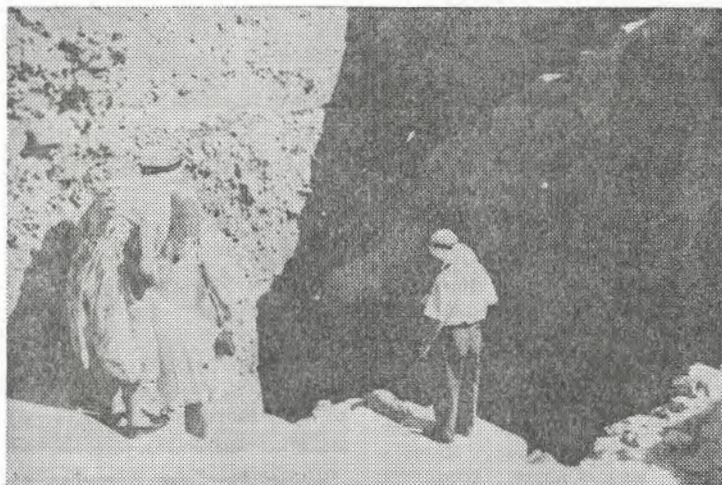
Leaving the mountain of Samaria, the tour went to Nablus, the ancient city of Shechem. It is located in the valley between Mount Ebal and Mount Gerizim, thirty-four miles north of Jerusalem and seven miles southeast of Samaria. The first mention of Shechem in the Bible is at Genesis 12:6, where Abraham is spoken of as tenting there, in 1943 B.C. After the Israelite conquest of the land, Shechem became a city of refuge. (Josh. 21:20, 21) It was also here, many years later, that Joshua gave his farewell address to the nation.—Josh. 24:1, 29.

Later, the group proceeded to Jacob's well, which is at the foot of Mount Gerizim. It is one of the few undisputed locations of an event in Jesus' life. It was beside this well that Jesus spoke with a Samaritan woman. (John 4:5-26) Like many other places visited by the travelers, it could not be seen in its natural setting, as an unfinished Orthodox church is built over it.

#### To the Top of Mount Nebo

It was fifty-six miles from Jerusalem to Amman, the capital city of Jordan. It would be a little over an hour's drive, so the brothers got an early start.

The first view of Amman was sudden and unexpected, as it seemed to rise out of the middle of the desert. Amman is a flour-



Not Bedouins, but a group of Belgian brothers examining excavations at ancient Jericho



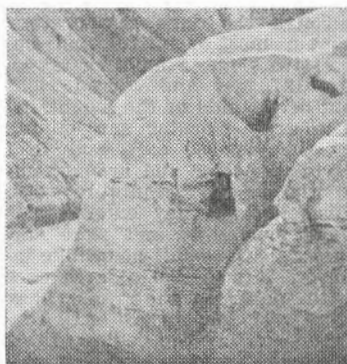


**World travelers thought of the baptism of Jesus as they viewed the Jordan**

ishing and expanding city. Everywhere new homes could be seen under construction. The present population numbers well over 250,000. Before 1948 it was little more than a small village. But what was there to see here? True, it did not seem to be such an exceptional city, but wait, was it not this city that was called Rabbah of Ammon in Bible times? Why, yes! One of the group spoke up, "This is where the Bible says that the huge iron bed of Og, king of Bashan, was located. I wonder how it got here, though?" (Deut. 3:11) The guide informed them that it was believed that there had been war between the Ammonites and the people of Bashan and that the bed was among the spoils with which the Ammonites returned. Another in the group stated, "I remember something else that happened here. This is where Uriah the Hittite was killed in battle."—2 Sam. 11:1, 17.

As each in the group tried to remember some other happenings that took place, the cars stopped in front of a square stone building. This was the first stop and one of great interest to all. It was the Society's branch office. Climbing the stairs to the second floor, the group first saw the beautiful Kingdom Hall and then the rest of the home and office, after which they ascended to the roof, from where they could see much of the city of Amman.

After waving their good-byes to their brothers there, the group



**Caves like those in which Dead Sea Scrolls were found**

made their way to the center of town. The streets were crowded. Many of the people were dressed in Western-style, but just as many could be seen with their long native dresses, men and women alike, with their white headpieces. Here and there a donkey was noted. The old and the new together made a colorful and interesting sight.

Going south from Amman, the tour passed Heshbon, the capital of the Amorite King Sihon, and soon arrived at the high point of the tour, Mount Nebo, and climbed to its top. Mount Pishgah was nearby to the south. A short walk across Mount Nebo to Mount Pishgah, both of which are bare rocky hills, brought them to a breathtaking sight. It was from here that Moses had

viewed the Land of Promise over thirty-four centuries earlier.

Afterward, the tour returned to the cars, and they began their trip back to Jerusalem. They were tired, yet, at the same time, full of anticipation of what the next day held for them.

### **To the Rose-Red City of Petra**

"Look! Small is what I have made you among the nations. You are despised very much. The presumptuousness of your heart is what has deceived you, you who are residing in the retreats of the crag, the height where he dwells, saying in his heart, 'Who will bring me down to the earth?'" If you should make your position high like the eagle, or if among the stars there were a placing of your nest, down from there I would bring you, is the utterance of Jehovah."—Obad. 2-4.

These words were Jehovah's judgment against the inhabitants of the city known today as Petra, "the Rose-Red City" carved in rock. These words were also in the minds of the brothers as they began their trip to visit this famous city, or what remains of it.

The beginning of Petra is Wadi Musa (Valley of Moses). In this valley is a spring that appears to come out of the rock. It is called by the Arabs Ain Musa (Spring of Moses). In Roman times these waters were



**World travelers from Denmark hike to Mt. Nebo. From there Moses viewed Promised Land.**



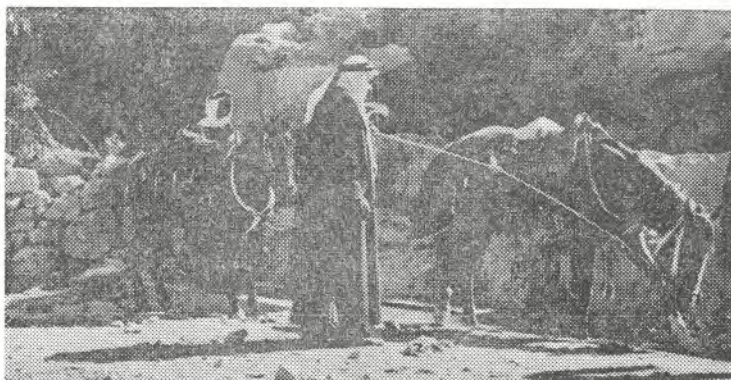
literally piped into Petra and served as its main water supply.

Leaving Ain Musa, the group traveled as far as they could by car, then mounted horses to continue their trip into Petra. On horseback it was a ten-minute ride to the entrance of Petra. The entrance is through a cleft in the rock. It was as though the mountain had been split in two by an earthquake, leaving a narrow slit to pass through. Looking at the towering cliffs on each side and leaning back as far as they could to see the thin ribbon of blue sky overhead, the group could see why the Edomites felt that their city was impregnable. The cliffs looked as though someone had spilled cans of paint down the sides of them. Brownish-red, rose-red, streaks of white, and bluish-gray could be seen.

Rounding a final corner in the deep ravine, they could hear exclamations of wonderment and awe from those at the head of the train of horses. Ahead,



**Entrance to desolate city of Petra, believed to be the one called "Sela" (Rock) in the Bible (2 Ki. 14:7)**



**Bedouins seen at Wadi Musa (Valley of Moses) on the way to ancient Petra**

through the dark ravine, they saw a most beautiful and impressive sight, a building towering 127 feet and carved right out of the side of the mountain! The early morning sun shining on the rose-red rock gave it a vivid red color and brought out all the beautiful sculpture work. Dismounting, they entered this huge monument and were surprised at the small cavernlike interior. It was like a large cave with niches in the walls. They were told that in 131 B.C. Emperor Hadrian had dedicated this place to Isis, the Egyptian goddess of fertility. Before that time no one is certain what purpose it served. Some believe it served as a tomb, others, as a temple. It is called The Treasury, because the Arabs thought that the urn that crowns the monument contained treasure. Bullet marks can still be seen, showing their efforts to break the urn and obtain the treasure.

A little farther on, the group was confronted with another spectacular sight, a huge amphitheater cut out of solid rock by the Romans, with a seating capacity of 3,000. The guide told them that often the amphitheater aids in determining the population of the cities in ancient times, since another row of seats would frequently be added to the amphitheater as the population grew.

A short distance away hundreds of caves and carvings of buildings became visible. Some were used for dwellings, others

for tombs. From the number of tombs found it seems that the ancient inhabitants were more concerned with the dead than with the living. Their religion seemed to be a cult of the dead. They worshiped the male deity Dushara and the female deity Allat, the god and goddess of the Nabateans.

Near a newly built hotel are remains of a temple believed to be dedicated to Jupiter. At this hotel the group rested before beginning their hour-long climb to The Monastery.

As they made their way up the mountainside it could be seen that they were following the path used by the ancient Nabateans. Steps cut from the rock were worn smooth until they were hardly discernible. The path grew narrow in one place, with one side edged by a towering cliff, and the other side by nothing. It seemed like a ravine with no bottom. Easing their way along, grateful for their crepe-soled shoes, they reached the summit of the mountain.

Looking at The Monastery, the group felt that it was well worth the climb. Much like The Treasury in its rose-red color, it stood 120 feet high and 100 feet wide and had a large interior carved from the rock. But where was the guide going? He was following those steep stairs right up to the top of that 120-foot structure! One sister said, "After coming this far I don't want to miss out on anything," as she followed the guide up the stairs.



The view was really breathtaking and far beyond their expectations. To the south there was Mount Hor, where Aaron died. A small mosque stands on the place marking the traditional tomb of Aaron. This too is visible from The Monastery.

The group descended from the mountain. Later, some had an opportunity to see another chief monument in Petra, The Altar. Beginning the climb up the steps, the thought of many brothers was how often the Bible spoke of the sacrifices on the "high places." Reaching a high point on the summit, the group saw the remains of a house, possibly for the priests. The place of sacrifice was a small, level area with an altar in the center. Close beside it was a second altar, which had a circular basin in front of it. This basin had a hole in the center leading to a run-off channel, suggesting that when the victim was sacrificed the blood was carried off in the channel. In early times, human sacrifices were offered there. Later on, this practice gave way to animal offerings.

Mounting their horses again, the travelers took one last look at the "Rose-Red City" as they entered the narrow gorge that would lead them to where their cars were waiting. By the time they reached the cars, the sun had set. On the homeward trip across the desert the moon was full, and its light shining on the sandy soil presented a very peaceful scene. It was a happy ending to a long and very interesting day.

### Good Impression

It was a joy for so many brothers to visit the Bible lands. Now as they read their Bibles they will have more background and know what the places they read about look like.

The people of Jerusalem were all very hospitable and friendly. The guides, car drivers, hotel owners and shopkeepers all received a good witness from the brothers. It was probably the greatest witness Jerusalem has had in modern times. The very presence of so many of Jehovah's witnesses was a tremendous witness in itself.

Two taxi drivers invited a brother and his wife out for the evening to a garden cafe. During the next three hours they scarcely touched their food, as they had so many questions to ask and were so attentive to the answers. Like the Ethiopian eunuch, they asked, "How are we to understand unless someone comes to teach us?" They were hungering and thirsting for the truth and actually begged to have someone come and teach them in their own language at a weekly Bible study. Similarly, one of the guides on a tour stated, after an extensive witness, "This is the happiest day of my life." He said he had once asked a priest about hellfire, but the priest exclaimed, "Don't ask, just believe!" Now he got his questions answered.

The visitors made a wonderful impression on those with whom they came in contact. When the Society's representatives visited the hotel administrators to thank them for their cooperation, the manager of the National Hotel stated: "It was the best organized, most cooperative group I ever had in this hotel. I want to learn more about you people." Literature was placed with him, as well as with other hotel managers, all because of the good

conduct of the brothers and the good organization.

One of the tour directors said: "This was the largest group that any tourist agency in Jerusalem ever handled. And it was the only group that I have ever worked with that did not give me even one complaint." He told the branch servant that he had received at least 150 telephone calls from the brothers thanking him for the good service they were getting. On another occasion a group of twenty-two brothers from Sweden dropped in at his office after finishing their last tour especially to thank him. So he said, "I served all of them Turkish coffee," and added, "Everyone was calling me brother."

Then, one by one, as each group departed to continue on around the world or to return to their own country, the thoughts of many went back to the banner they saw at the airport when they first arrived. They could truly say, "Yes, Jehovah's witnesses were welcomed in the Holy Land!" But the convention schedule showed it was time to move on to another land, so it was back to Beirut, where connections would be made for the next appointment of the "Everlasting Good News" Assembly, in New Delhi, India.



Watch Tower branch office in Jordan, visited by world travelers who went to Amman



# Haifa, ISRAEL

August 5-8

Before moving on to join the world travelers in India we will take a trip southward

into Israel, where an assembly was in session from August 5-8. Current border restrictions had prevented the congregations in Israel from linking up with any of the assemblies in the around-the-world series. So for the benefit of the brothers there the Society had arranged for a national assembly in Haifa. Brothers A. P. Hughes of London, England, and Jack Nathan of Toronto, Canada, had been assigned to attend this gathering and give the main talks from the program of the "Everlasting Good News" Assembly.

In addition to the visiting speakers, there were other delegates who had come from South Africa, Britain, Canada, Poland and the United States. The presence of these brothers gave international flavor to the occasion. Of course, Israel is already a "melting pot" of people of many different national backgrounds. In this small area, only 265 miles long and seventy miles wide, seventy-five different languages are spoken.

What happens at an assembly where talks are given in languages not understood by all in the audience? Well, here these talks first of all had to be translated into Hebrew, which is the official language of the Republic of Israel. Throughout the audience there were many small groups of brothers who spoke different languages, and after the translation of each sentence into Hebrew one of the group who understood that tongue would

translate it into the language understood by the rest of the group. So there was multiple translation of the talks going on in the same hall at the same time. The brothers soon became accustomed to this murmur of translations "in an undertone" and by good concentration and consideration for others

all were able to benefit from the fine talks given.

All present could open their Bible to the part under consideration, and this greatly aided them in understanding.

When the assembly was already under way the displeasure of the Jewish religious leaders began to show itself. The chief rabbi of Haifa followed in the steps of his counterparts in Athens and Munich by trying to stop the assembly. The hall owners were approached and threats were made to take steps that would ruin them financially if they did not cancel the booking for the remaining days. This merely backfired on the clerical instigators of the action. With the cooperation of the hall owners the necessary chairs for extra seating were simply transferred to the local Kingdom Hall, where the assembly came to a successful conclusion with a record attendance of 115 at the public meeting. The next day both English and Hebrew newspapers carried full reports of the incident.

Never before had so much been published in Israeli newspapers about an assembly of Jehovah's witnesses. This time not only were reports published on the cancellation of the assembly in Athens and other aspects of the world tour, but there was also a very complete report of the Haifa assembly and the beliefs and organization of Jehovah's witnesses.

While in Israel the visiting brothers were able to see some interesting locations men-

tioned in the Bible. Haifa itself is built on famous Mount Carmel, remembered as the site of Elijah's fire test that vindicated Jehovah as the true God in opposition to Baal.

Megiddo is just a short trip from Haifa, and the conventioners saw there the excavations that reveal much of the history of the old city. On the site is a mound that at first appears to be a natural hill, but it is really the remains of twenty different towns stacked one on top of another as they fell in ruins in the many battles fought at this strategic location.

On a visit to the Sea of Galilee the brothers were thrilled to visit some of the places where Jesus did so much of his preaching in the first century. The remains of Jesus' hometown, Capernaum, are nearby, and still visible to visitors is a synagogue said to be the one that Jesus preached in almost 2,000 years ago, although some claim that these remains are only of the third century.

It certainly was most beneficial for the brothers in Israel to have this association with their fellow Witnesses from other lands. They were deeply grateful that the Society had made this special arrangement for them to receive the "everlasting good news" and to join in the adoption of the resolution being presented at the assemblies around the world. Although they were not permitted to travel to any of the scheduled stops of the world assembly, they were happy that the highlights of the program could be brought to them in this way.



Enthusiastic audience applauds release of new songbook



# NICOSIA, CYPRUS

August 8-11

As in the case of the Republic of Israel, special arrangements were made for the benefit of the brothers on the island of Cyprus. Although not to be linked directly with the chain of Around-the-World Assemblies, they were happy to have a similar program of spiritual food. It brought additional joy to hear that arrangements were being made for four mature brothers from Great Britain and Canada, Brothers Hughes, Chitty, Clay and Nathan, to be sent to Cyprus to give talks there.

The assembly was held in Nicosia in a beautiful hall that had been built by the brothers last year. This hall accommodates 500 seated and more than 700 when two side verandas are used. It is also used as a Kingdom Hall by one of the Nicosia congregations.

Brothers in Nicosia offered warm hospitality to all who came from distant places. This hospitality was much appreciated. One brother was heard to say, "Every time I would return home and take my shoes off for relaxation, they would disappear without my noticing it, only to reappear within five minutes, but now polished and shining!"

Among the delegates from ten countries outside Cyprus were nineteen brothers from Greece. Most of these were district and circuit servants, special pioneers and congregation servants who would convey the good things they would see and hear to the brothers throughout Greece. For most of the Greek brothers this assembly was like a dream come true, as they had never seen a large assembly with all its organizational functions. The atmosphere of the assembly was exceptionally peaceful, something that impressed observers very much.

A district servant from Greece related this outstanding experi-

ence at the assembly: "One of the brothers in Greece was conducting a Bible study with a Greek Orthodox priest who has made such good progress that when he gives sermons in church he uses material from the latest *Watchtower*. One day while speaking to his flock, he noticed the presence of the wives of two brothers. He then added to his sermon the following: 'Here are some people, who although having the light in their homes, still prefer to come to the place of darkness to find it.'"

A delegate from Sudan caused much emotion when relating her experience. She and her husband were among the first pioneers to preach the good news in Cyprus. When they left Cyprus for Lebanon, there were only five or six publishers in all the island. "Now after twenty-five years what do I see?" asked the sister. She answered, "A hall like this full of brothers, among whom I can see the brother to whom I gave the message of truth for the first time, now a congregation servant, special pioneer and the assembly servant!"

The climax of the assembly was doubtless the public meeting on Sunday. No handbills were used for inviting people of goodwill, only word of mouth. All the brothers were wondering if they would exceed the attendance peak of 602 attained last year. Brother P. Gabrielidis, the branch servant, delivered the talk to a capacity audience, with quite a number standing. The speaker's stirring address was received with much enthusiastic applause. Afterward, it was announced that 702 were present, at least 140 of whom were persons of goodwill! This served as a fine incentive for the brothers in Cyprus, particularly those living in Nicosia, to see such a large number of interested per-

sons who needed to be aided with the truth.

The closing remarks of the four special representatives sent by the Society will never be forgotten. Nobody wanted this happy time to end. The Greek brothers, who had never before had the opportunity to attend a full assembly, were very happy because of the freedom they enjoyed in Cyprus. They stayed in the hall up to midnight singing songs to Jehovah with their Cypriot brothers.

Brothers from foreign countries had the opportunity to travel to certain parts of the island to see some of its historic and picturesque places. Some went as far as Famagusta to visit the ancient city of Salamis, where Paul preached when he first came to Cyprus with Barnabas. (Acts 13:4, 5) Salamis is now a mass of uncovered ruins. Other brothers went to the Troodos Mountain to see something of the physical beauties of the island.

More than 200 brothers also enjoyed field service and met with a nice reception at the doors. Foreign brothers were quite impressed with the hospitality of the local people.

The assembly now belongs to history but its effects will remain indelible in the hearts and minds of all the brothers who attended it. Because of the joy, happiness, courage and faith it instilled in the brothers, it will serve as a stimulus to further activity in spreading the good news to the over half a million people inhabiting Cyprus.

The brothers were particularly grateful to the Society for arranging this assembly and for the loving provision of sending Brothers Hughes, Chitty, Clay and Nathan to assist.

But the "Around-the-World" Assembly is now leaving us far behind. The brothers are already thousands of miles away in India and Burma, so it is now time for us to hurry on and catch up with them.



# New Delhi, India

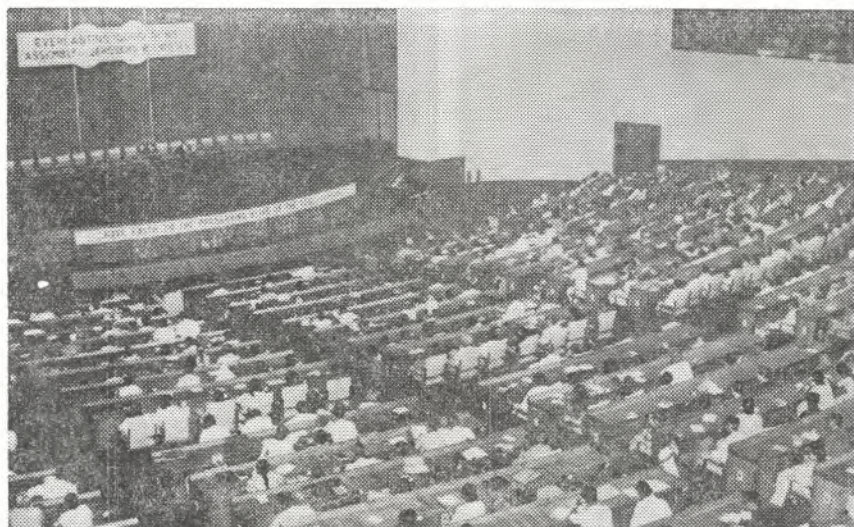
August 6-11

Since mid-July the world travelers had been making short flights from one assembly point to the next throughout Europe and the Near East. But now on the long flight from Beirut to New Delhi they were penetrating far into the Orient. What might await them there? Plans had been carefully made for their care and comfort. The airline company held a special meeting with its top men and the brothers assigned to airport reception work to assure this. Now everything was in readiness to receive the first arrivals.

Permission had been obtained for a group of brothers and sisters to enter the customs enclosure at the airport to assist the visitors and guide them through the health, immigration, and customs formalities. Additionally, the Indian sisters, clad in their graceful and colorful saris or the Salwa-Kamis dress of the women of northern India, greeted every delegate with a garland of flowers placed around his shoulders, and the traditional Indian salutation "Namaste" ("I salute you"). The way the visiting brothers responded to this graceful gesture was a sight to see. One sister said: "We were all tired and a little bit afraid that at 3:30 a.m. no one could possibly be there to meet us, but this is so wonderful. Thanks indeed for such a lovely welcome." Each flight during the four days of arrivals was greeted in the same manner, whether day or night.

Delegates were present from twenty-seven countries. One small group came by road from Kabul, Afghanistan, across the rugged mountains dividing that country from Pakistan, through Pakistan and on into India. In spite of their arduous journey they were ready to serve as volunteers helping their brothers at the auditorium. A group of 110 came from Ceylon, crossing by boat what is known as "Adam's Bridge," separating the island of Ceylon from India's mainland, and then by rail for 2,865 miles to Delhi. A two-thousand-mile rail journey in India with third-class accommodations without sleeping facilities or air-conditioned coaches, and with primitive toilets, is something to experience for it to be properly appreciated. But the brothers were happy.

Brothers living in south India also formed a large party and made the similar long rail journey of well over 2,000 miles to Delhi. To them it was like a trip to a foreign land. For the first time in their lives they saw people speaking a different language, wearing different clothing, living in different houses, and in a country quite different from their own native Kerala or Madras. For many, it meant spending their very meager savings in order to meet with their brothers from other lands. While traveling to the assembly one of these Indian publishers was sitting in a railway station waiting for a train. She was approached by a Roman Catholic nun who, seeing her lapel badge, asked what it meant. During the conversation that ensued the nun admitted that Jehovah's witnesses are the only ones who really do evangelize and speak out boldly about their faith. The nun



Inside fine Vigyan Bhavan hall, used for assembly. 1,296 attended here from 27 lands. Notice translators' rooms at top right.





Indian greeting ("I salute you") at entrance to assembly hall

parted, wishing the publisher God's blessing.

### The Auditorium

The assembly was held in the impressive and beautiful Vigyan Bhavan (House of Knowledge), India's prestige hall. It is government-owned, and permission to use it for an international gathering must be obtained from the Ministry of External Affairs. This was granted during Brother Knorr's visit to India toward the end of 1962. This fine building contains a luxurious auditorium accommodating 1,069 persons comfortably seated in foam-rubber cushioned chairs. There were also spacious lounges and a cafeteria room operated by the official caterer.

Inside the entrance lobby were located most of the assembly departments. Two very fine displays made by the brothers, exhibits of literature and magazines, were also erected there.

The magazine display, ten feet by sixteen feet long, consisted of a painted map of the world under a scroll bearing the text at Matthew 24:14. The map, starting with Central and Eastern America on the left, showed the route taken by the world travelers, finishing up at Pasadena on the right side, with the twenty-four assembly cities marked. Around the map were displayed copies of *The Watchtower* in all its sixty-six languages, and where these are printed, and similarly for the twenty-five languages in which *Awake!* is published. A blue silk ribbon marked the

route taken by the world travelers.

The literature display, too, was very attractive, standing some ten feet in height and twelve feet in width. In the center of a large map of India it featured a photograph of the Bombay Bethel and branch office, and surrounding the map were pictures and the Society's publications illustrating the different languages and types of people cared for by the Indian branch office. The whole display was framed in native polished bamboo. For the first time many of the Indian brothers themselves became aware of the wide scope

of languages handled by the Indian branch office in covering this vast subcontinent.

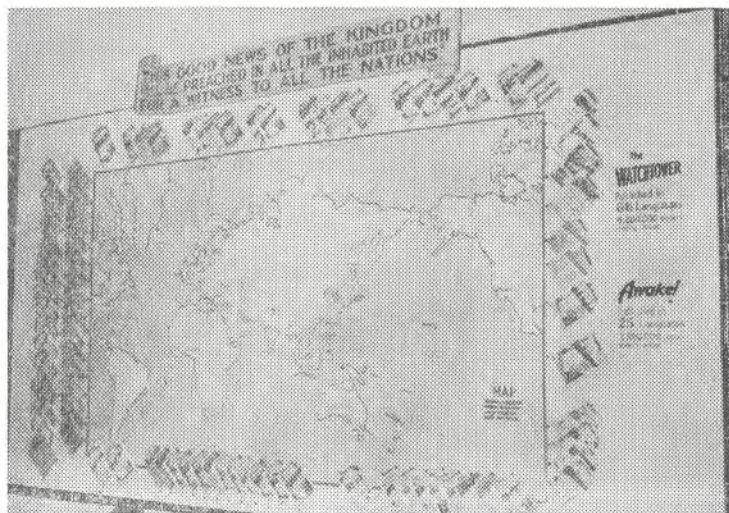
Leading up the broad stairway from the entrance foyer to the main auditorium was an elegantly painted sign bearing the words, "India says *Namastay* to Foreign Delegates." This is the traditional Indian greeting, always said with hands raised and palms together.

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

The whole building, set in beautifully laid-out gardens, was an exhilarating attraction to all who were privileged to attend.

### Hospitality in Homes and Hotels

Housing the delegates during their stay in Delhi posed quite a problem, not because of huge



Display showing places where Society prints "Watchtower" and "Awake!"



numbers, as is the case in Western countries, but because of the acute housing shortage and the relatively high cost of hotel accommodations for Indian brothers. In India it is a rare thing to find a home that is not overcrowded, and in many cases a whole family is housed in one room. Adding to the difficulties was a government warning to the branch that, because of the fighting on India's northern frontiers, hotel accommodation might be impossible, as the government was contemplating the requisitioning of hotel accommodations in Delhi for its defense personnel.

Commencing June 1, a small group of brothers in Delhi set about the task of finding rooms. They approached the public from door to door, and also scoured the city to find reasonable hotel accommodations. The response was good. In the better-class sections of the city some showed their hospitality by offering to accommodate the foreign missionaries working in India free of charge. In some cases the house owners refused to eat until their guests had returned from the assembly so as to share their evening meal with them. A young missionary couple from Pakistan were pleasantly surprised to find that their host had insisted on washing and ironing all their clothing each day so that at all times they would be comfortable.

One hotel in Old Delhi, close to the railway station, reduced its rates and allowed the Rooming department to increase the number of beds in a room so that over 200 delegates could be housed at a reasonable rate. The

management of this hotel also volunteered to send its own staff to meet the trains and conduct the guests to their hotel. Such cooperation made much of the rooming work a pleasure.

The Ladakh Bauddak Vihara, a Buddhist "sarai," or travelers' rest house, also made its rooms available at a nominal cost. Seventeen double rooms, three dormitories, and a library made it possible for some of the poorer brothers to enjoy reasonably good accommodation at a very low rate.

All the 583 around-the-world visitors were housed in the 320-room Ashoka Hotel. This is government-owned, and is India's prestige hotel, certainly one of the finest in all Asia. Entirely air-conditioned, with telephone and refrigerator in every room, all the foreign visitors were well cared for. Each room was supplied with a list of all the Watchtower delegates and their room number so that anyone could immediately contact any other delegate as he wished. Over a period of five days the dining room, at mealtimes, was predominantly occupied by Jehovah's witnesses, all wearing lapel badges. They all chatted so warmly together that some of the hotel staff found themselves talking about the "brothers sitting at this table," or "that brother over there wants to speak to you."

Since all the world travelers were housed in the one hotel, a new record was established: their accommodations chart showed an all-time peak of guests, actually one and a half times their normal capacity by reason of putting extra beds in

most of the rooms. Not all, of course, were Jehovah's witnesses, but they predominated. Someone, belonging to one of the sects of Christendom, asked the manager how he was managing with all these "Jehovah people." The manager replied: "They are the best disciplined people we ever had in the hotel. We would be happy to take a thousand of them if we had room." He went on to say, "We sometimes have more trouble with 50 people than with this whole group of 583."

### Program

Never before had our Indian brothers witnessed such an opening day at any assembly. With 937 delegates present, all keenly listened to the address of welcome. The chairman, H. K. McKay, had as his theme the need of individual faith based upon accurate knowledge of the Bible. Each individual should learn how to stand on his own feet and not depend upon husband and friends, he emphasized. Following through on this, other assembly discourses dealt with matters most timely for the field in India.

Problems experienced in India, as in other lands, of finding a suitable mate, or getting along with unbelieving mates, were discussed by R. Masilamani, a district servant in south India. He interviewed a brother who is a congregation servant who told of his having been married to an unbelieving mate for ten years. She constantly tried to hinder him in his Kingdom service. On one occasion, while he was attending an assembly, she told him she wanted to do away with herself because she was so unhappy. Then she remembered that he had never mistreated her, and that she really had nothing against him except in the matter of his religion. Soon there was an assembly in their hometown, so she decided to go along to see with what sort of people he was associating. There she noticed the kindness and love manifest among all the brothers. She began to take interest. In 1955, after ten years of bitterness, without any pressure from her husband, she dedicated herself to Jehovah and was baptized.

Another timely talk was on the subject "Faithful Women in



World travelers all stayed in this fine hotel

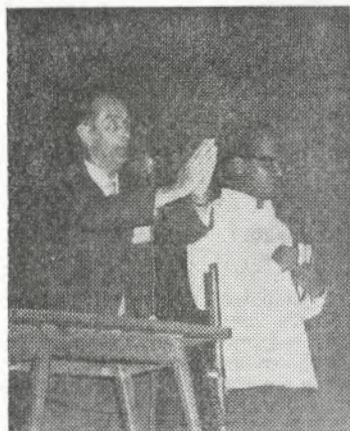


the New World Society." This was delivered by the branch servant, F. E. Skinner. His opening words, "In the New World society in India there are many faithful, capable and mature sisters. But there are many who need more time for Bible study," created anticipation for some apparently much-needed counsel for the Indian field. Brother Skinner pointed out that Jehovah created woman to be man's helper, but not his slave. It was noted that in India today many women ministers are serving faithfully as pioneers, at the Bethel home and branch office, and many are good congregation publishers conducting their own home Bible studies. But in India too many women are burdened down like slaves in the home and they have very little time or, indeed, encouragement to study. Brother Skinner spoke quite firmly, but kindly, showing that in many cases husbands were to blame. He appealed to husbands to care for their wives in the same way that Christ cared for his wifely congregation, and went on to deal verse by verse with Paul's counsel at Ephesians 5:21-33.

Though no releases were available at this assembly because of import restrictions, the brothers were very glad to be told of them by Brother Knorr. Their appetites to study them were whetted as some of the pointed truths concerning Babylon and Jehovah's judgment upon false religion were narrated.

The big day of the assembly in Delhi was Thursday, August 8, when the program featured the reading of the Resolution, which was enthusiastically adopted by the 901 delegates present. This was followed by the stirring talks of Brothers Knorr and Franz on the "Execution of Divine Judgment upon False Religion," "Victory for God's Woman over Her Ancient Enemy," "Messengers of Liberation," concluding with the public address by Brother Knorr on "When God Is King over All the Earth." The attendance at the public meeting was the largest Jehovah's witnesses have ever had in India, as 1,296 listened to the discourse, including about 350 strangers—this in spite of a very wet evening.

The audience clapped with delight as Brother Franz gave his discourse on the subject "Of Which God Are You a Witness?" and explained the words of prophecy contained in Isaiah 43 and 44. To one Hindu in the audience who had for some years associated with Jehovah's witnesses but never made a dedication, this was the turning point. When Brother Franz explained how the pagan worshiper cuts down a



**Brother Franz mimicking leaders of false religion when discussing "Of Which God Are You a Witness?"**

tree, using half of it to carve for himself a god before which to prostrate himself and the other half to make a fire to warm himself, and bake his bread upon, this caused our Hindu friend to see the nonsense of it all. That same evening he expressed his dedication to Jehovah, and was baptized the following day.

Saturday morning turned out to be another very wet day, but after listening to the discourse on "Make Disciples, Baptizing Them," forty-four candidates stood up and answered the two questions asked of them and proceeded in chartered buses to the fine National Sports Club swimming pool, where they were immersed. Among the candidates was a sister from Allahabad who had observed her own brother's steadfast course in the face of parental opposition and who had been forbidden to go out in field

service. In India it is rare for a woman to assert her God-given right to obey God rather than man, but she had done what field service she could. With difficulty she got to the assembly, and having made a dedication within her own heart, she submitted to baptism and expressed her determination to hold on steadfastly to her faith whatever the consequences may be.

#### **Assembly in South India**

There were fourteen other brothers immersed at another location later, because, for the benefit of the brothers in the south of India who were unable to make the long journey to Delhi, the Society arranged an additional assembly at Coimbatore in the south of India, August 22-25. Sessions were held in Kannarese, Malayalam and Tamil.

At this assembly there were sixty-nine pioneers and circuit servants present. 238 were on hand to adopt the Resolution. The peak attendance was attained at the public meeting when 365 brothers and persons of goodwill gathered to hear the branch servant deliver the discourse. It was a very enjoyable assembly and the brothers responded to it enthusiastically.

#### **Field Service**

The thing most enjoyed by the around-the-world travelers was the field service. They visited the people of Delhi in their own homes, and this was an unforgettable experience for them. Arrangements had been made for local brothers and sisters to accompany the foreign brothers in the house-to-house work. In most cases the householders spoke English so the brothers had no difficulty in making themselves understood. Not only were they welcomed because they were foreigners, but the people listened to their message, and there was no difficulty in placing literature. These brothers found themselves in homes of Hindus, with all sorts of pictures of their gods on the walls, but that does not mean that the educated Hindu will not listen to the message of the Kingdom. One of the missionaries told of the hospitable reception received when she was working with a sister from America and her two teen-age daughters along



with another young American sister. "The people welcomed us into their homes, willingly took the literature, and offered us cool drinks. When we got to the bus after service the teen-agers were absent. After a little while we found them sitting happily in a home enjoying a full Indian meal." Many remarked, "This is the pleasantest bit of house-to-house work I ever did."

Most of the visiting brothers were able to witness several times in English. One American brother who is of Jewish descent gave the sermon on "God's Word an Inspired Guide" to a Hindu gentleman. He interrupted, saying, "But this message is for the Western people more than for us. We are a peace-loving nation and believe in equality. It is you people who segregate black men from white. Why should I read your holy book?" The brother was not at all put out by this typical Hindu rejoinder. He tactfully pointed out that he was not calling as a representative of America, or any so-called Christian country, but of a group of people, quite separate from Christendom, who follow Bible principles, which are very different from those practiced by the nations of the West. He turned to the Bible and showed how it taught the equality of mankind, and that God is not partial, but that in every nation the man who works righteousness is acceptable to him. Just because the so-called Christian nations did not follow these good principles, that did



**Indian sister and world traveler witness to passerby who stopped to inquire**

not make the Bible a valueless thing, but, rather, the Bible contained wisdom and good teaching for people of every nation. The Hindu gentleman appreciated this argument and was glad to accept some literature, especially when he found that the brother was himself of Jewish descent and knew very well what discrimination meant.

Some said they preferred to go back to the house-to-house witnessing rather than go on the two tours that were arranged for them. One morning there were insufficient Indian brothers to accompany all the foreign visitors, and one Indian sister found herself with nine brothers and sis-

ters: three Japanese, five American, and one from the Philippines. They were standing in front of one house deciding how to split up into two groups when a householder came out and invited all ten of them inside. Chairs, stools and beds were found for all to sit on, and the man, with six other family members, listened to all they had to say, and they certainly had plenty to say! The householder said he was very happy to have such an international gathering in his own house.

When another Indian sister, along with five visitors, called at a door, one sister started to give the sermon, but all were so anxious to share that each one carried on where the other left off. Magazines were placed and then tea was served to all of them. Pictures were taken of their hosts, much to the delight of the family, who then bade them good-bye with the traditional "Namaste."

#### **Tours**

In the chairman's opening address he mentioned that foreign missionaries, coming to India for the first time, often expressed a wish that the people back home could see for themselves the real India, things impossible to describe completely on paper. The two tours arranged for the around-the-world visitors made this possible to a limited degree. Chartered buses had been engaged to take the visitors in the field service, followed by a tour

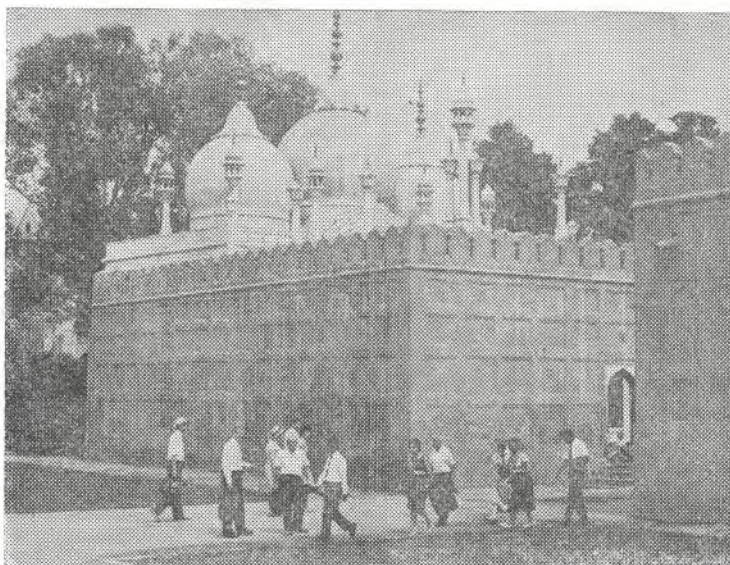


**"Sacred cow" on street**



**Leaving assembly hall for service**





**Domes of the Pearl Mosque, inside the Red Fort, reflect wealth of former rulers**

of the famous Qutb Minar, a monument marking the coming of Islam to India. Tour number two was a whole morning's sight-seeing around Old Delhi's Red Fort, some of the typically Indian streets, bazaars, and a famous Hindu temple. Each bus had a tour guide to explain things as they went along.

Driving from the Ashoka Hotel past the pleasantly situated and extensive government buildings down the broad Rajpat Avenue, they first saw something of New Delhi. Then, passing along the main shopping center, they found themselves in Old Delhi, with its congested thoroughfares. Some time was spent in looking around the pavilions and palaces inside the great Red Fort, where they got some idea of the past splendor of ancient Indian court life. This was the home of Emperor Shah Jahan, of Persian origin. Walking into the now-barren halls of red sandstone and white marble, one could visualize the Moslem ruler dressed in his robes of satin and brocade, with his nobles in attendance. Surrounded by walls of marble, decorated with designs of flowers and birds of inlaid jade, lapis lazuli, cornelian and agate stones, it was easy to appreciate why such rulers might believe the

gold-inscribed words seen on one of the walls, which state: "If there is a paradise on earth, it is this, it is this, it is this!"

Tramping now in the pouring rain, the visitors experienced something of the Indian monsoon weather, but their spirits were high and they enjoyed it all. Then, with dripping umbrellas, wet raincoats, and water-soaked shoes, they piled into their buses for a ride through the real Indian bazaar streets. Here they saw beggars deformed from youth, crawling on hands and stumps of legs, bicycle rickshaws, bullock carts, cycles, pedestrians and cars, along with the ever-present cows, all fighting for space on the congested, narrow street. Little smoke-filled tea shops and eating houses were dotted about everywhere, with their charcoal fires at which men, naked to the waist, prepare with their bare hands the tasty "*chaupattis*" and other delicacies so dear to the Indian palate. One of the buffaloes, which supply the milk for the peoples of India, came meandering down the street like a queen. At the corner of a street a man was squatting in front of a fire hydrant calmly enjoying a bath. Then, in the midst of it all, along came a Muslim funeral, in the

pouring rain. No women were in the procession, only men, and they took turns carrying the body, which lay on an open stretcher. Muslims bury their dead. Hindus always cremate them on an open funeral pyre.

There was a cow leisurely eating away at some vegetables set out on the sidewalk for the housewife to buy. One of the things that caused no little amazement to the foreign delegates was the story about the "sacred cow," so universally present. Temple servants collect cows' urine for use in their ritual, and even put drops of it into their "holy water" to drink. Not only Hindus but Parsees do this.

One brother from Brazil made two trips to the large Hindu, Lakshmi Narayan Temple so as to get good pictures of the swastika cross and the god that has a halo over its head, in order to show the Roman Catholics of Brazil that the religions of both countries were obviously connected. The swastika, a very important symbol of Hinduism, is seen decorating the doorways and arches, and goes back to very ancient times. Many asked if they could take pictures. "By all



**Tour guide Gabriel of Madras points to Emperor's marble seat in Red Fort of the ancient Persians**



means" was the answer, for within a Hindu temple one may find children playing and people chatting at the same time that others are devoutly making their offerings of rose petals or coconuts before the idols of their gods. There in one room was the god Ganesh, the god with an elephant's head on a human body. In another stood Hanuman, the monkey god. There was also the "Trimurti" or three-headed trinity god, representing the creator, preserver and destroyer, depicted in the new book *"Babylon the Great Has Fallen!"* Reminders of Babylon never fail to appear!

In another room, or alcove, stood the goddess Durga. She is the goddess that likes blood. All persons, communities and things, according to Hindu philosophy, have a god or goddess, so Durga is the goddess representing divine power in the form of the goddess of thugs. Visitors learned that the word "thug" is of Hindu origin, and refers to a religious fraternity that murdered stealthily by strangling or poison. So there stands Durga with a big



**In Lakshmi Narayan temple, brothers listen as worshiper sings extracts from the Hindu holy book Bhagavad Gita. Idol represents Krishna.**

club in one of her many hands. Babylon has certainly mothered one of her most mysterious children in India!

#### Press Reaction

Newspapers all over India covered the pre-convention activity well. Prior to the opening of the assembly the branch servant arranged for a press conference at the Ashoka Hotel. Invitations were sent out to the press, and thirteen pressmen came. They were invited to ask questions, which they did, and were informed as to the aims and objectives of the Society, and the assembly in particular. This resulted in immediate publicity. The day following the assembly the *Indian Express* published a good report on the Society's activities, along with a photograph of the immersion.

#### Great Blessing

The "Everlasting Good News" Assembly was a milestone in the forward march of the Kingdom work in India. The brothers there are all grateful to Jehovah for having given them the privilege of so large a share in that great event.

The New Delhi assembly proved to be a blessing to all, especially to the brothers who came from Iran and Afghanistan, as they do not have sufficient numbers to

enjoy assemblies in their own countries. The presence of such a large number of brothers from so many lands brought to these brothers an atmosphere that previously had been found only at the large international assemblies in America. It was also a unique experience for the Indian brothers to meet and work with their brothers from other lands. It was a delightful evidence of the unity that exists among people in the New World society, where nationalistic barriers do not exist.

This unity is noticed by those of honest heart. When the assembly was over and the brothers were saying good-bye to each other, a bearded Sikh gentleman present was so impressed with the warmth of the brothers' farewells that he went from group to group to introduce himself and to inquire where the different ones came from. He commented that never before had he seen such a sincere and friendly group of people.

Yes, many in India had opportunity to observe Jehovah's visible organization in action for the first time. No doubt some of these will turn to Jehovah and become part of his organization as a result of this fine assembly.

Since August 8 the Around-the-World Assembly had also been convening in Burma and Thailand. What was happening there?



**Entrance to Lakshmi Narayan temple. Note the swastika cross in the sign. The figure resembling a "3" is the Hindu's most sacred symbol.**



# RANGOON, BURMA

August 8-11

On August 8 the Around-the-World Assembly crossed the halfway mark. Beginning in Milwaukee, it was now just halfway around the globe, with sessions opening simultaneously in Rangoon and Bangkok. What a thrill it was for Jehovah's witnesses in Burma, a country with little more than two hundred publishers, to be host to the Around-the-World Assembly! But this experience was not realized without difficulty, and even until just a few days before the assembly date there was serious doubt as to whether the meetings could be held.

Due to military rule and strict regulations governing the holding of meetings and the use of sound equipment, special police permits had to be obtained. But, in spite of the fact that these had been requested long in advance of the assembly, the necessary permission was not forthcoming. All angles of approach to the authorities on the matter had been exhausted, to no avail, until the branch servant happened to mention the problem in a conversation with a friendly Buddhist who was printing the assembly programs. He offered his help, made the necessary contact and placed the necessary permits in the hands of the brothers within twenty-four hours. The opening day of the assembly was just one week off!

By Tuesday morning our welcoming sign was spread out above the entrance to the City Hall, and stores along the main streets were readily accepting the posters advertising the big event, Brother Knorr's public talk on Saturday. Wednesday morning we moved our equipment into the City Hall itself, and a score of willing workers began carting and assembling material for cafeteria and refreshment tables. Great cooking caldrons, barrels, charcoal stoves, bags of charcoal and bags of rice were unloaded. Yes, that was a busy day and all were looking

forward with anticipation to the morrow, when the assembly would open.

## The Assembly Building

The Rangoon City Hall is a large structure combining the solid West with the artistic East. The entrance hall and the stairs to the public hall on the first floor are floored and walled with figured marble and decorated with scrolls and elaborate lamp fittings in bronze. The hall has a parquet floor of teakwood, and is paneled several feet up in polished wood, each panel being bordered with carved teak bosses based on the lotus. High up, the hall is balustered in gilt along its whole length, with striking effect. The whole building is richly, yet soberly, ornamented in Burmese style.

## Cafeteria

In arranging for the cafeteria, problems arose in connection

with a problem peculiar to Burma commonly referred to as "oil smell." Burmese people strongly believe that the smell of cooking or frying is injurious to the health. Since many offices are located in adjoining sections of the City Hall, the brothers, while given permission to cook in the room reserved for that purpose, were earnestly requested by the staff not to make any "oil smell" after about 8 a.m. each morning! This meant that the cooks had to start on the job, in several cases, before 4 a.m. in order to avoid any semblance of oil smell after 8 a.m., otherwise objections would likely have led to a closing down of the cafeteria. It is to the credit of the brothers that no difficulty of any kind arose with the City Hall neighbors. Incidentally, one City Hall employee informed the cafeteria servant that ours was the first group ever permitted to cook on the premises.

Some amusing incidents occurred in connection with the cafeteria. Most of the local brothers are shy people, many



Rangoon City Hall, where the assembly was held. Delegates came from 24 lands.



of whom speak no English. They have seen very few Europeans and probably had never seen a European sister before the assembly. Consequently, on the first day, when confronted with a busload of traveling brothers piling through the doors of the City Hall, refreshment workers were too shy to move, and ushers simply disappeared, so the hungry brothers did not know which way to go to get something to eat.

Most Burmese people, of course, do not bother with knives, forks or spoons when eating their meals. They deftly scoop up their rice with their God-given hands. Nevertheless, usually a supply of spoons is kept on hand at assemblies for those who desire to use them. In the excitement of preparing for that first meal, however, the brothers forgot to bring the spoons to the assembly hall. This oversight led to the following experience:

Just after the cafeteria was opened at noon on that first day, only a few brothers were in line to eat. One of the missionaries, a brother from Canada, decided to eat before the rush, since he had a responsible position. Arriving at the table with his plate of curry and rice, he was dismayed to find no spoons on the table. Although having served in Burma for fifteen years, he had not yet had occasion to eat his rice in Burmese-fashion, that is, with fingers only. However, time



**Goods for sale are deftly balanced on Burmese woman's head**

was precious, so after a last despairing glance around for the missing spoons, he tried scooping the rice up with his hand. He found that this required more skill than he had imagined, and by the time the plate of rice was half gone, the brother's face was well plastered with it. Just then, to his dismay, a busload of travelers came pouring through the entrance, and the local ushers discreetly disappeared. The line of visiting brothers hesitated, not knowing which way to go;

so the brother, feeling a bit embarrassed, stepped out with one hand smeared with rice, and half a plate of rice in the other, and waved the brothers on into the cafeteria entrance, all the time wondering how they were going to eat without spoons.

The brothers all lined up at the table after securing their plates of rice and then looked helplessly around as the brother told them they would have to eat with their fingers. And then, at this critical moment, the spoons arrived!

Actually, it had been announced that the traveling brothers probably would not want to eat the local food, as Eastern appetites call for food that is so loaded down with hot chilies that the average Westerner thinks his mouth is on fire when he eats it. However, the thoughtful cafeteria cooks remembered this and refrained from using many chilies, in case the traveling brothers decided to eat. The result was that many of the visiting brothers pronounced the food "delicious." After that most of the incoming brothers headed for the cafeteria.

And what was the menu for the first meal? Rice, of course, was the main dish. After being boiled on a charcoal fire in a caldron, it was served out of a big basket lined with banana leaves. Also Burmese-style beef curry and dahl (lentil) soup was served.

### Delegates

The convention at Rangoon was attended by people of many races, tongues and nationalities. Burma itself has many different peoples. At the assembly there were Burmese, Southern Chins, Kamhau, Haka, Tiddim and other Northern Chins, Lushais, Mons, Talaings, Sgaw and Pwo Karens, Kachins, Anglo-Burmese, Anglo-Indians, Armenians and people of Indian extraction such as Tamils, Telegus and others. Also, there were brothers of Nepali (Gurkha) and Chinese descent. Added to this were the around-the-world delegates from twenty-three different countries.

The coming of hundreds of visiting delegates from other countries into Burma for a two-day stay was a very complicated process that took much organiza-



**Convention cafeteria. Eating with one's fingers is proper etiquette here.**



tion and work. A brother and two sisters were occupied throughout the convention bringing groups of delegates from the airport to the hotels and returning other groups to the planes for Bangkok. The brother in charge found it even more complicated when his wife had her first baby a week earlier than expected, on the first day of the convention!

Ten others were detailed to take our brothers on guided tours of Rangoon. Since there is only a small organization in Burma, the brothers worked very hard to care for the visiting delegates properly and also to operate the assembly itself. During the four-day assembly some of the brothers and sisters got along with about four hours sleep a night, but nobody complained; they were all too busy enjoying themselves.



World travelers on tour of Buddhist places of Babylonish worship, in the rain

The visiting brothers were housed at a chain of three hotels operated by an agency of the Burmese government: the Strand Hotel in the heart of the city; the large, new Inya Lake Hotel built lately as a gift to Burma by the U.S.S.R.; and the Kanbawza Palace Hotel, which, as the name implies, was formerly the town palace of one of the Shan tributary princes.

#### The Land the Visitors Saw

The convention was in the middle of Burma's rainy season, so the country was a vivid green everywhere. In their travels around Rangoon the visitors followed winding roads lined with exotic foliage: the rain tree, the banyan and the jack-fruit. Along the route

were bougainvillea, frangipani, hibiscus, jasmine and queen-of-the-night, as well as mango, tamarind, palmyra, coconut and banana, and others.

Most of the brothers visiting Burma paid a visit to the Shwe Dagon Pagoda, the richest and most prominent in Burma. There they saw extensive treasures in gold and jewels in a country where many people are very poor indeed. In Burma a pagoda is a solid, tapering spire, something like a round church steeple with no church underneath it. It spreads out wide at the base and tapers to a sharp point at the top. The outside really catches the eye. It is firmly plastered all over, and in many cases covered much of the way down from the top, in gleaming gold leaf. At the top is the *hti* (pronounced "tee"), meaning "umbrella." This is an iron ornamental framework to which are fastened gems, often of great value, which are given to the pagoda by devout Buddhists. Also attached to the *hti* and down the sides are small bells of brass that tinkle in the light breezes. At the foot of the pagoda Buddhist people come to pray, to make offerings of food and flowers, and to burn fragrant incense sticks.

One term for a pagoda in Burmese is *paya* (pronounced "pa-yah"), used in the Burmese Bible for "God." Burmese Bud-



Shwe Dagon Pagoda stands 326 feet high, covered with gold leaf, surrounded by 68 other pagodas



dhist leaders deny the existence of the eternal, personal Spirit, Creator, God, yet the average Buddhist prays far more regularly and frequently than does the average "Christian." He often prays to the pagoda. The huge Shwe Dagon (pronounced "Shway Da-gōne") is itself an object of the deepest devotion to the Burmese. The top of the pagoda is 326 feet high. Around the platform are sixty-four small pagodas and four large ones, also hundreds of figures of Buddha and other gods, before many of which the visitors watched people in prayer.

At the very top of this pagoda is a spherical globe of gold, ten inches in diameter, inlaid with diamonds and other precious stones. It has a value of a quarter of a million dollars. There are over 9,000 gold plates covering the sides of the pagoda whose total value is two and a half million dollars.

The travelers saw some of the large and ornate monastery buildings where the many Buddhist monks live. Only the richest Burmese lay people live in anything so grand, while the average commoner lives outside the cities in a hut of bamboo and thatch. Many of these Buddhist monks could be seen on their daily rounds, clad in yellow-colored robes and with black lacquer bowls suspended from their shoulders, collecting offerings of food from the homes of the people. When sufficient has



**Buddhist priests dressed in yellow robes, such as Roman Catholic cardinals also wore at one time**

been collected they then return to the monasteries, where they can spend the rest of the day to sit and "think"!

But let's get back to City Hall.

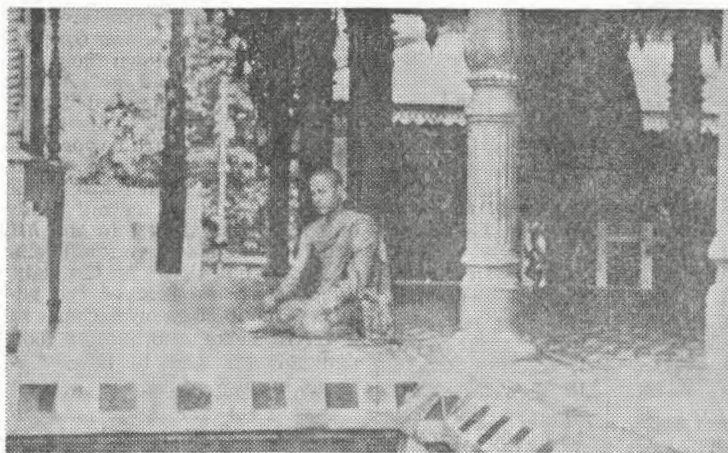
#### **The Program Gets Under Way**

At 2 p.m. on Thursday, August 8, the address of welcome was given by the branch servant. Thereafter the attendance, swelled by several busloads of around-the-world delegates, climbed up to the peak for the day, 310. According to the plane-arrival schedule, Brother Suiter

was to arrive from New Delhi at the Mingaladon Airport at 2:10 p.m. We received a phone call from the brother waiting at the airport to the effect that planes were running several hours late and it did not seem possible that Brother Suiter could arrive at the City Hall in time to give his talk, scheduled for 6:30 p.m. the same evening.

Consequently at 4:35 p.m., when the program called for a halt for refreshments, the chairman announced that, since it seemed unlikely that Brother Suiter could arrive in time to give his talk, we would like to have about a dozen of our foreign brothers volunteer to fill in the gap by giving some of their outstanding experiences while on the world tour. These brothers gladly agreed to cooperate and were lined up in reserve to speak on the program at 6:30 p.m. Suddenly at 6 p.m., to our great surprise and joy, who should walk into the hall but Brother Suiter himself. Before long the brothers were thrilling to his vitally important speech "Carry on Prayer on Every Occasion in Spirit." What a shout went up when, at the conclusion of this moving talk, Brother Suiter released the long-awaited *Paradise* book in Burmese!

On Friday afternoon the audience numbered 323, the peak attendance so far. By 3:30 p.m. the time had come for the talk "Make Disciples, Baptizing Them." It was expected that about six new Witnesses would take the step of symbolizing their dedication by water immersion, but all were thrilled when, at the close of the talk given by a brother of Gurkha nationality, a colorful group of sixteen stood up in the front row to answer "Yes" to the questions that were asked of the candidates for baptism. There were eleven brothers and five sisters of different nationalities. The official in charge of the Boat Club, where the baptism took place, had assisted the brothers to select a spot that was ideal for the occasion. It was a beautiful, tranquil place and cameras were busy taking pictures of the long-to-be-remembered scene as sixteen new Witnesses slowly waded out into the quiet waters of the lake to symbolize their dedication to do the will of Jehovah their God forever.



**Much of the time Buddhist priests sit in temple in meditation**



Events at our assembly were now steadily rising toward the climax, with the Resolution and public talk to be given on Saturday. But where was Brother Knorr? His plane was scheduled to arrive on Friday afternoon at 2:10 p.m., but again we received notice that this plane also would be delayed by several hours. To avoid a possible break in the program, the chairman again asked the traveling brothers, a different group today, to please prepare experiences to "fill the gap" in case the Society's president was unable to arrive at the hall by 6:35 p.m. Well, 6:30 p.m. came and the around-the-world volunteers were on the platform starting to give their interesting experiences, when Brother Knorr walked in! Soon the brothers were intently following him as he delivered his discourse "Everlasting Good News for the 'Time of the End.'" The attendance at this talk reached 337.

Saturday was the keenly-anticipated day of the public lecture and other important talks. All were interested in the discourses scheduled for the afternoon program entitled "Why We Should All Join in a Resolution" and "This Assembly Resolves." These soul-stirring talks were delivered by local brothers in Burmese. 363 brothers supported the Resolution. This was followed by Brother Knorr's powerful talk on the subject "Execution of Divine Judgment upon False Religion."

And now what about the public talk, "When God Is King over All the Earth," set for six o'clock that same Saturday evening? The local organization was strained to capacity caring for the assembly; consequently few of the publishers could squeeze in time to go and bring persons of goodwill to the lecture. And when, an hour before the talk, a heavy, driving rain swept over the city and undoubtedly kept many away from the talk who had planned on coming, prospects for a record turnout of the public looked slim indeed.

In spite of these handicaps a steady flow of interested persons, interspersed with a large number of world travelers, began to come in. Halfway through the



**Buddhist devotee praying before shrine**

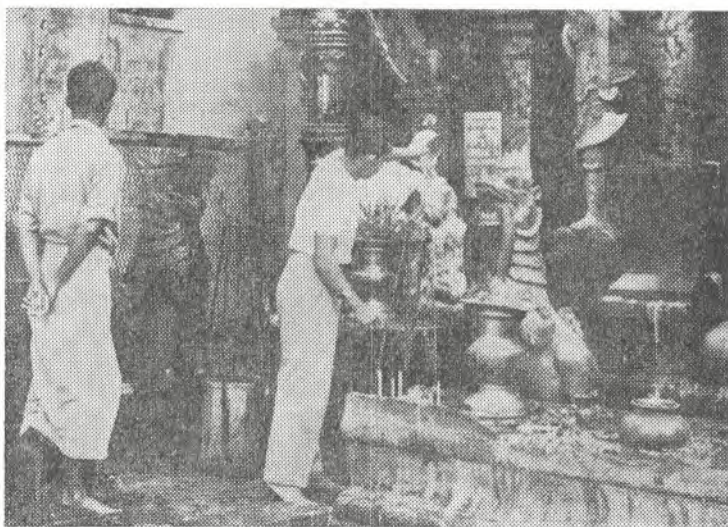
talk Brother Franz, the Society's vice-president, joined the growing audience, although his plane from New Delhi, India, had also arrived several hours late.

Attendance figures for the public talk, to the joy of all the brothers, finally climbed to a peak of 603. The previous peak in Burma, reached at the 1962 district assembly in Rangoon, was 311. Since an estimated 100 of those present were foreign brothers, that would leave a local attendance of 503. About 200 present were publishers, so this would show that some 300 of the public attended the lecture, which

was excellent, especially when we consider that most people prefer to attend a talk on Sunday evening rather than Saturday.

That evening a group of ten missionaries serving in Burma were privileged to enjoy a supper with Brothers Knorr and Franz. After exchanging interesting experiences the group listened intently as Brother Knorr gave pointed instructions to them to "keep working faithfully and keep building up your brothers." It was truly a happy occasion for the missionaries, and one to ponder over in the days to come. Brother Knorr clearly showed that whether the local organization could stand up under the fiery test of persecution when it came would depend chiefly on how mature the organization would be at that time. Such maturity would depend to a large extent on how well the missionaries carried out their training work at this time.

Although Saturday had seen the climax of the assembly and the peak attendances at meetings, Sunday was the final happy day of fellowship and consideration of the Word of God. This morning the regular field service arrangements were canceled to make room for two important talks to be delivered, the first by Brother Knorr and the second



**Buddhist worshiper pouring water over an image of Buddha, believing thereby to gain religious merit**



by Brother Franz. Brother Knorr spoke on the subject "The Book of 'Everlasting Good News' Is Beneficial," and in closing his speech announced the release of the new book *"All Scripture Is Inspired of God and Beneficial."* At 10:30 a.m. Brother Franz spoke on "Messengers of Liberation." Peak attendance at these talks was 265. At 11 a.m. Brother Knorr departed to catch a plane for Bangkok, Thailand, scene of the next assembly.

The program continued at 3 p.m., with Brother Franz giving the talk "The World—God's Field of Work." An intermission at 4:45 p.m. allowed for refreshments and a brief period of association for the brothers. At 5:30 p.m. Brother Franz began his closing remarks, and two hours later brought the glorious assembly to a close with prayer.

#### Assembly Experiences

The intermission between 12 noon and 3 p.m. on Sunday allowed opportunities for brothers from East and West to enjoy happy fellowship together and exchange experiences—and what experiences!

Two missionaries from Canada, serving in Burma for fifteen years, met publishers from the Canadian provinces of British Columbia, Alberta, Manitoba and Ontario. In some cases these publishers had worked in the same territories that the missionaries had worked in some twenty years ago! The branch servant of Burma, who previously had pioneered in Cleveland, Ohio, some twenty years ago, met the sister who had helped him to make out his pioneer application form! Experiences like

these are treasures that will long be remembered.

Brothers who had arrived by plane from New Delhi the day before told of a different kind of experience. A plane, full of brothers, was on its way from Calcutta to Rangoon, a flight of some 800 miles over the Bay of Bengal. About half an hour after the plane left Calcutta, a brother happened to notice a peculiar line of something streaking past the window. The crew was notified and on examination came to the frightening conclusion that the engine was rapidly losing oil. No time was to be lost! The plane banked around and headed back for Calcutta. Before landing, the full load of gasoline must be jettisoned in case of fire! It was a tense situation. Just then the steward dashed into the cabin shouting, "Put out cigarettes!" Under other circumstances everyone would have laughed. The plane-load of passengers were all Jehovah's witnesses, who do not smoke. The only man who had a cigarette was the steward! When the plane safely landed in Calcutta, it was found that someone had failed to close an oil tap on the engine.

The airways officials were very helpful and courteous, and were impressed by the great crowd of visitors at the assembly. The manager of the airline that brought the delegates from India proved helpful by driving the brothers in charge of arrivals to the airport in his private car, and also offering them refreshments at his expense when the planes were delayed. Some prominent Burmese visiting at the airport to meet visiting envoys of other nations also expressed

much interest, and even amazement.

On the way to Rangoon in the plane, a businessman from England who had noticed the brothers happily associating asked: "Would you mind telling me what is happening? I met your people in Twickenham, and there were more in attendance than at a football game. I saw you also in Germany, and now you are here." After a thorough witness, he became so interested he took out pen and paper and wrote down the scriptures quoted. He added: "I could not help asking about you people. It is amazing to see you all in unity like this and from so many lands."

A favorable impression was also made on hotel managers and their staffs, so much so that the manager of one of the large hotels attended the public lecture. Formerly this man had been witnessed to but showed no interest.

News from the southern states of the U.S. regarding Negro desegregation struggles has been fully reported in Burma papers. Thus the arrival of hundreds of American citizens made quite an impression in Rangoon, where the visitors were often taken to be all from the United States.

The convention had a stimulating effect on the publishers in Burma, not only from its beginning, but from the time it was first announced. For more than a year it was looked forward to with the liveliest expectation, and almost every publisher in Burma who could make the trip was there. Some brothers who had never gone more than fifty miles from their hometown traveled hundreds of miles to the assembly. All were strengthened in their determination to continue preaching the Kingdom in fair times or foul.

People of goodwill were greatly helped by seeing so many others of the same mind from Burma, and particularly by seeing the several hundred visiting brothers. Many who have been 'sitting on the fence' will undoubtedly now take a firm stand with the New World society.

At the same time that this assembly was being held in Burma, Jehovah's people were also assembled together in Thailand. Let's join them there too.



**Buddha 28 feet long. Visitors saw Buddhists pray before this image.**



# BANGKOK, THAILAND

August 8-12

The around-the-world travelers were made to feel welcome from the moment they stepped from their planes at the airport in Bangkok. A large "Welcome to Jehovah's Witnesses" sign met them at the entrance to the terminal and a message of welcome from the Director General of the Tourist Organization of Thailand was read to them over the public-address system. They were quickly passed through customs and into the waiting coaches.

On arrival here they were impressed with the fact that Thailand, or Siam, is a land where the ancient imprint of Babylonish religion is still clearly preserved. They saw spectacular temples, elaborate ceremonies and the saffron-robed Buddhist monks. Bangkok alone has some 300 temples, some housing as many as 300 monks.

The around-the-world delegates had rooms in five hotels. One of these had confirmed reservations for about two-thirds of the total number of travelers and then experienced last-minute difficulties due to being in the middle of a reconstruction program. However, problems were

overcome and the delegates were warmly welcomed. Most of the rooms they occupied were completely new and some of them had been finished just a few hours before the arrival of the brothers.

## Assembly Grounds

The assembly hall was situated in Lumpini Park. This is a green, spacious area in a well-known section of the city. Although centrally located, it is free from the dust and noise of the city. The hall itself was very clean and of modern design in addition to being one of the coolest buildings in Bangkok.

A pleasingly decorated platform had been arranged for the occasion. There was a circular backdrop showing distant mountains against a majestic lake, depicting the peace and grandeur of Jehovah's creation. What a fine setting for speaking about the "everlasting good news" and discussing how things will be "when God is king over all the earth"!

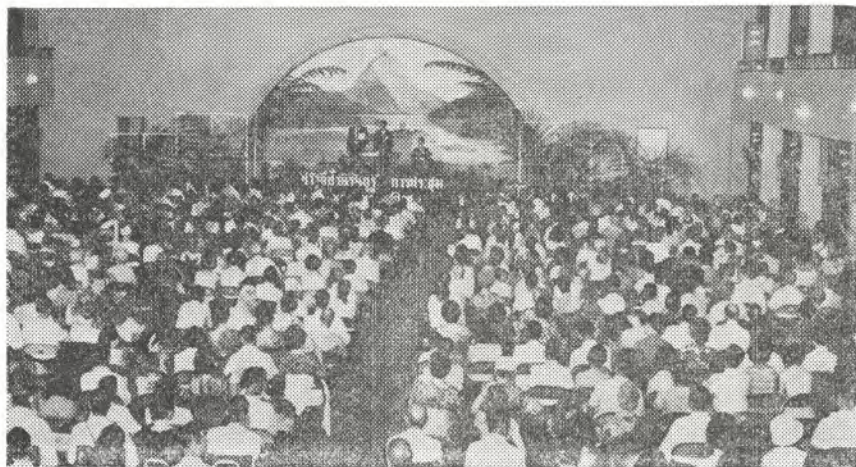
Beautiful music filled the au-

ditorium and accompanied the brothers as they raised their voices in Kingdom song, but there was no orchestra to be seen anywhere. All the necessary music had been selected in advance and recorded on tape by a sister who had come to Saigon to serve where the need is great and brought an electric organ with her. The tapes were played over the public-address system and it sounded just as if the organ were right there in the auditorium.

## International Atmosphere

The brothers in Thailand had always been thrilled to see large assemblies on the Society's films where the international scope of the organization is so evident, but this was the first time they had been able to catch this same atmosphere at one of their own assemblies. True, it wasn't quite like being in Yankee Stadium but it was so upbuilding to be able to associate with so many brothers from different continents and experience the interchange of encouragement.

Throughout the assembly the Thai language was used for most of the sessions, although the discourses given in the evening were translated from English. But for the opening session of experiences on Friday evening it was decided to use the Lao tongue. The experiences were given by the thirteen brothers who had come from Laos and they were translated into English. But this did not leave the brothers of Thailand out of the picture, because of the similarities between Lao and Thai. They listened with rapt attention and were able to get the gist of what was being said. This was seen by



President Knorr delivers public talk through interpreter to assembly of 961 persons



their spontaneous applause as points of interest were reached in the various experiences.

One of the brothers from Laos who spoke had been a minister in one of the Evangelical churches there for fifteen years. He came in contact with Jehovah's witnesses and began learning things from the Bible that he had never known before. From that time on all his sermons were based on knowledge he had received from the brothers or from studying *"Let God Be True."* The time came for him to be baptized in symbol of his dedication to Jehovah and, of course, he could no longer preach in the Evangelical church, so he was replaced by another minister.



**Grant Suiter, Society's secretary, speaks through interpreter on prayer**

But, lo and behold, the other minister followed in his footsteps and he was also present at this international assembly and ready to step up to the microphone to tell how he had come to make a dedication to Jehovah. Both of them were now dedicating pioneer time in preaching the "everlasting good news."

But not all those coming into Jehovah's organization in this part of the world were former



**Cathay Pacific plane brings 73 delegates from Rangoon**

nominal Christians. In fact, of the nine candidates baptized on the second day of the assembly five of them were from non-Christian backgrounds. One brother told how he had come to the assembly all the way from Vientiane in spite of opposition from his Buddhist wife and parents. This was something that he had been experiencing for quite a long time, for even as a youth he had refused to bow to the family altar in ancestor worship. Although he had no way to confirm his belief, he had always had a strong conviction that this was a futile practice. Some-

times his parents would beat him to make him comply, but even then he would refuse as a matter of integrity to his own convictions. Eventually he learned of the existence of a book called the Bible that was old and sacred. He bought a copy and then began to search for someone who could help him understand it. Quite by chance he met one of Jehovah's witnesses, and from that time forth his progress in knowledge has been uninterrupted. Now he is a baptized proclaimer of the good news.



**Two around-the-world conventioners, in full-time ministry for 30 years, talking with Thai Witnesses**





Missionary sister acts as tour guide

### Field Service and Tours

The world travelers were anxious to have a taste of field witnessing among the Thai people, because they had heard of their outstanding hospitality. They were not disappointed. At almost every dwelling they were invited in, asked to sit down and offered a cold drink. This is a Thai custom that is seldom ignored. Courtesy is considered a "must," and to slam the door in someone's face because he has a different religion is quite unthinkable. In one home the brothers invited the man to the assembly, and he said he would be there. As they prepared to leave, he said: "Don't go yet. My daughter is baking a cake and I want you to share it." The brothers hesitated, but he insisted. The witness continued while the cake was baked and then served with coffee.

The field service was part of the first of three tours that the Society had arranged for the world travelers. It was to be followed by a visit to the branch office in Bangkok, so after two hours had passed all too quickly in the field, the guide came up with a smile to the foreign brothers and pointed to the phrase on the Thai-English phrase sheet, which said, "We will now go to the Bethel home and then to your hotel."

The branch home is located in a modern residential section of the city. It is a fine new building just one year old where provision is made for the residence of the missionaries and members of the Bethel family, as well as facilities for the office and



242-foot-high "Temple of the Dawn"

shipping and a spacious Kingdom Hall, where one of the units in Bangkok meets. Within three days approximately 500 brothers came to visit this fine building where the activities of the New World society in Laos, Cambodia, Vietnam and Thailand are taken care of.

On Tour No. 2 the brothers saw quite a different aspect of life in Thailand, visiting the Grand Palace and Emerald Buddha. It seemed that there were temples everywhere. Inside one of these they saw frescoes on one of the walls depicting the Buddhist Nirvana at the top and their Hell lower down. The similarities between this description of hell and that of Dante's inferno were such as to make the common origin of the two religious ideas unmistakable. On the opposite

wall of this temple there was another picture, showing the wicked being destroyed in a flood. These were supposed to be the enemies of Buddha, who were being washed away. A resident monk attributed the age of the tradition to 3,000 years. This would be more than a thousand years after the Biblical flood of Noah's day, and that would be ample time for the false religionists under Babylonish influence to distort the facts.

The next stop on this tour was at Wat Po, the largest temple in Bangkok and the center from which some 300 monks operate. One can capture some idea of the area covered by this edifice when he considers that the man-size Buddhas on the wall that surrounds the temple number 394. Here is to be found also the gigantic reclining Buddha, a massive concrete image 160 feet long and 40 feet high. It is completely covered with gold leaf and is supposed to represent Buddha reclining before dying and entering into Nirvana.

As part of the visit to the Grand Palace the brothers saw another representation of Buddha, not nearly so large, but no



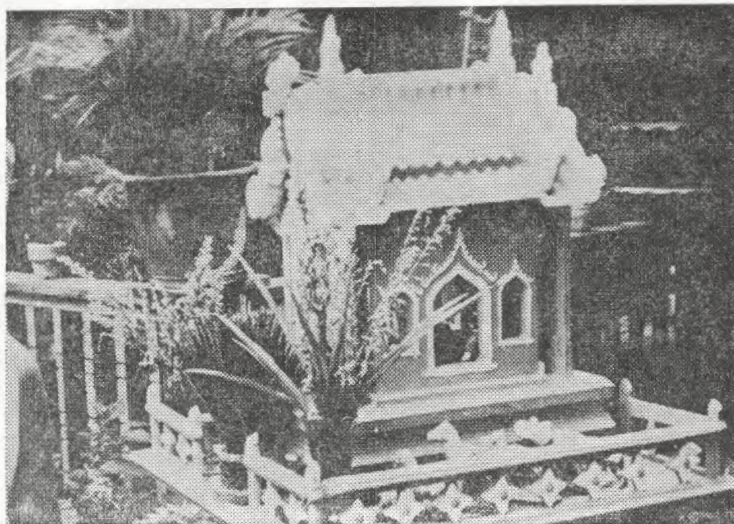
Around-the-world conventioners visiting Buddhist temple. Giant demon is supposed to act as temple guardian.



less renowned. This is the Emerald Buddha. It is only twenty-three inches high but is carved out of a solid piece of jasper. In keeping with the value of the image are its three changes of vestments, which are made of pure gold, studded with jewels. These are changed at regular intervals by the king, during the rainy, cool and hot seasons of the year. The Emerald Buddha is located in the Royal Chapel, considered to be about the most sacred temple in all Thailand. On holy days this place is crowded with visitors who seem to be more devoted to their religion than most Westerners and who give it a much more prominent place in their lives.

Throughout the visits to various temples the brothers were impressed by the large number of images of garudas. These are fierce-looking birds that seem to be the counterpart of the Egyptian phoenix, thought to be a symbol of immortality. There were literally hundreds of these bird images to be seen, and it was noticed that many of them were clutching serpents in their claws. Many of the Bible students wondered if perhaps this was another way in which the many ramifications of Babylonish religion tried to distort what God's Word had to say about the enmity between his promised seed and the old serpent, Satan the Devil.

Yet another quaint feature of



House for demons seen in front of home in Bangkok

life in Bangkok was reserved for the third and final tour. The brothers were headed for the floating market, and this proved to be a most enchanting and relaxing experience after walking around so many temples. Starting out about 6:30 in the morning, they were taken to the world-famous market on the water; called a floating market because wholesalers and retailers alike all use boats. This is a relic of the time when canals were virtually the only means of transporting goods in bulk.

It still holds its own in spite of the modern means of transportation that have been introduced.

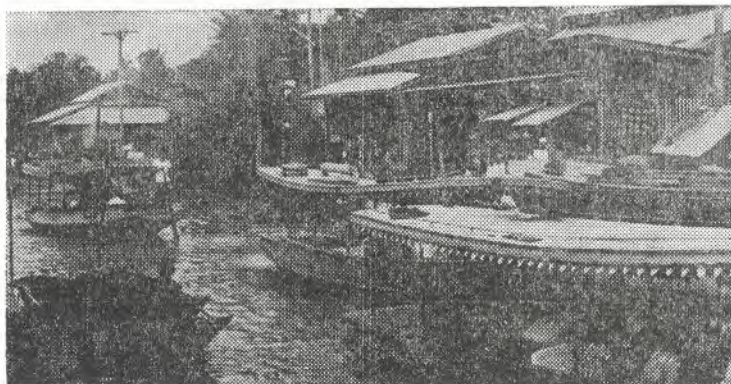
Within a few minutes modern Bangkok was left behind, and the brothers who had come from the ends of the earth found themselves right among the typical Thai dwelling houses, sailing along between them in small motorboats. There were small wooden huts nestled among a few palm trees. How happy these people seemed to be in spite of their meager possessions! Naked children splashed in and out of the muddy water. Some who seemed hardly old enough to be walking could be seen paddling their dugout canoes. Watching mother bathe her baby in the stern of a boat or cooking a meal on a charcoal stove gave them a glimpse of a very ancient way of life. A small silk-weaving factory in a riverside home emphasized just how independent of modern devices a person can be. The spinning and weaving machines had hardly a single piece of metal. All that was needed to produce the most beautifully woven silk was some simple machinery constructed of bamboo, wood, string and, of course, ingenuity.

A riverside sawmill and shipyard that the brothers passed through provided another splendid example of life in a machineless age. Huge teak logs were



Burning candles, flowers and food set before Buddhist image by worshipers





**On tour of floating market. Merchants and customers are all on boats. Houses of the people open onto canals.**

being sawed into long planks by two men who used nothing but a simple homemade bow-type saw. Watching them work together in the humid heat alongside the fifty-ton junk they were constructing reminded the brothers of Noah and his sons and the task that faced them when Jehovah ordered the ark to be built for survival of the flood.

But even here there is no getting away from temples. The riverside Wat Arun (Temple of the Dawn) has a pagoda 242 feet high. After sitting so long in the small boats, some of the brothers found it quite refreshing to climb the steep staircases leading to its highest terrace. Coming back down proved to be more terrifying than going up, but the adventure was rewarding, for from atop the pagoda one can enjoy a delightful full view of tree-decked Bangkok.

At the end of the tours one of the brothers mentioned that he had been wondering what purpose was served in having the world travelers make the sacrifice of their time and money to visit and examine so many pagan shrines, temples and idols. However, after seeing the abominations practiced in the name of religion, he said he was reminded of the prophecy in Ezekiel, chapter 8, and was deeply impressed with the meaningfulness of Jehovah's words in verse 18: "I myself also shall act in rage. My eye will not feel sorry, neither shall I feel com-

passion." He mentioned that he could now see more clearly than ever the reason for the destruction of all these abominable things and those who practice them, deluded by Satan the Devil. A classic example had been noted in one of the temples where there was a large phallic symbol. A woman severely dressed and of serious countenance was standing before this symbol praying frantically for a child. She rubbed the phallic image, washed it with perfumed water and decorated it with bright scarves and flowers. At the base of the symbol could be seen the remains of incense sticks and

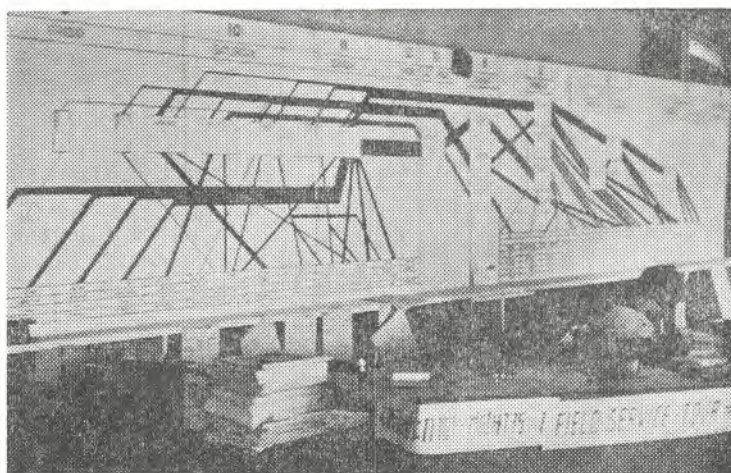
candles left there by other women in the same plight.

### **The Nation Takes Note**

This was certainly the largest assembly of Jehovah's witnesses ever held in Thailand. A public meeting with 961 Christians from many nations and persons of goodwill was something of which to take note. The national press was favorably impressed by the high number of around-the-world delegates who had come to Thailand. The arrival of Brother Knorr was covered by TV, and six radio stations broadcast fifteen-minute programs that had been prepared. There were at least ten newspapers that ran stories about the assembly and the movement of the world travelers. One of them called this "The Biggest Airlift Since the GIs" in its headlines.

### **World Tour Divides**

The time had now come for the parting of the ways in the world tour. On leaving Bangkok the brothers were dividing into two groups; one group traveling to assembly cities toward the northeast, and the other toward the southeast. It would be almost three weeks before they would meet each other again in the Hawaiian Islands. Let's accompany both groups as they move on around the globe. First, we will go with the brothers on the northern route to Hong Kong.



**Chart showing elaborate details in caring for travel, accommodations and tours for world travelers**





# HONG KONG

August 13-18

In mid-August southeast Asia was just buzzing with activity. The Around-the-World Assembly opened its doors in five locations within just four days. Two assemblies on the northern route were beginning, at Hong Kong on August 13 and in the Philippines the next day, while Singapore played host to the group of brothers who had chosen the southern route. Farther south, in Indonesia, yet another assembly would begin on August 15, and the following day more would be convening in Australia. We cannot be in all of these places at once, so shall we start off by dropping in at the "Pearl of the Orient," Hong Kong?

If all the dedicated travelers were having the experience of a lifetime, so were their hosts, the 222 publishers, pioneers and missionaries who comprise the seven congregations in this British Crown Colony.

At the largest previous assembly here, a circuit assembly held in the North Point district last December, there were 325 at the public talk. But now, along with the Society's president, came hundreds of Jehovah's servants whom the publishers in Hong Kong had never before met and normally could not hope to meet, since travel restrictions and financial limitations keep these local publishers within the Colony's limits.

## Preparation

Obviously, a once-in-a-lifetime event like this required a tremendous amount of advance preparation. When news first came that there would be a series of Around-the-World Assemblies including Hong Kong, the first puzzle to solve was where to

fit such a large assembly into an overcrowded city.

The city itself solved our problem by planning a new cultural center to be finished in the spring of 1962. Negotiations for the assembly were begun before the new complex of buildings to be known as City Hall was completed. Provisional approval of the Urban Council came through by August, 1962, and by September 14 our permit was confirmed and our meeting place assured.

Thereby another "first" was assured for our part of the Around-the-World Assembly, the finest assembly facilities we have ever had at our disposal. Located on Hong Kong's front doorstep, the City Hall offered us two air-conditioned assembly halls, together holding nearly 2,000 people, with a lovely garden setting.



New City Hall, site of the Hong Kong assembly

Another very important preparation had to be made. The Chinese *Kingdom Ministry* notified publishers in advance that there would be no cafeteria arrangement at the City Hall, so they would have to save toward taking their meals at a nearby restaurant. One publisher saved twenty cents, Hong Kong money, out of her breakfast money every day for six months before the assembly so that she could eat near the assembly hall and be there all day. Another young brother took on extra work so that his family could earn the extra money they would need at assembly time.

## Tours

On the first day of the assembly a number of the brothers were on the job as early as 5 a.m. getting ready for the tours and transporting equipment to the City Hall. A grand total of 20 busloads of brothers took the tour to the New Territories and the China border, 23 busloads toured around Hong Kong Island's hilly slopes, 11 launchloads saw the beauties of the "Fragrant Harbor" (which is what some say the name Hong Kong means) and 428 persons climbed the dark stairways of Kowloon and helped to preach the "everlasting good news."

Many found, to their surprise, that this small dot on the globe just off the edge of the extensive Chinese mainland is not by any means a rudimentary outpost of civilization. It is a thriving, humming hub of commerce and international politics that might very well be called the New York of the Orient.

Not all is modern and streamlined, of course. The brothers saw the palatial dwellings of the wealthy and the hovels that house hundreds of thousands. They saw exclusive apartments renting for \$500 a month and frugal resettlement flats for \$2.50





**Crowded Hong Kong, as seen from the air**

a month. They saw the old, gracious style of high-vaulted architecture in Kowloon's Peninsula Hotel contrasted with the straight, boxlike hotels and apartment buildings that are gradually changing the face of Hong Kong.

While crossing historic Hong Kong harbor by launch, the brothers learned that the life of this British colony began in 1842, when the Treaty of Nanking was signed. Its first governor declared it a free port, open to ships of all nations. Amazingly enough, in 1845 there were only a comfortable 23,000, then by 1861 the population had risen to 120,000. During succeeding wars and crises, population had flowed from China to Hong Kong, then reverse, then back to Hong Kong again. The Hong Kong of 1963 was straining to the bursting point under the pressure of almost 3,500,000 people.

In the New Territories the brothers climbed the narrow Lok Ma Chau Road, past grave pots with the remains of venerated ancestors and past duck farms, to the police lookout station near the frontier of Communist China, and there they saw the border over which some 50,000 refugees poured into the colony in the spring of 1962, attracting worldwide attention.

As the brothers strolled through Tai-po's famous Fu Shin Street, clusters of grinning, "hello-ing" children crowded around the wondering "*sai-yun*" (Western man), as a reminder that Hong Kong's birthrate far outstrips its mortality rate. In 1962, 111,905 were born; only 20,324 died.

Sights like the massive government So Uk Housing Estate gave the brothers some idea of the hundreds of thousands of people being provided with low-cost housing. It is a housing project with few, if any, parallels anywhere in the world. By the end of 1962 the Hong Kong government had become direct landlord of about 508,000 people, or one-seventh of the population. A further 500,000 are to be resettled by 1967.

Nor are the people of Hong Kong just a featureless mass of humanity, they found. They are an interesting amalgamation of many types of speech, facial features, dress and custom. There were the Cantonese, with their pajama-type clothing for men and women, stylish cheongsams

(tight-fitted dresses with stiff collar and skirts slit at the sides) for middle- and upper-class women and the real traditional cheongsam or "long garment" reaching to the feet of the most highly respected Chinese businessman, scholar or patriarch.

In the Yaumati typhoon shelter one could see some of the 135,000 living in an Oriental Venice, of sorts, a complete community on the water. Here are the incredible villages of sampans and junks, complete with shops, churches, schools, clinics, junk repair shops, junk hotels and gambling houses. Here the boat people carry on the only life they have ever known. You can see coolies bouncing across planks from junk to wharf unloading cargo, women and little children sculling the stern paddles that propel the sampans forward with the efficiency of a fish's tail, and curious chickens craning their necks at you out of coops that dangle from a junk's stern.

From the harbor near the Hong Kong Yacht Club the visitor could see on a nearby hillside hundreds of squatter huts, the homes of people who fled from Communist China sometime during 1948 to 1949. They live without electricity, sanitation or piped water. Women and children bring the needed water in converted kerosene tins up the narrow, tortuous pathways from the bottom of the hill where the government has fixed standpipes for the service of the public.



**Candidates ready to leave for immersion**





**Grave pots containing polished bones. Survivors expect special blessing for this.**

### Religion

As our visiting brothers from many lands rode and walked around Hong Kong they saw constant reminders that religious tradition is deeply ingrained in the makeup of the Chinese people.

As the tour launch threaded its way through the Yaumati typhoon shelter, red papers with gold lettering in Chinese characters could be seen affixed to the sterns of the boat people's junk homes. Altars were there too, with joss sticks (perfumed) burning to the god of the sea. Climbing up and down the dark stairways of downtown Kowloon on the preaching tour, one came across the same papers and altars, perhaps to "Moon-hau to-dei choi san" (god of the door, earth and money), or any one of a number of other gods.

Window-shopping at the craftsmen's stalls and shops, one saw more than exotic tonic wines with such things as tiger bones, chicken feet, lizards and snakes soaking in them to impart strength or some other virtue. One saw as well the pagoda temples, the benign and lucky dragons, the legend of a Buddhist monk traveling to India to get the Buddhist Sutras, or holy writings, meeting with tribulations and being aided by a monkey and a pig, all these worked into the intricate carvings and hammered work.

Then there were the ivory statuettes of the goddess Kuan Yin, the Buddhist rosaries, very similar to those used by Catholics, the carved altars to the gods, the paper cars or homes or clothing or money to burn and thus supposedly send on to some de-

vout Buddhist who had died. Or perhaps it was a bridge that was burned to provide the deceased with something more substantial than a rope on which to cross one of hell's deep chasms with snakes writhing at the bottom.

### Tiger Balm Gardens

One religious sight that interested the worshipers of the one true God at this assembly was the Tiger Balm Gardens, situated in a fashionable hillside neighborhood on Hong Kong Island. The gardens are named after a mentholated ointment with which the late Aw Boon Haw made his fortune. The six-story, 165-foot-high Tiger Balm Pagoda situated in the gardens is one of the outstanding landmarks of Hong Kong. Of considerable religious interest for Jehovah's witnesses here were

the statues and representations of Chinese history and Buddhist folklore.

But the chief center of attraction was the pictures representing the "Three Executors of Hell's Court," "Ten Judges of Hell's Court" and the transmigration of the soul. The touring brothers learned that Chinese Buddhists believe there are plenty of executioners in each of hell's courts, with the judge in the tenth court ruling on what the subject will be in the future life.

As evidence that Chinese Buddhism is saturated with Babylon's false immortal-soul and hellfire doctrines the visitors saw some vivid representations of the torturous punishment meted out in the supposed ten courts of hell. There were kidnapers, disobedient children, disturbers of the peace and others being submitted to chastisement in the form of eye-piercing, tongue-cutting, crushing and frying, among other things unimaginable for a God of love and justice. What a shocking and disgusting concept of final "justice" Satan's Babylonish religions have bred in the Orient! the visitors said. But on the other hand, it is not much different from the concept that is still taught with a straight face in most religions of Christendom.

As a matter of fact, the visitors to the New Territories town of Shatin (sandy field), saw with their own eyes very near to the Pagoda of Ten-Thousand



**World conventioners and local Witnesses passing through a market**





**Conventioners leaving Tiger Balm Gardens with its statues and pictures portraying Buddhists' concept of Hell**

Buddhas the unique "Christian Mission to Buddhists," a "Christian-Buddhist" fusion church. They learned that there was also another similar organization in Hong Kong called the Hong Kong Red Swastika Society, a mixture of "Christianity," Taoism, Mohammedanism and Confucianism!

#### **Theocratic Interests in Hong Kong**

But in among the landmarks and institutions of the commercial, political and religious world were also to be found the landmarks of New World society advancement.

The Peninsula Hotel, near the tip of the peninsula it is named after, had looked upon a visit of the Watch Tower Society's president, N. H. Knorr, before, the first visit in April, 1947, following World War II, in fact. Then, he and Brother M. G. Henschel made a stop here on their Pacific-area organizational and rehabilitation trip. As a result of their visit two missionaries were sent here to start the advance of the "everlasting good news."

Just before those on the New Territories tour left the urban area of Kowloon they passed by the Society's original branch of-

fice and missionary home in Tai-po Road. Within sight of that home in 1956 was where a dangerous riot broke out.

A short time before the tour reached the former branch office it passed by the present one in Prince Edward Road, situated just next to the boundary of the New Territories. Here in this office the work of translating the Society's publications into Chinese is done. The Chinese edition of *The Watchtower*, known here as *Sau Mong Toi*, was first published in 1956. It has advanced from 3,000 copies of that first issue to 26,000 now.

#### **How Do You Preach in Chinese?**

That was the question faced by visiting brothers at Hong Kong's "Everlasting Good News" Assembly. The Chinese brothers, as well as missionaries, were overjoyed at the mature, practical attitude shown by their guests when it came to sharing with them in preaching the Word of God.

There was no hesitation in these brothers' response to the challenge of "black stairway" territory, with stairways so dark at times that one had to feel his way upward and could not see the doorway when he came to it. The brothers from England, America, countries in Europe and elsewhere around the world, though in a type of territory completely foreign to them in more ways than one, accepted it as a matter of course and got on with the important business at hand.

And they did not just go along and listen! One brother from the eastern United States surprised a Hong Kong publisher who is serving where the need is great by saying at the first door, "Now, brother, I will take this first door if it's all right with you, and you can translate between me and the householder." Though the local publisher had learned to preach in Cantonese, he had never before translated for anyone and approached the door more nervously than the visiting brother. The translated sermons got results and several pieces of literature were placed.

A visiting brother who was waiting for a local publisher to go with him was seen to open his "*Preach the Word*" booklet to the Chinese sermon and hold it out. An elderly Chinese man came up to him, donned his glasses and read the sermon. Then the brother took out four booklets, held a Hong Kong coin in the other hand and showed by gestures that the coin was the price of the booklets. The old man took the booklets.

A real interchange of encouragement was shared by both visitors and the visited. Many overseas brothers came out of Hong Kong's dark stairways declaring, "I'll never complain about my territory back home again!" On the other hand, when a Chinese publisher was turned away by a woman who said she had been visited two months previous, he was encouraged by a brother from New York who said, "Never



**Travelers saw how a rice field is prepared, near Kowloon**



mind. In New York we work our territory twice a month, but people are still coming into the truth."

The experience of the Hong Kong publishers seemed the same. People were more receptive than ever out of curiosity over what the badges meant, why so many overseas persons were in town, why they saw people of different races and skin colors mingling with one another in happy, laughing groups instead of being cold and clannish.

### The "Good News" in City Hall

The assembly program in City Hall began Tuesday. After the chairman's address of welcome, the principal talk was delivered by Brother R. Bible, who was to give the talks on the northern tour that Brother Franz had been giving up to that point, since Brother Franz was now on the southern tour.

Brother Knorr arrived Wednesday afternoon. He was interviewed at Hong Kong's newly enlarged Kai Tak Airport by a Chinese program representative of Radio Hong Kong, the government radio station. The five-minute taped interview was presented the following evening, with Brother Knorr's voice being heard and translated point-by-point in his explanation of the assembly's purpose.

Throughout his well-advertised public talk, "When God Is King over All the Earth," that evening in the Concert Hall, the local Chinese publishers and invited audience of goodwill, totaling 1,180, listened quietly and carefully. Not naturally demonstrative, the Chinese audience nonetheless appreciated Brother Knorr's straightforward delivery. Especially did they appreciate his extemporaneous remarks, directed simply and sincerely to all regardless of religion to make further investigation of the Book of Life. Appreciative applause followed.

Brother Knorr's further talks held much value for the publishers here in Hong Kong. They could well appreciate his observation on Thursday that, though they could be tolerant of the wide variety of false religion around them, they could not approve of it. It was clear, too, as he noted the same evening, that ministers to people who knew so little

about the Bible needed a lot of patience in teaching and explaining. They agreed on the need of accurate Bible translation, remembering how their own Chinese Bible was so colored by the soul and hellfire beliefs of its Protestant translators.

The Western-born listeners to Brother Knorr's talk "Living in Hope of a Righteous New World" had a hearty laugh at themselves when he used the illustration of little Chinese children rowing a sampan skillfully as an example of youthful industriousness and added, "If a Westerner tried that, he'd probably tumble out." The speaker emphasized that youths should learn responsibility and balance.

Faced as they are with nearby conflicts between Capitalism and Communism, as well as between Russian and Chinese Communism, the brothers here took to heart Brother Knorr's exhortations to become familiar with the Bible so that its knowledge would protect them in any future time of trouble, as it did Brother Harold King during imprisonment in nearby Shanghai. They took away with them the new release "All Scripture Is Inspired of God and Beneficial" and they were determined to let it help them follow the speaker's advice.

To Chinese persons, the family is the all-important unit of society and family duty is a "must," yet a lack of Scriptural

principles in the old-world society leads to loveless families and juvenile delinquency. So Chinese publishers appreciated the reminder by A. Wong, a member of the Brooklyn Bethel family, returned to the land of his forbears for a visit, that they, being so much younger than their heavenly Father, should certainly seek his advice.

The symposium on youth, parents and children especially caught the attention of local brothers and caused much comment. This series beginning with "Youth and Their Problems" was given by four local Chinese brothers who had all accepted the truth in Hong Kong. The first speaker, D. Fan, had university training, but was humble enough to be taught the truth by young publishers of very modest schooling. P. Lam, who gave the talk "Parents, Do You Show Love to Your Children?" is the first one in Hong Kong who started preaching when Gilead graduates started work there in 1949. The talk "Youth, Do You Maintain Right Conduct?" was delivered by Brother Ng, who was being prepared for the Baptist ministry when he took a stand as a witness of Jehovah and thereby caused no small stir in Baptist circles. Brother Gum, who concluded the series, speaking on "Youth, Take Pride in Being New-World-minded," had learned the truth by studying during lulls in business. He is now a special pioneer and a part-



Chinese junks and sampans are jammed tight on the Kowloon waterfront



time worker in the branch office here.

The threat of a typhoon, which passed within 200 miles of the colony on Friday morning, was drawn on for illustrations by W. Carnie, who spoke on "Serving with Everlasting Life in View" during the assembly's final session Sunday afternoon. He told his audience they must lay fast hold on hope as an anchor, like the ships in Hong Kong harbor that ride out a typhoon in open water, firmly anchored. As the assembly drew to a close, K. Ganaway, the branch servant in Hong Kong, chose for the topic of his closing remarks "The Ministry as a Career," using the subject to call attention to service trends requiring correction.

### Living Ministries

The expressions of individual publishers during this assembly were also a source of upbuilding to all. A Chinese-American sister who traveled across the Pacific Ocean ahead of time to witness to relatives here told how she had given them gifts of the "everlasting good news," literature, instead of the usual gifts of material things and money, with the aim of getting them to come along with her and attend the assembly.

Perhaps the crowning experience of all was that of an elderly Chinese lady, one of the few persons to come from a background of purely traditional Chinese religion and embrace the truth. She was baptized at this assembly. This sister was a widow who had reverently followed the Chinese tradition of daily decorating the family household shrine with joss or with fresh flowers. The picture of her husband had its place in the shrine. The family owned a Chinese herb-tea shop and lived in the cockloft at the back of the shop.

Then something strange happened. Her eldest daughter, who owned her own shop, heard about Jehovah and his kingdom. She was deeply impressed. The two younger daughters were equally impressed and came to hear the Bible talks given by the first missionaries. When Brother Knorr visited Hong Kong in 1951 and the first assembly was held,

the three sisters attended and it marked a turning point in their lives. From then on they stuck to the truth.

This matter was a foreign, troublesome and perplexing thing to the mother. Surely she would oppose this strange business. But then after one of her daughters married and had a baby, she went to join the daughter's household, started following the family to meetings and agreed to study the Bible with her daughters. She studied through "This Good News of the Kingdom" and the *Paradise* book. Because she never stopped going to the meetings, and, in fact, went on to engage in the house-to-house, back-call and Bible study work, she came to accept that this was really the organization of the one true God. As a result she made up her mind to be baptized at this assembly. She told the brothers assembled in the City Hall Theatre that she prayed to God to give her energy, health and good memory to do his will and continue on to maturity.

Tears filled many eyes as this elderly person proved by her expressions that it is possible for right-hearted persons to break the bonds of proud tradition and come to the worship of Jehovah.

All together, fourteen new ones, mostly in their youth and with long lives of service ahead of them, traveled out to the North Point district on Sunday morning to take the step of baptism.

### The Best Ever

Hong Kong's part in the "Everlasting Good News" Assembly had proved a happy success, thanks to the rich blessing of Jehovah. The widespread program of advertising had gained success in drawing nearly 600 goodwill persons from Hong Kong to attend the main public address over and above those goodwill persons who normally attend our assemblies.

The fine recorded interview over Radio Hong Kong was the first such coverage for an assembly of Jehovah's witnesses in Hong Kong.

The manager of the Park Hotel, where our visiting brothers stayed, volunteered the com-

ment, "This is the biggest group and the best kind of people we have ever had. The hotel boys say 'these people are different—they speak to us.' Your people have been most cooperative and uncomplaining, unlike some tourists we have who always want to find fault."

Staff members of the Shatin Heights Hotel in the New Territories, where our touring brothers stopped for breakfast each morning, Tuesday through Friday, said they liked the crowd that came because they were friendly and appreciative of service rendered.

Personnel of the bus and harbor-launch companies used for our tours were amazed at our group. They could not understand how we could organize this, the largest group to arrive in the colony independent of the experienced tour companies.

Observers said that our tour scripts, our timing and our guides were the best they had heard or seen. The joint owner of Hong Kong Water Tours, the launch company, requested our script covering the water tour. She said: "We don't have anywhere near the information you have." She declared that each commentator on the launches did a wonderful job and she only wished her commentators did as well.

Yes, the "Everlasting Good News" Assembly was certainly a milestone in the history of Jehovah's people in Hong Kong. The brothers here got much from, and gave much to, this assembly. They supported the service and assembly sessions very well and benefited greatly by association with their visiting brothers. It gave them a much better view of the organization, a feeling of being more closely tied in with the worldwide organization. It is just what Jehovah's field of work in Hong Kong needed.

Similar happenings were going on elsewhere at this very same time. Let's turn back the calendar a few days so that we do not miss out on any of the blessings being enjoyed by the brothers on the southern route. We will find them down at Singapore on the tip of the peninsula of Malaya.



# *Delegates Convene from 161 Lands*

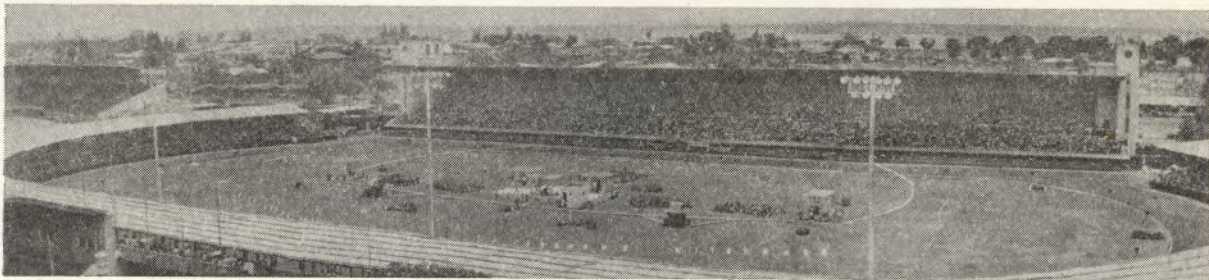


At New York's Yankee Stadium conventioners were on hand from 89 different lands





**It was winter in Australia, but 13,142 were present from 15 lands**



**A typhoon had just swept the Philippines, yet record crowds from 22 lands gathered there**



**57 lands were represented at the assembly in London, including many delegates from Africa**





At Bangkok, Thailand, visiting delegates outnumbered local Witnesses ten to one



The program in Munich was presented, not only in German, but also in Dutch and French



Citizens Hall, the finest in Seoul, Korea, was filled, with delegates from 20 lands



For the grand finale in the Rose Bowl at Pasadena, conventioners came from 43 lands



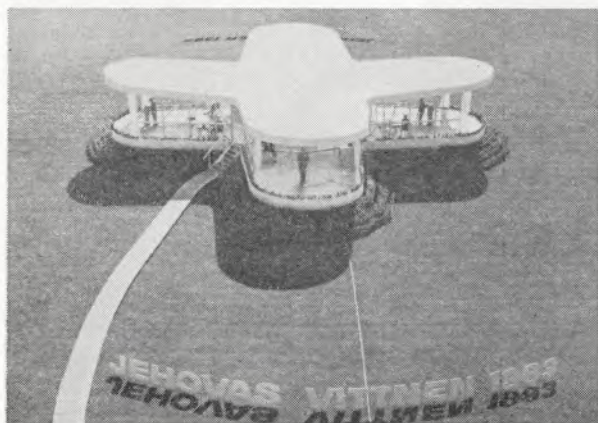
# *A Variety of Platforms*



Japanese lanterns set out year text at Kyoto



At Milwaukee, with globe for speakers' platform



A four-leaf clover for four-language sessions in Stockholm



Bound books and illuminated globes in Auckland



Fountains and flowers provide a touch of paradise in Munich



# *Delegates Around the World*



In Munich from Africa



In New York from Puerto Rico



In New York from Dominican Rep.



En route to New York from Colombia





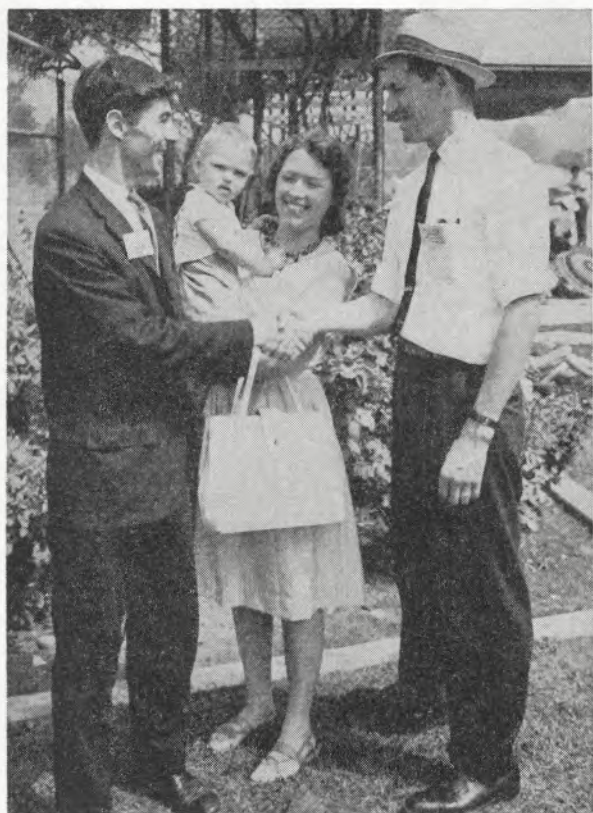
On world tour from Philippines



From South India



In Munich from the Netherlands



From Peru and Labrador, meeting in Pasadena



In Pasadena from Hawaii





**World traveler meets Korean brother in Seoul**



**In London from North Scotland**



**In London from Nigeria and Nyasaland**



**In Manila from northern Luzon**



**In New York from Trinidad**



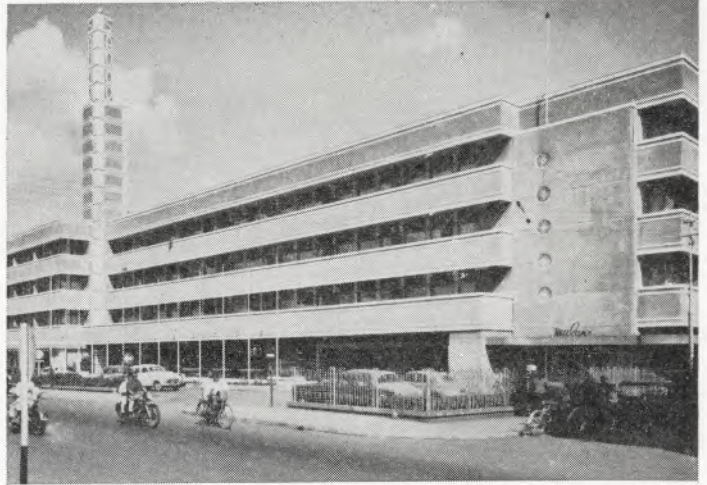
**On world tour from Japan**



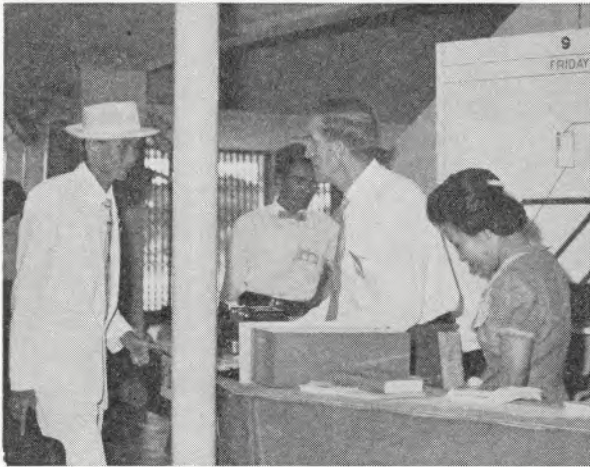
# Rooming Accommodations Were Varied



Many stayed at Princess Kaiulani Hotel in Hawaii



World travelers visiting Bandung were lodged here



Rooming department in Thailand



Enjoying life in Tent City in Stockholm



Living rooms became bedrooms in Milwaukee



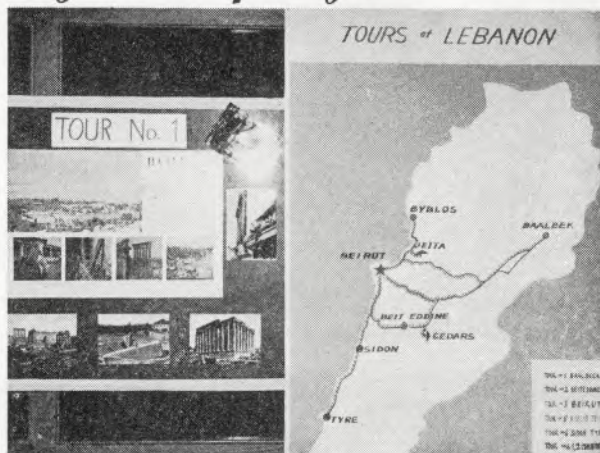
Exhibition halls became dormitories in Munich



## Some Interesting Displays

The photograph shows two men, one in a light-colored shirt and the other in a dark shirt, looking at a large board covered with a grid of handwritten numbers and text. The board appears to be a schedule or a list of data, with columns and rows of information. The man on the left is pointing at a specific entry on the board.

### Elaborate travel schedule in Lebanon



## Tours led by Witnesses in Lebanon



## In appreciation for aid given in Milwaukee



## "The Watchtower" and "Awake!" on display in Japan

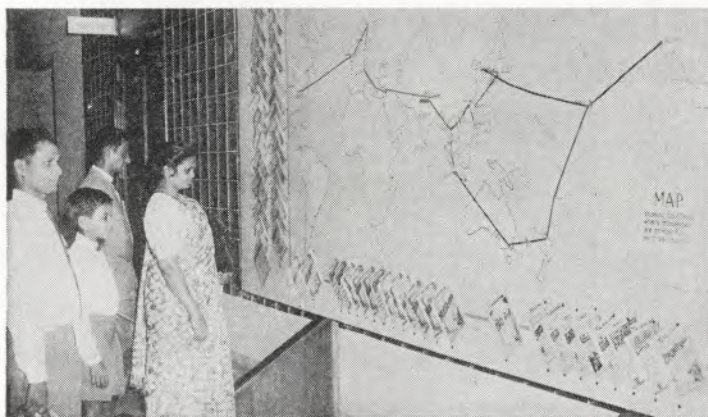


**Branch at Bombay, India, and languages in which literature is printed there**

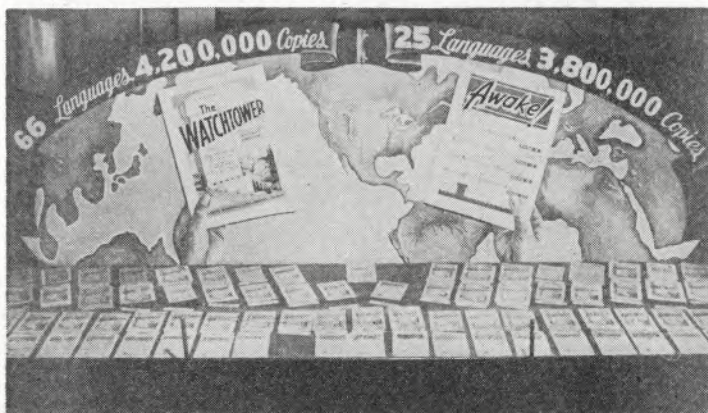


### 35 congregations in the Hawaiian Islands





Map shows Indian delegates where magazines are printed



Examined with interest in New York



Time for the Melbourne assembly



Kingdom Halls in Australia



# To All Nations Preaching



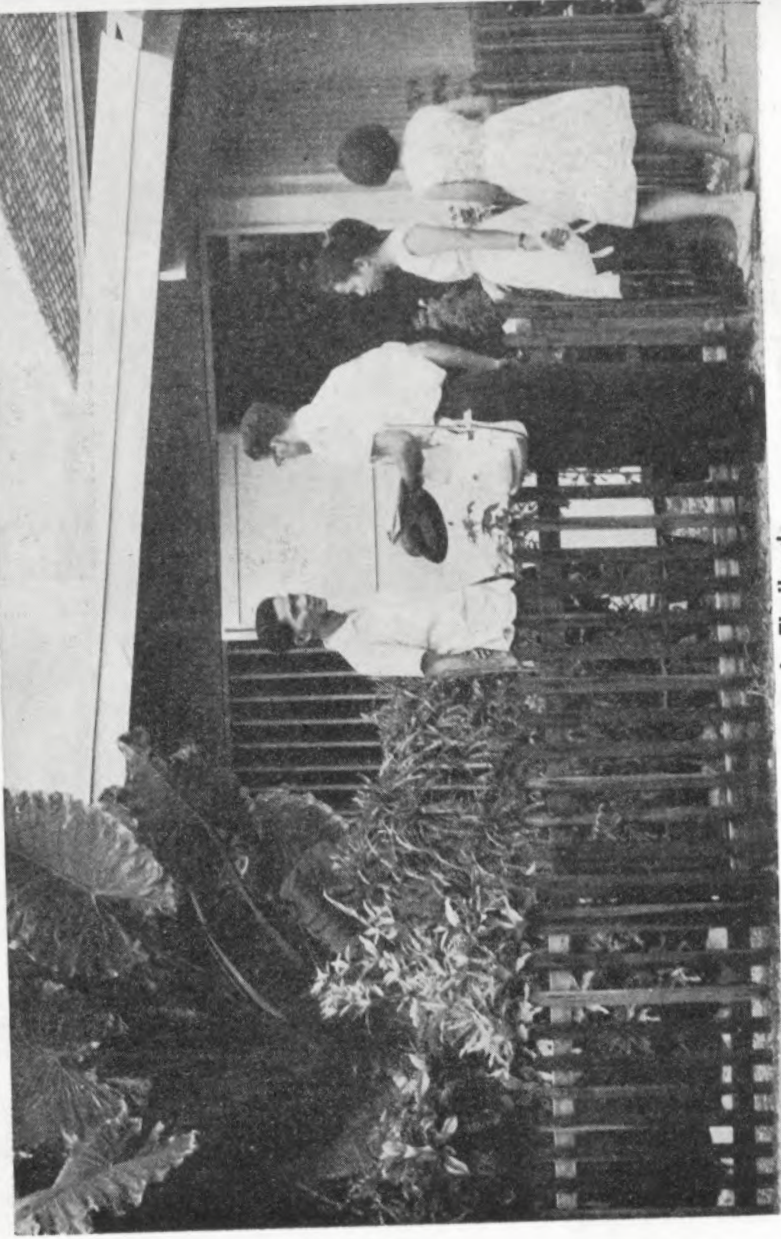
In Australia



In India



In Italy



In Thailand





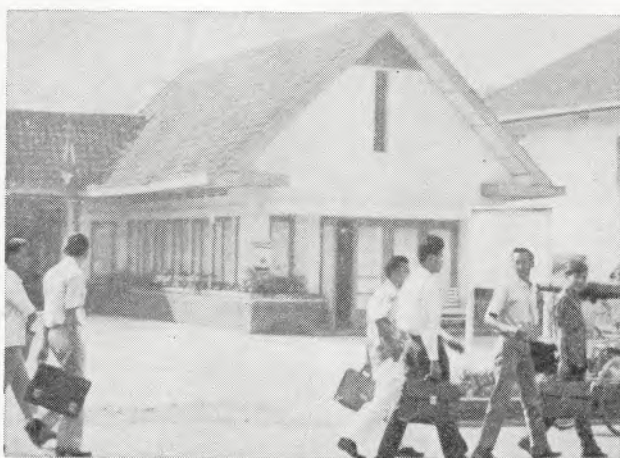
In Jordan



In Hawaii



In Korea



In Indonesia



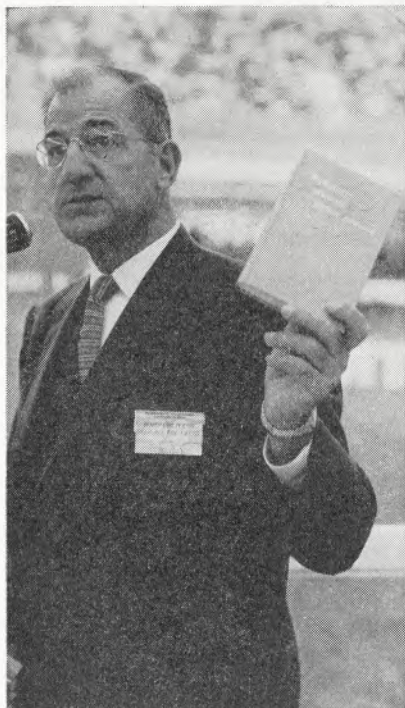
In New Zealand



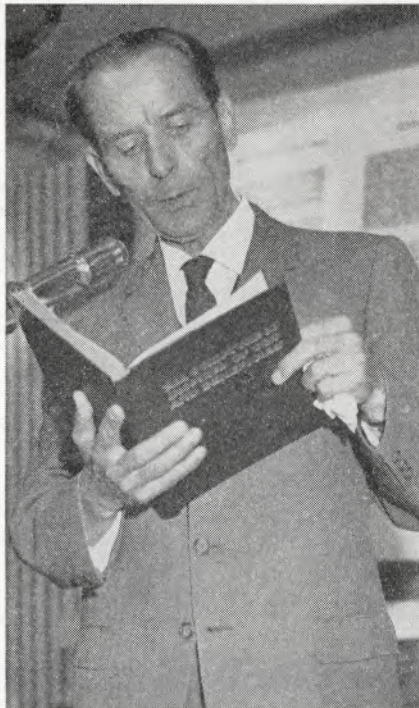
In Japan



# *New Publications to Use*



Finnish edition of "Let Your Name Be Sanctified" being released in Stockholm



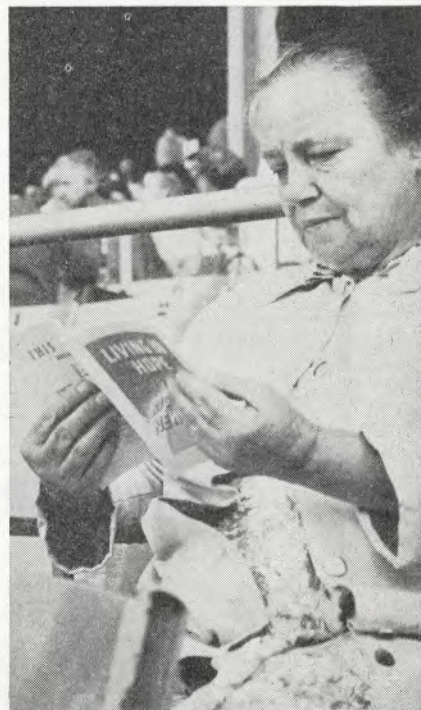
Discussing the new book "All Scripture Is Inspired of God and Beneficial" in Australia



Taking note of information about the UN in new "Babylon" book

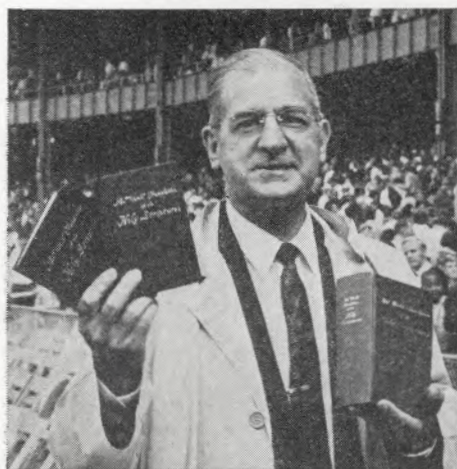


Enthusiastic over "Paradise" book in the Philippines



Examining new booklet in New York





Three editions of the "New World Translation"



German, Dutch and French Witnesses in Munich received these



Anxious to get their copies of new Bible editions in Pasadena



Glad to get his new Portuguese Bible



Delighted with their new Bibles, in London



# Assembly Sidelights



Each of these Witnesses in Sweden has spent over 40 years in Jehovah's service



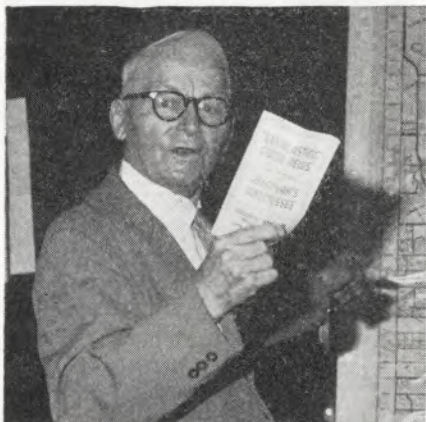
Harold King, recently released from a Chinese Communist prison, with British branch servant Hughes



Attending in New Zealand. She was immersed in 1914.



83-year-old delegate from Ceylon



Gustav Mueller, in Milwaukee, began ministry when there were 13 "Bible Students" here



More than 150 years in the truth represented here by three brothers in Australia





Norwegian delegate in Stockholm



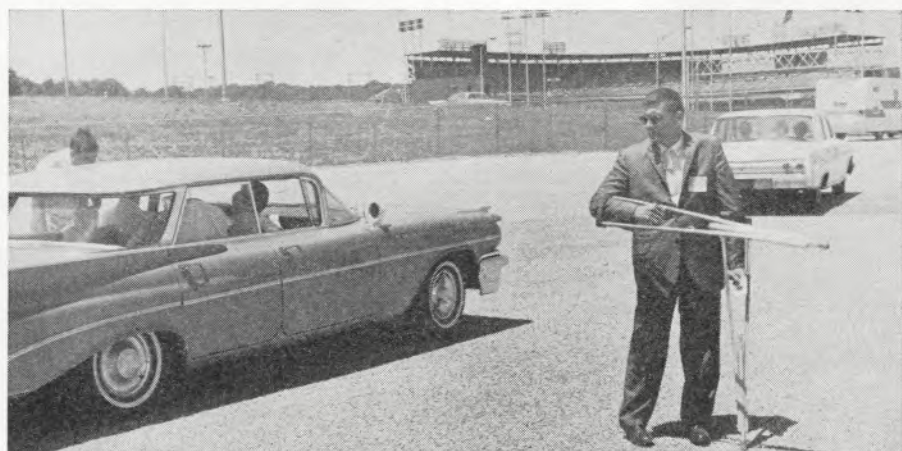
On hand in Bangkok



Children of Witnesses get along well in Pasadena



Diligent in taking notes in New York



Crutches put to good use by traffic attendant in Milwaukee



Present all eight days in London



Young Witness in Munich



Seen in New York



# Singapore

August 14-18

Singapore was the first assembly location on the southern route. But there was certainly no "cutoff" feeling because the group of world travelers had split in two. In fact, this was just a way of incorporating more brothers into the whole arrangement, and it was a source of joy to those in Singapore to know that thousands more were gathered together at the same time and for exactly the same purpose in Hong Kong and Manila.

The brothers in Singapore were pleased to have delegates from many countries at their assembly. One delegate, M. Bayang, came from Sarawak. He had traveled 400 miles by ship across the South China Sea to attend the assembly. He related to the assembly how he came to hear the truth in 1958 from two missionaries. Although religious pressure forced the missionaries out, the truth stuck with him and his family. He is a Sea-Dyak and his great-grandfather was a warrior who was feared because of his headhunting prowess. This family is the first Dyak family to take up the worship of the true God Jehovah. The man's father translated tract number eight into his own language, Iban, and this tract has penetrated deep into the jungles of Sarawak.

After the delegates speaking to the assembly had concluded their talks to the English-speaking audience, they left the platform and went up a short flight of stairs to the small Green Room to speak to the audience that understood only Chinese. There an interpreter translated what they said into Mandarin.

The brothers enjoyed hearing from the delegates that came from overseas. They were particularly interested in the talk given by Brother Suiter, "Of

Which God Are You a Witness?" Most of them had come from Buddhist families and now felt the full impact of the fact that they had been freed from the revolting worship of ugly, false gods.

During the public talk, Brother Franz spoke in the main auditorium and Brother M. W. Loh, a circuit servant and graduate of Gilead, interpreted into Mandarin in the Green Room. A total of 560 heard this easy-to-follow lecture in two languages. Possibly 230 were non-Witnesses.

The Chinese-speaking brothers were elated over the two releases made, *"The Word"* and *Take Courage* booklets in Chi-

nese. This will allow a further spreading of the good news, especially in Malaya, where *The Watchtower* is not allowed to be distributed. In the main auditorium brothers were wondering if there would be any new releases. It was Brother Franz who would give information on this. Friday afternoon after 251 had adopted the Resolution and after Brother Franz had spoken on "Execution of Divine Judgment upon False Religion," the brothers were delighted to hear about the new releases. A hearty round of applause arose when he said that the ship carrying these releases would be in Singapore harbor in two days' time.

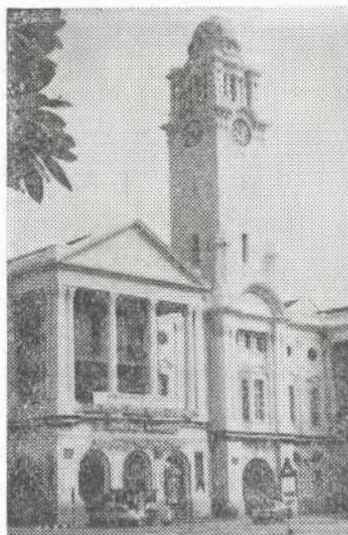
## Tours

The first tour arranged for the world travelers took them through the downtown area of Singapore. Missionaries, special pioneers and also congregation publishers were used as tour guides to explain points of interest along the way.

From Cavenagh Bridge the travelers got a good view of the river, which is really the main artery through Singapore for its entrepôt trade. Up and down the river, small boats of all shapes and sizes carry their loads of rubber, copra and other goods to and from waiting ships anchored for miles along the seafont. An unusual feature of these small boats is the eye painted on each bow. This stems from a superstitious belief among seamen that the eye will prevent the boat from getting lost at sea.

The visitors were taken through the busiest section of the city, through the hustle and bustle of Singapore's traffic. In contrast with the latest cars from Britain, America and the Continent, visitors were interested to note the local trishaws—a holdover from the famed Chinese rickshaw. It is a three-wheeled cycle with a sidecar that is capable of seating one or two passengers.

A look along the crowded sidewalks presented a view of mingled fashions from the East and the West. The Chinese women in the figure-clutching cheongsam or the pajama-like samfoo, the Malay women with their sarongs and the long-sleeved kabaya or blouse, and the Indian women in their graceful



Victoria Theater, where a fine crowd heard assembly talks





**F. W. Franz and other travelers visiting Watch Tower branch office, purchased by the Society in 1949**



**Indians, Malays, Indonesians, Eurasians and Europeans attended public talk**

and colorful saris made a picturesque sight.

Next the travelers visited the Sri Marriamman Temple on South Bridge Road. This is the oldest Hindu temple and is still in use. Its archway and roof are profusely covered with stone statues of men and animals. At festival time this temple is the scene of fire-walking ceremonies, when the devotees walk across a courtyard strewn with burning embers and hot ashes.

Of interest in Singapore's Chinatown were the shops catering to the dead. The Chinese believe that their departed relatives still have need for such material things as money, houses, autos, and so forth. These shops make paper replicas of money, houses, cars and even servants, which are bought by the bereaved and then ceremoniously burned, thus consigning them to the spirit world.

The next morning saw another early start, for the brothers wanted to see as much as they could of "Lion City," which is the meaning of the name "Singapore." In one locality that they visited there were timber yards where Chinese sailing junks were being built. The tour guides explained that the launching ceremony of a junk is most interesting to watch, for a yellow-robed Buddhist priest will come and bless the vessel, cymbals are clashed, firecrackers are set off and incense-like joss sticks are burned.

During the tour, the bus took the delegates through a residential section of Singapore. In the suburb known as Katong is the Society's branch office. It is a

bungalow-style house that was erected in 1948 and bought by the Society in 1949. It at first served as a missionary home, and in 1951 a branch was established here. Although the number of Witnesses in the territory under the jurisdiction of the Singapore branch has increased from two in 1947 to almost 300 in 1963, there is still just one publisher for every 33,000 persons. From this tranquil place that is connected with pure worship, the world travelers were taken to see a place of false worship, a Chinese Buddhist temple. Known as the Buddha Gaya Temple, it is outstanding for its handmade statue of Buddha. It weighs 300 tons and has around it a halo of 1,000 electric lights. These will be switched on upon a payment of seventy cents. The visitors saw how encompassing Buddhism is, with its images and statues of famous men of other religions. Upon small altars offerings of food had been made, in the belief that the spirits will take only the "spiritual part" of the food and leave the rest for humans. The whole temple was permeated with the smell of burning joss sticks. These are thin manufactured sticks that are up to a foot in length. Sometimes, however, the sticks are made ten to twelve feet long. They are considered a central part of worship in Chinese temples and homes. Outside the temple and guarding each side were two larger-than-life statues of leaping tigers. These are supposed to discourage anyone from robbing the place.

An added attraction for the convention delegates that was not on the scheduled tour was

an Indian snake charmer who had stationed himself outside the Aw mansion. He proudly called forth his snake from its basket by playing his musical pipe, and to show the friendliness of the snake he entwined it around his neck. For just one Malay dollar he was willing to put it around the neck of a tourist so that a photograph might be taken, but no one accepted his offer.

The visitors were now taken on foot through the Botanical Gardens. These were founded in the last century and are made up of 85 acres of beautiful gardens that contain some 30,000 specimens of flowers, trees and other plants. Approximately eleven acres have been left exactly as they were, as jungle. The orchid garden is a world center of orchid breeding. It has a display of natural beauty that is difficult to match anywhere in the world.

One of the most unusual places that the visitors saw was the Tiger Balm Gardens, also called Haw Par Villa. It serves as a memorial to the Tiger Balm King, Aw Boon Haw. The garden is full of larger-than-life-sized figures of clay and cement that illustrate Chinese mythology and fairy tales. Especially gruesome is the section that depicts the Buddhist purgatory. In horrifying detail molded figures display the Buddhist concept of the torments suffered there. Buddhists believe that a person suffers tortures in his afterlife according to what he does in the present life. It was strikingly evident that the Buddhist hell is closely related to Christendom's hell of eternal torment.





**Hindu temple covered with figures of animals and humans representing gods and honored men**

#### Delegates

Apart from brothers in the branch territory, which includes Singapore, Malaya, the North Borneo territories of Sarawak and British North Borneo and Brunei, delegates were present from ten other countries. There was a total of 127 visitors from overseas.

Penang is an island off the northwest coast of Malaya, and from there came a sister who is completely blind. For her and her two small children to travel to the assembly and back, they had to travel more than a thousand miles. Out of Christian love, the brothers in her home congregation helped her both physically and spiritually. They hired a bus to take them to the assembly and back again. During the week it was used to take brothers to the territory for witnessing, candidates to the immersion site and brothers from the assembly to their accommodations at night. So that everyone would know who was using the bus, a large cloth banner was fixed on it saying that they were delegates to the "Everlasting Good News" Assembly of Jehovah's Witnesses.

#### Assembly Grounds

A thirty-foot-high neon sign flashed "*Selamat Datang—Welcome*" in front of Singapore's Victoria Theater, which was gaily decorated for the South-East Asia Cultural Festival. The many thousands who thronged about the theater nightly had their attention drawn to a large banner overhead that read: "Jehovah's Witnesses invite you to hear **WHEN GOD IS KING OVER ALL THE EARTH** by F. W. Franz of New York, August 16, 8:00 p.m. Seats Free." Although the cultural show continued in another theater, the government kindly brought the festival to a close at the Victoria Theater to allow Jehovah's witnesses the use of the auditorium. Being situated right in the heart of the city at Empress Place, it is served by practically all bus routes. This proved to be an ideal location for the first international convention in Singapore.

The city officials and staff at the theater were most cooperative and extremely helpful to ensure the success of the arrangements. They commented on the orderliness and good behavior of those in attendance.

A ballroom in the Adelphi Hotel, where the world travelers were housed, served as the convention cafeteria. Here two types of food were served—European and Oriental. What surprised many persons was that the majority of the Europeans stood in line for the Eastern dishes and quite a number of local brothers ate the Western-style

meals. Two hundred persons were fed at each mealtime, with all being served in about one hour.

Arrangements were made to have the baptism in a swimming pool located in a park about one mile from the auditorium. Twenty-two persons symbolized their dedication there. Underlining the international aspect of the assembly was the fact that Chinese, Indians and Europeans were represented among the candidates for immersion.

#### Field Ministry

Provision was made to take the world travelers into the field service in conjunction with the first tour. Each visitor was assigned to a local brother as a companion. For the most part the people in the territory were Chinese-speaking, and the local brothers were able to speak to the people in that language. However, due to the school holidays, many young people were home on vacation, and since they could speak English, the visitors were able to give a witness to them. Many books and magazines were placed with these people. Because the Chinese press had given a very wide coverage to the assembly and the delegates from overseas, many people were delighted to have them visit their homes.

#### Results of the Assembly

This was the largest assembly ever held in this country. Of the 560 persons who attended the public meeting, fifty-one heard the talk in a simultaneous translation into Mandarin. The



**Conventioners stop along road for refreshments**



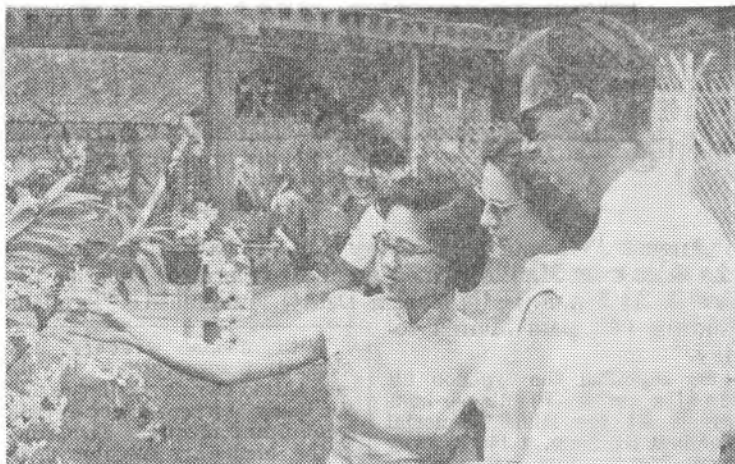
largest assembly previously held in Singapore was during a visit from Brother Knorr in 1956.

For many years newspapers practically ignored Jehovah's witnesses. When they did publish something about them, it usually was something unfavorable from abroad. However, this time many metropolitan and outlying newspapers—English and Chinese—used the releases provided either in full or in part. Two pioneer sisters from Penang went to the assembly in Bangkok and then to Singapore. All three Penang newspapers publicized their departure. The Chinese paper even published photographs of the girls. This deeply impressed the opposing parents of one of the girls.

When preparations for the assembly were under way, the brothers approached the manager of the supply department of a firm that manufactures fruit drinks. Upon hearing that the brothers were from the Watch Tower Society, he said: "This is Jehovah's Witnesses, isn't it? You are having a convention at the Victoria Theater." He had seen signs advertising the public talk and said that he would attend it. To assist with the assembly he offered the use of two iceboxes and a refreshment counter. He also agreed to supply the fruit drinks at a special rate, a favor the Witnesses had not enjoyed at previous assemblies. Another businessman gladly lent to the brothers a refrigerator free of charge for the duration of the assembly.

The manager and staff of the Adelphi Hotel were greatly impressed by the assembly. Commenting on the cafeteria arrangement, the manager said he thought that it was "terrific," especially in view of the fact that two different menus had to be cooked. Because of the many problems he has in handling his staff, he expressed amazement at how the cafeteria was operated so efficiently with volunteers. He recognized that the spirit of love was responsible for this.

Having so many visiting brothers from overseas was a source of great encouragement for the local brothers. Working with them in the field service was a real joy. The visitors, for their part, appreciated the warmth of the brothers and were impressed



**Local Witness takes visitors on tour of the botanical gardens**

by the hospitality of the people they met in the house-to-house ministry. The Malay words "*Selamat Datang*," which mean "Welcome," appeared on the large sign suspended in an arch at the assembly site. They expressed the feeling of all the local brothers toward the visitors.

A family of goodwill who had started studying only about six weeks before the assembly provided accommodations for a couple of Witnesses who are serving where the need is great. This couple encouraged and helped

the family to attend the assembly. The family was so thrilled with what they saw that they came to practically every session.

Another person who was greatly impressed by the assembly was a lady belonging to a group known as "Jehovah the True God Church," a breakaway from the "True Jesus Mission." She attended on several days and expressed surprise at the crowds she saw. She stated that she did not realize that Jehovah's witnesses had such a vast organization. The spirit of love manifested by the brothers, although of many races, made a deep impression on her. She listened attentively to the deep truths concerning greater Babylon and expressed a desire to study these things in detail.

Without doubt the assembly has done much to bring Jehovah's name and his people more prominently to the notice of Singapore residents. It will prove to be a powerful stimulus to the work in this part of the world.

Another assembly on the southern route was being held to the southeast of Singapore, thousands of miles away, at Melbourne, Australia. The brothers there would now be in their third day of assembly sessions, so it was time for the world travelers to move on to join them. But before going to Australia, let's see what was going on in the Philippine Islands at the assembly in Manila, the second stop on the northern route.



**Indian snake charmer seen by travelers**



# Manila, Philippines

August 14-18

August 13 began as a sunny day. Toward the afternoon the skies over Manila turned a chocolate brown. Drizzles followed. At 5 p.m. radio station DZAQ announced: "Typhoon Luding will pass Manila today."

By nightfall the typhoon hit Manila with 70-mile-per-hour winds. At the Rizal Memorial Football Stadium, a block away from Manila Bay, where last-minute preparations were going on for the international assembly scheduled for August 14 to 18, the storm ripped loose portions of the corrugated iron roofing over the bleacher section. Huts that installation crews had so painstakingly constructed were blown down near the platform. The speaker's and translators' booths keeled over under Luding's rainy blows. The two-foot-high letters that spelled "Everlasting Good News Assembly of Jehovah's Witnesses," set up in full view of the grandstand, were knocked about on the football field. And the 100-foot-long, 6-foot-high banner over the cafeteria pavilion, which invited the public to hear the talk "When God Is King over All the Earth," was ripped down.

With flooded streets and clogged transportation in the convention city, it was impossible for many brothers to get to their accommodations. Thousands found temporary sleeping quarters in the cafeteria pavilion. With the kind permission of the management, hundreds more were able to rest overnight in the stadium itself. Typhoon Luding went on in its destructive way all through the night and into the next day. Three-fourths of the convention city went under water.

Classes in all schools in Manila and suburbs, as well as in Central Luzon, were ordered suspended by the Secretary of Education. Would the international assembly that the Filipino Witnesses for the past sixteen months had prayed for, worked for and hoped to attend have to be suspended too because of the typhoon?

The answer was a resounding

"No!" as S. Liwag, convention chairman, stepped up to the microphone to deliver his address of welcome to 13,893 delegates! Brother Liwag's voice came out loud and clear over the loudspeakers that Luding had tried so hard to wreck: "Welcome, all you brothers from many lands carrying forward the 'everlasting good news' of Jehovah's established kingdom!" The thunderous applause that followed momentarily drowned out the howling winds.

As J. Tablante, a seventy-year-old publisher in the Sta. Cruz unit of Manila said: "I bought myself a raincoat and went to the stadium, wondering if I would find any other Witnesses there. When I got there, I couldn't believe my eyes! The grandstand was already filled with delegates!"

The huts that Luding had blown down were back on their feet and stood firm against her further blasts. The installation workers had begun making repairs on the bleachers' roof. Other workers worked hard to bail out the water that had flooded the platform department, the music and public-address departments and the chairman's office. The First Aid department lovingly cared for brothers who had fever and headaches due to exposure to the cold.

Jehovah's witnesses in the Philippines had proved themselves to be courageous Christians. They were not *Kristiyanong putik* (Tagalog for 'Christians made of mud,' that is to say, Christians that would melt and be washed away by the rain).

## Lots of Hospitality

The first problem that had to be handled in preparing for the assembly was accommodations.



Assembly grounds in the wake of "Typhoon Luding"





**Convention chairman Liwag, wearing Philippine national costume for men**

The brothers in thirty-four congregations in Manila, Pasay City and Quezon City realized their load of responsibility as hosts to the convention. The hunt for rooms began with 600 volunteers in the field, and every day thereafter an average of 200 Witnesses spent hours in the search. By assembly time, despite the rains, the brothers were able to find accommodations for 9,000 delegates, and the majority of these were offered free of charge!

But they were not content merely to look for accommodations. They loved their brothers so much that many of them actually built additions to their houses so that more Witnesses could be lodged. One brother spent more than a thousand pesos (\$250) enlarging his home so that twenty more delegates could be housed.

The brotherly love and interest

of the local brothers was typified by one Filipino publisher who lived close to Rizal Memorial Stadium. He made his two-story house available to house local brothers during the convention. While thirty were supposed to come, eventually that number grew to 102, including children. The publisher's wife did everything to make them comfortable. They all slept on the clean floors, heads to the center, feet to the wall, married couples together, boys and girls separate. How striking an example of the happiness, love and simple hospitality of these humble Christian brothers!

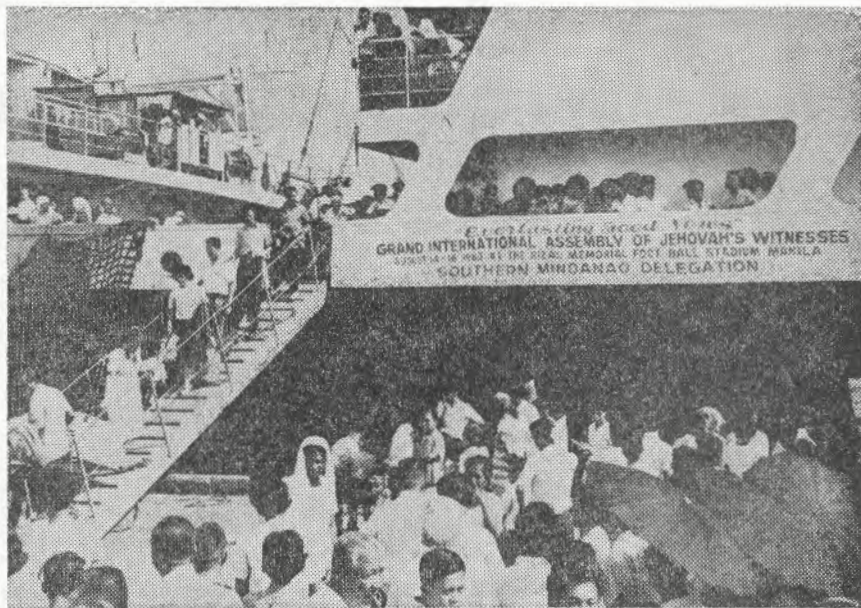
Why, even the chief of police of Manila was happy to offer accommodations for five persons in his own home. A businessman in Caloocan City offered accommodations for eighty delegates. The one in charge of the Philippine Exposition Grounds, where the cafeteria and department pavilion was located, allowed 100 delegates to use the empty rooms on the Exposition Grounds for a small fee, and he actually lent a hand with the installation crew himself. The wife of the mayor of Manila made personal arrangements with her relatives who

were Witnesses so that they could stay with her family during the assembly. Foreign delegates were housed in hotels in Manila.

All these expressions of kindness and hospitality lightened the burdens of the accommodations department considerably. "We really appreciate the hospitality of the people of Manila and suburbs to our convention delegates," said the rooming servant.

### **A Big Installation Job**

The branch office realized that the assembly would fall in the rainiest month of the year. It saw the need for the construction of a sturdy roof over the bleachers as well as a strong pavilion to house the cafeteria and other departments during the assembly week, so the convention servant arranged to obtain lumber and galvanized iron sheets. By June 1 trains had delivered about nine carloads of lumber, which convention trucks picked up and temporarily deposited at the Bethel compound. All together, 100,000 board feet of lumber arrived in June, as well as 6,000 sheets of corrugated roofing for bleachers and pavilion.



**More than a thousand Witnesses arrived aboard MV Visayas after 6-day trip from Davao to Manila**



The Bethel compound hummed with activity as volunteers from Manila and as far south as Davao began to arrive and went to work. The most difficult task that the crews faced was the construction of the 1,000-foot-long roof over the bleachers, an area of approximately 40,000 square feet. They had to wait until a week before the assembly before they could start work in it. When at last work began on the roof construction on August 5, everyone was called in to help. Every able-bodied man and woman who was not in the rooming work pitched in hauling timber, iron sheets and tools. But the work seemed too vast even for the hundreds of volunteers. A policeman, detailed to the stadium, looked at the project and gloomily remarked, "Looks like you won't be able to finish it on time." But a few days later the same policeman came back and was thoroughly amazed when he saw that the bleachers section was almost completely roofed over. Two days before assembly time, it was finished!

#### Rice to Eat

Rice is the main item of food in the Philippines. No meal is



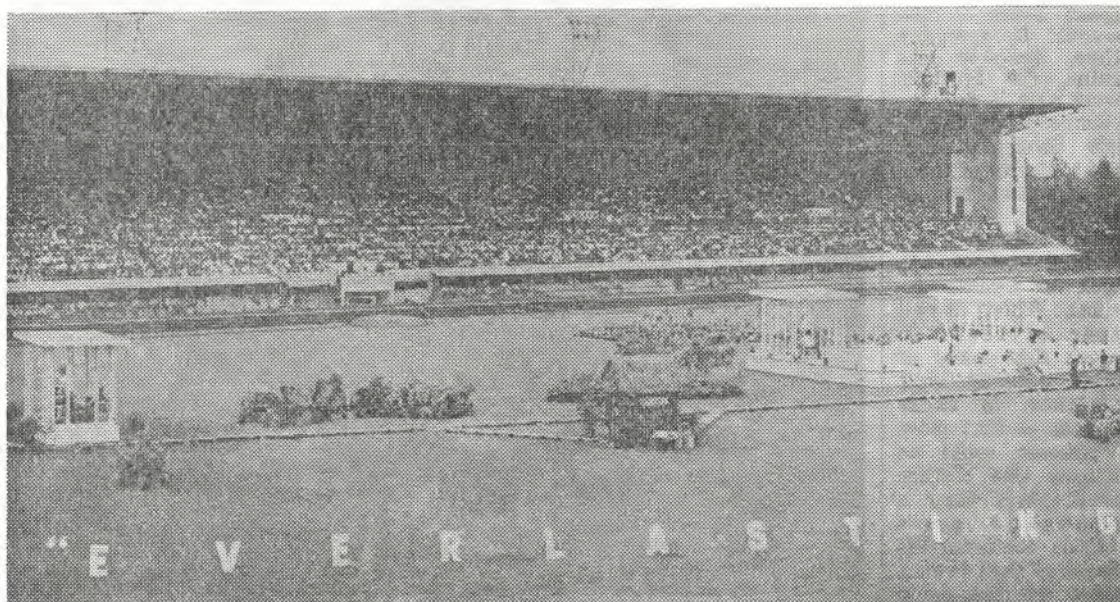
Public lecture was advertised by 32 billboards, but 46 signs on top of Manila's jeepneys drew most comment

complete without rice. Therefore, rice had to be procured for the needs of 20,000 delegates.

When a foreigner speaks of rice, he merely thinks of it as rice. But when a Tagalog speaks of rice, he is specific. When he says "*palay*" he means the unhulled rice or the growing rice. When he speaks of *bigas*, he thinks of the white grains of hulled rice. *Sinaing* is the steamed rice in the pot or kettle. And *kanin*? Ah, that is the fluffy

boiled rice on the table, still steaming from the hot stove. To prepare the *sinaing*, the housewife washes the *bigas* in the pot with water, then adds just so much water to it and sets it to boil. But to prepare the *kanin* for 20,000 people is not as simple as all that.

The convention needed and bought five tons of *palay* from Baliuag, Bulacan, as early as May. A local rice mill turned the



View of Tagalog grandstand. In booth at left is Ilocano translator. Nipa hut in foreground added local color, provided shade for public-address men.



palay into about three tons of bigas.

Large gas stoves, twenty-four in number, were built by Pedro Mata, a brother who is a metal worker. Huge open kettles, or *kawa*, for each stove were made. Each *kawa* could turn out delicious *kanin* for 300 people in an hour. They were ready and anxious to serve all who would come!

### Like a Filipino Home

The typhoon had delayed the finishing touches to the platform the day before the assembly and during the opening sessions. But when the second day dawned, lo and behold, the platform in all its beauty!

It occupied 1,250 square feet in the center of the football field. On the main platform were two booths, one for the main speaker and the other for the Tagalog translator. At both ends of the garden were the other translators' booths, on the right side the Cebu-Visayan translator, on the left the Ilocano. Each booth was supplied with glass panels to protect the occupants from the weather. And in full view of the audience, stretching out across the field, were spelled the words "Everlasting Good News Assembly of Jehovah's Witnesses."

In the garden were 1,007 potted plants, 25 species in all. Arranging the garden went on while the typhoon pounded Manila, but the plants seemed to enjoy it and when the typhoon had gone their heads lifted up to greet the delegates. The landscape had been designed to give the audience a picture of a typical Filipino home, and the two huts behind and on both sides of the platform completed the picture.

### Immersion

A total of thirteen buses waited around the stadium early Saturday morning. Would these be sufficient for the number of candidates that would submit to water immersion this day? The most conservative estimates placed the number at from 800 to 1,000 persons. A maximum estimate would put the number at 1,500. But what would be the final count?

When the speaker put the two most important questions in the lives of the candidates to them to answer, their answer came



Visitors were surrounded by local Witnesses who wanted to get acquainted

strong and confident: "Opo!" "Oo!" "Wen!" (Yes! in Tagalog, Cebu-Visayan and Ilocano.)

After the song and prayer the candidates filed out toward the waiting buses. At the Happy Valley swimming pool in Quezon City, the immersers waited for them to arrive. How many did they immerse? 2,342! The ages ranged from nine to ninety-three.

### Thirteen Releases

The Society had shipped 567 cartons containing the new releases for the assembly, and they arrived in Manila port on August 2, twelve days before the assembly. However, a dock strike that had been unsettled for three months threatened to prevent the releases from being taken from the port area in time for the assembly. Would they be available

for use at the assembly? Shortly after the arrival of the boat, the union leaders announced a three-day lifting of the picket lines and, by Jehovah's undeserved kindness, the entire shipment of 567 cartons was received in good condition, arriving at the assembly grounds several days before the convention.

Since this is the first time that the Filipino brothers have had the opportunity to obtain new publications at the time of their release, they were overjoyed at each of the thirteen releases. English is spoken by a large percentage of the Filipino people, and so they took many of the English releases. In addition, all three sections of the crowd were thrilled as the book "*Your Will Be Done on Earth*" was released simultaneously in Cebu-Visayan, Ilocano and Tagalog by the branch servant on the opening day of the convention. Nearly 5,000 copies of these were distributed. On the second day the book "*From Paradise Lost to Paradise Regained*" was released in Pangasinan, and this book was especially greeted with applause, since this is the first bound book published in that language. Practically the whole supply was quickly snapped up by the brothers.

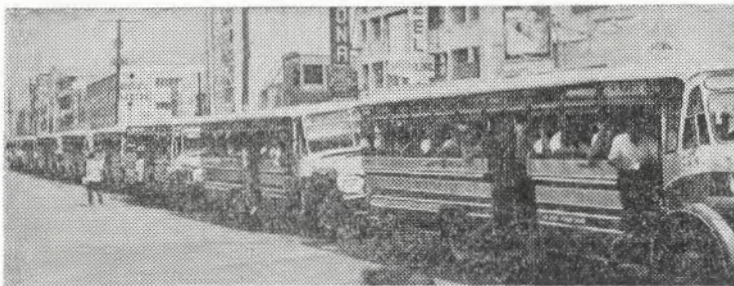
### Delegates

From the very first day of the assembly, the local brothers were anxiously looking around for the foreign brothers. Many did not realize that the first delegation was not due to arrive until the second day. Imagine their joy on



2,024 pioneers present at one of largest pioneer meetings held during Around-the-World Assembly





**Buses carrying around-the-world conventioners on tour of Manila and Quezon City**

Thursday when two busloads of brothers from other lands came past the stadium on their way to their hotels and waved to the conventioners! Of this, a brother from Akron, Ohio, said: "When the bus took a detour to pass the stadium and all the brothers began waving to us, it gave me goose pimples all over. It was truly wonderful. You have to experience it to really understand the feeling it gave us."

Besides the delegates from twenty-one countries on the around-the-world tour, a group of twelve arrived from Japan to share in the assembly's blessings. All delegates who arrived by plane were met warmly and garlands made from the national flower, the sampaguita, were hung around their necks. Some Americans and Europeans might know this sweet-smelling flower better as jasmine. However, their real joy was in seeing the happy, smiling faces of their brothers waiting to take them to their hotels. For this there were special buses, each having a banner advertising the public talk. Inside the bus the brothers noticed small placards also advertising the lecture and were told that 2,000 of these signs were in buses throughout the Manila area.

To make it possible for the various language groups to understand the program, the thirty-two speakers on the program had their parts in English and these were simultaneously translated in three main Philippine languages, Cebu-Visayan, Ilocano and Tagalog. An interesting method was used during interviews or demonstrations to avoid confusion on the part of the lis-

teners. Instead of having only one translator during such interview, there was a different translator for each one being interviewed. Thus if a speaker was interviewing a brother and a sister at the same time, three translators were used, two brothers and a sister. In this way it was not difficult for the brothers hearing in their own language to determine who was speaking at any particular time, since the voices of each participant had corresponding voices from among the translators and all could follow the dialogue.

#### **Final Day**

On Sunday afternoon, the final day of the assembly, the sun shone brightly on a tremendous crowd of people flocking to the Rizal Memorial Football Stadium. Along with the thousands of Jehovah's witnesses had come an estimated 12,000 persons of goodwill to hear Brother Knorr speak. Their quiet attention to the early part of the talk showed their agreement with the points being made regarding the futility of rule by man. But when Brother Knorr began describing the paradise earth when God is King, they applauded time after time. Further applause broke out when he concluded his talk by saying that there had been 37,806 persons who heard the public talk, a figure far exceeding the 30,000 expected. You could hear the hum of amazement coupled with joy as the brothers and persons of goodwill contemplated the grand result of this assembly.

A stadium official, on seeing the tremendous crowd, said: "I have spent many years here, but

this is the first time I have ever seen the stadium filled."

Brother Knorr had to leave immediately after the public lecture to join ninety-two other delegates at the airport in time to catch the special flight to Taiwan. Therefore he did not give the concluding remarks at the assembly, but these were presented by the Philippine branch servant, Brother Johnson. He briefly reviewed the increase that has been seen in the Philippines since 1939, when there were only 159 publishers in the islands. Publishers now total 36,829. Then he said: "There is no reason to think that this progress will stop now." He referred to the overflow crowd of 37,806 at the public meeting and showed that about 12,000 of these were persons of goodwill, showing the tremendous work still to be done right here in the city of Manila and its suburbs.

When total attendance figures were in, it was found out that only 3,000 of the public meeting attenders had gone home. Some 34,246 had remained to hear the final comments—a fitting climax to a most successful and joyful assembly!

#### **Field Service**

Two tours were arranged for the around-the-world travelers. Tour No. 1 was devoted mainly to field service, while Tour No. 2 gave them a chance to go sight-seeing around Manila and Quezon City.

Few doorbells are rung in the Philippines when one goes from house to house in field service. In the four cities and four towns that the Witnesses worked during the two mornings open during the assembly, most of the housewives and businessmen in Manila, Quezon City, Pasay City and Caloocan City, in Makati, Mandaluyong, Parañaque and San Juan, Rizal, heard the local delegates call out politely: "*Tao po!*" (This is to notify the lady of the house that "Someone is at the door, ma'am!")

The lady would then reply: "*Tuloy po sila*" ("Please come in," in Tagalog). Then the minister can climb upstairs and walk in.

One foreign delegate was highly elated to find a responsive taxi driver who listened to him read



the Tagalog sermon from the booklet *Preach the Word*. Previously he had requested a brother to show him how to pronounce the words in the sermon. When he took a taxi to visit the Quezon City Bethel, he seized the opportunity to use the sermon on the driver, who took magazines from him.

The visitors got a taste of the warmth and natural friendliness of the Filipino people. They found them eager to listen, and many returned after an hour in service having placed eight or ten magazines each.

A brother from the United States placed a *Paradise* book with a person of goodwill. After returning home from the tour, he received this letter from the young man in Manila: "I have learned much and realize the truth about God Jehovah, the Creator of earth and his Son Jesus Christ. Now that I know, I believe that this is the time to make up my mind and begin a new life." He also mentioned that he had passed the book on to his neighbor who was also very interested.

#### Seeing Manila

After sharing in the field service on the second day, most visiting delegates and local publishers wanted to see a little of

Manila and especially to visit the branch office located in nearby Quezon City. The first thing pointed out to the delegates was the Jose Rizal monument on the Luneta, Manila's most famous park. Although he is the Philippine national hero, visiting delegates were most interested to know that he was put to death by firing squad in 1896 on the spot where his monument now stands, in the presence of and at the instigation of the Dominican friars because of his writings, particularly his two novels, which exposed the abuses of the Spanish friars in the Philippines.

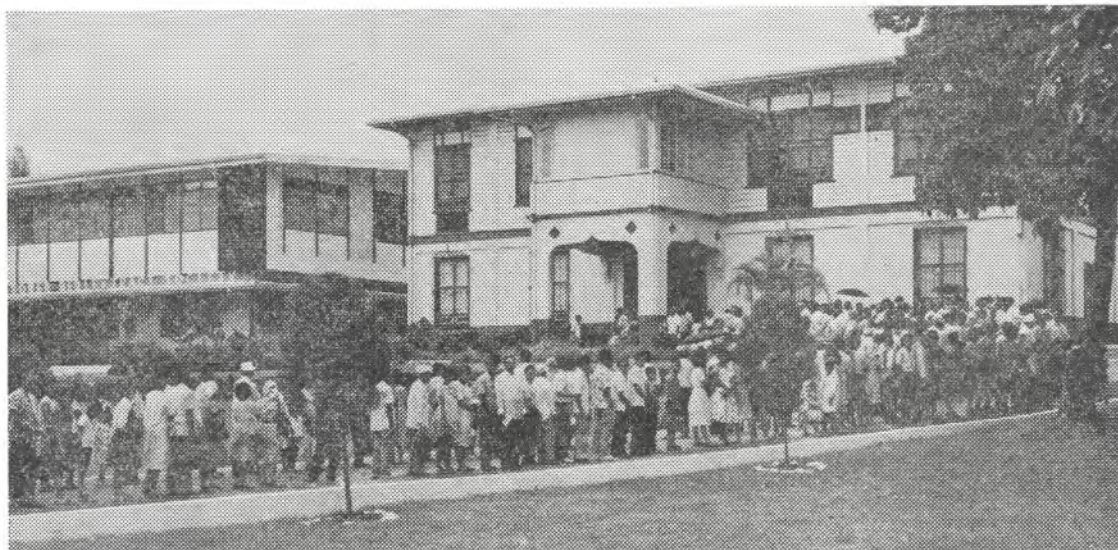
His death was just one of the events that set it off, and under Andres Bonifacio, whose monument would be seen later in the tour, a bloody united uprising that did not spare many of the corrupt Catholic friars marked the beginning of the end of more than 300 years of Spanish rule in the country. Over the strong objections of the clergy, the Philippine Congress has made his two novels, the *Noli Me Tangere* and the *El Filibusterismo*, which depicted life under Spanish rule and the excesses of the clergy, required reading in all colleges and universities.

The buses drove to Rizal Avenue. The Society's first branch office, established in 1934, was lo-

cated on this street, and here also is still located the Manila Opera House (now a second-run theater), where Pastor Russell was the first to speak to the Filipino people of the "good news" in 1912 on his around-the-world tour. At that time there was not a single Witness in the archipelago.

The Chinese cemetery was also on the route. Here wealthy Chinese spend tens of thousands of dollars to build tombs in memory of their ancestors. One of the missionaries studied with a man whose father's tomb cost more than \$25,000.

The tour next circled the plaza containing the monument of Andres Bonifacio, one of the heroes of the Philippine revolution against Spain. Around the base of the monument the delegates saw depicted in bronze the suffering of the Filipino people under the clergy-state rule of the Spanish governors-general. The friars, especially the Dominicans, did not escape when the revolution erupted and many paid in blood for their bloody deeds. Although the revolution was marked by a wave of anticlericalism, many people in the Philippines still do not connect the fruit to the tree, insisting that the friars were bad but the church is good.



2,550 assembly delegates toured the Watch Tower Society's constantly expanding branch office facilities in Quezon City



In a few more minutes the tour reached Roosevelt Avenue, and up to Quezon City Bethel, which is of more interest to any Witness than Philippine history.

### Tour of Bethel

The Watch Tower compound covers about two acres and has three buildings, two of them having been built by the Society since it first moved here in 1947. Entering the attractive gate, delegates were conducted up the right side of the circular cement driveway and into the oldest of the three buildings, which occupies the center of the compound. Going upstairs to the second floor, they entered the dining room where thirty members of the Bethel family and twenty-five students of the Kingdom Ministry School can all enjoy their discussion of the daily text and meals together at three long tables. The rest of the floor contains six bedrooms, and on the ground floor is a carpentry shop where the furniture in the rooms and the branch office was made. The remainder of the space on the ground floor is used for storage of literature.

The delegates entered the large doors of the shipping room in what was the first addition built by the Society in 1954 when the Philippines had reached 22,724 publishers. Shipping is a large item in this country as the territory is scattered over hundreds of islands and into mountainous jungles where the truth has penetrated. Sometimes the brothers must make long trips from their congregations to pick up their shipments and on their return trip carry it many miles on their heads over mountain trails when they reach the end of the public roads.

From the shipping room the brothers passed the laundry and proceeded to the printery. Previously this consisted only of a mimeograph machine, but in 1961 a linotype, paper cutter, proof press and a job press were installed to print forms, the *Kingdom Ministry* in nine dialects, as well as handbills and convention advertising material. But now the press will be busier than ever, for at this assembly the first *Watchtower* printed in the Philippines was released in the Ibanag dialect as the last release of the convention.

Upstairs they found a spacious Kingdom Ministry classroom, with a library for the use of the students and the Bethel family. The delegates were informed by the guide that since the Kingdom Ministry School began in this country thirty-five classes have completed the course. Delegates were surprised to learn that the Philippines has the second-highest number of congregations in the world, surpassed only by the United States. This means that it has the second-largest group of overseers to be trained.

Bedrooms occupied the rest of the second floor. Now downstairs again and into the newest building completed in 1962. The office occupies the first floor, in plywood panels of *dao*, a Philippine hardwood, in rich natural brown, with a floor of off-white tiles and a ceiling of white acoustic tile. This gives the brothers a pleasant place to work in as they care for the 1,103 congregations and 524 isolated groups, with a total of more than 36,000 publishers.

### Largest Assembly

This was not only the largest, but by far the most joyful and successful assembly ever held in the Philippines. Results exceeded expectations. The attendance of 37,806 was almost double the previous peak at any assembly in the Philippines, which was 19,640 at the national assembly in Lingayen.

Those not able to get seats in the grandstand and covered bleachers were permitted to stand around the edges of the race-track, and thousands of others packed the 92-foot by 250-foot cafeteria or huddled around loudspeakers placed at strategic points outside the stadium. It was a tremendous sight and one which Manilaños are still talking about.

### Publicity

This assembly far outstripped previous national assemblies insofar as the publicizing of the assembly was concerned. In addition to 500,000 handbills, 32 billboards, 50,000 posters, 5,000 placards, 2,000 bus signs and 46 jeep signs, which effectively brought the assembly to the attention of the people, the newspapers cooperated well in bringing this newsworthy event to the notice of the people. In ad-

dition to the seven daily newspapers and four weekly magazines in the metropolitan area, thirty-seven provincial newspapers located in twenty-eight cities from northern Luzon to Davao also printed convention news.

Among the comments made regarding the assembly, probably the most pointed was that by the editorial of the *Evening News* of Wednesday, August 14, the opening day of the convention. The newspaper said this under the heading "Jehovah's Witnesses":

"Some 25,000 members of Jehovah's witnesses are braving the inclement weather today to attend the five-day international assembly at the Rizal Memorial Football Stadium. . . . The zeal and dedication shown by the Witnesses are commendable in a world where material values have acquired the ascendancy over spiritual things. An assembly like the one currently going on will serve to remind everyone that life becomes empty and meaningless unless it is energized by faith. We greet the Witnesses on this memorable occasion. May they find what they are looking for."

On the same page of the same issue, F. Bautista, columnist and editor-in-chief of the *Evening News*, had the following to say to his Catholic readers:

"The Catholics among us can learn a valuable lesson from the five-day international assembly of Jehovah's Witnesses which starts today at the Rizal Memorial Football Stadium. The members of the sect mostly come from the more humble stations in life, but they are assembling in Manila in full force, and the organizers expect no less than 25,000 to be around. When it was feared that inclement weather would put a damper on the assembly, since the football stadium is an open-air affair, the Witnesses chipped in what little they could spare and bought lumber, galvanized iron sheets and nails. Then everyone who had a knowledge of carpentry and who could borrow the necessary tools pitched in to put up a makeshift roof over the bleachers section of the field. . . . Not one of them thought of asking for pay. If Catholics could show the same unity of spirit, if they could participate in a community effort with the same zeal and dedication that the Witness-



es are demonstrating, think of the world of good that they could do!"

A total of five and a half hours of radio time was given by forty-one radio stations in twenty cities throughout the Philippines. Five of the interviews were held before the assembly and four of them during the assembly itself. Brother Knorr was interviewed on radio twice, once on station DZAQ and once on station DZBB. On the latter station, the interviewer, Attorney L. O. Ty, who is editor of the weekly magazine *Examiner*, in introducing Brother Knorr said: "Jehovah's witnesses have enjoyed a remarkable growth in the world considering the agnosticism and materialism that is spreading today. . . . We want the Filipino people to hear from you regarding your fundamental beliefs since you are becoming more and more popular and attractive to people each year."

In addition to radio coverage, one television station showed pictures of the assembly on their newsreel on August 14 in the evening. Also television station DZBB-TV called up at noon on Saturday, August 17, requesting that we send over four or five of our foreign delegates to be interviewed on their half-hour program, "Meet the People." A good witness was given. A variety of countries were represented. Attorney L. O. Ty asked the questions and was very impressed with their answers, which were obviously unrehearsed.

The people of Manila were amazed at the organization and operation of the convention and many were the expressions of praise that were heard. The executive secretary of the PAAF (Philippine Amateur Athletic Federation), which controls the use of the Rizal Memorial Football Stadium was most helpful. After the assembly he congratulated the convention servant several times on its success and, speaking as though he were already one of Jehovah's witnesses, said: "This assembly was proof that God is with us." During the typhoon when many newly arrived brothers were stranded at the convention site, he told the construction engineer to allow the brothers to stay in the stadium all night if necessary so

that they would not be left outside in the rain and wind.

During the typhoon the galvanized iron roofing over the bleachers became dangerous, and the brothers were asked to move out of this section. As they filed out quietly in spite of the rain outside, a security guard made the comment: "The obedience and meekness of you people in moving out immediately is marvelous—we could not do that."

The Philippine manager of the Civil Air Transport, which handled the around-the-world delegates from Manila to Taiwan, Japan and Korea, had this to say: "This is the biggest thing I've ever handled. As far as I know, it is the biggest tour ever to go around the world." After the assembly he told representatives of the Society: "This was the happiest group of people I have ever handled." At another time he said: "Not even the most experienced travel agent in Manila could have handled such a large crowd. I am amazed at your smooth-running organization and really appreciate your cooperation." The convention's transportation department did much work for the airline by collecting documents from the delegates as they arrived and having them checked so that no hitches occurred in the flight plans. Because of this the manager arranged to have a mechanic on board each plane, although this is not normal procedure. As he said: "In view of your smooth operation, CAT wants to make sure that there are no difficulties because of any failure on our part."

When a health inspector checked the cafeteria he was surprised to see the cleanliness of the cooking arrangements. His comment on seeing the setup was: "It's amazing what you people are doing for just five days!"

The head of the cottage industry in the Manila area came to the stadium the day following the assembly to buy lumber and corrugated iron sheets. She was anxious to see the roof over the bleachers but was disappointed to find that most of the roof was already dismantled. Her comment to the convention servant was: "This is the first time I have

ever seen an organization where the workers gave their time and labor free. I was overwhelmed when I talked to your workers and found out that they get no pay for their work."

One thing that impressed a travel agent who handled documents of Filipino brothers traveling to Honolulu and Los Angeles was the fact that the local brothers and foreign delegates all ate together. He was happy to see this complete lack of segregation in the New World society.

However, perhaps the most poignant comment was that by a city policeman assigned to control traffic at the stadium: "I would rather guard 20,000 Jehovah's witnesses than 100 Catholics."

### Effects of Assembly

Of all the assemblies in Manila, this one outstandingly attracted the attention of the public. Businessmen and other acquaintances of the brothers would come up to them and congratulate them on the success of the assembly. Many were amazed at the construction of the bleachers roof. The tremendous size and organization of the assembly caused them to reevaluate their conception of our work and to realize that this is truly a wonder in these last days. The sight, too, of so many foreign brothers helped them to realize as never before the unity and worldwide nature of our work. Many prominent men were concerned about the assembly, especially when typhoon Luding threatened it on the opening day. But they did not realize that the angel flying in midheaven was backing up and watching over the spreading of the "everlasting good news" around the globe.

As the assembly at Manila closed, another was just beginning in Taiwan. Even while the closing remarks were still being given, quite a large number of the world travelers were already on their way to this next assembly point. But before joining them there we still have two other assemblies on the southern route to catch up with. One was ending on the same day as the Manila assembly, so let's retrace our steps for a few days and see how things are at Bandung in Indonesia.



# BANDUNG, INDONESIA

August 15-18

It was August 15. The three assemblies already started in Hong Kong, Singapore and Manila settled down for second and third days of sessions. Now a fourth was added, making a complete series of gatherings all meeting at one time and engulfing the entire area around the South China Sea. The fourth location was at Bandung, Indonesia.

It was as if the flying angel spoken of in Revelation 14:6 had manifested its presence in a special way by directing its voice to this land of 3,000 islands, 200 languages, dozens of tribes and about 100 million people. This was the first international assembly to be held in Indonesia and was by far the greatest undertaking in Indonesia by the New World society in all of its thirty-two years there. It was also the largest assembly, the previous one of record being at Djakarta in March 1960 during a visit by Brother Henschel.

The delegates came from great distances, some traveling 500 to 1,500 miles. They came by plane,

boat and bus. One brother conformed his mode of travel to fit his purse by walking for six days to reach the assembly city. Around-the-world travelers were from eight different national groups. From Indonesia itself at least thirteen different inter-insular tribes or family groups were represented.

The original plan was to hold the assembly in Djakarta, but obtaining a suitable hall and finding accommodations for hundreds of delegates in this already overcrowded city was too great a problem. An extensive search until nine months before the assembly time proved that it would be impossible to hold our assembly in Djakarta. The assembly dates included August 17, the national independence holiday, and all available facilities would be used by the government for their celebrations. The search then moved to places outside of

Djakarta. Eventually a contract was signed for a resort hotel fifty miles from Djakarta in a mountain village called Tjipajung. Two months before the assembly, however, the contract was canceled, and we were forced to begin our search all over again.

The only possibility that remained was to move the assembly to Bandung, 120 miles from the capital. This would present many problems, but there would be the advantages of a cool climate and better assembly facilities.

Bandung has a population of one million people. Situated on a plateau 2,100 feet above sea level and surrounded entirely by volcanic mountains, the city offers a mild tropical climate. It is noted for its clean tree-lined streets, parks and gardens. Here is where twenty-nine Asian and African nations held a conference in April 1955, making it well known as a convention city. Its Sundanese inhabitants are light-hearted, humorous and friendly. They welcome visitors to their city, making it a fine place for an international assembly.

A fine building was obtained in Bandung, and once again the convention organization swung into operation. But just three weeks before the opening date of the assembly, the governor of West Java commandeered the hall for an industrial exhibition in connection with the national independence day. So the search for a hall began anew. No hall large enough could be found. The only alternative was to rent two halls that were about a five-minute walk apart. One would be used for the meetings and the



Group of conventioners in front of assembly hall





Brother Suiter and translator  
M. Wenas

other for the cafeteria. But ten days before the assembly was to begin the cafeteria hall was commandeered by the National Front for independence-day celebrations. Because we were unable to locate another hall for the cafeteria that could be used for four days, we had to hire one for the first two days only. The mother superior of a Catholic school consented to let us use her school auditorium as a cafeteria for the last two days of the assembly. None of these halls had facilities for cooking, so the cooking was arranged for in a third location. A local brother offered his large home and yard for use as a kitchen, and the army loaned cooking equipment, tarpaulins and cafeteria trays, which we greatly appreciated.

The spirit that activated the early Christians at Pentecost was evident at the "Everlasting Good News" Assembly in Bandung. Many brothers volunteered their help and donated liberally of their material substance. One brother contributed a ton of rice and vegetables, as well as other produce from his own farm. Many of the 500 coconuts required by the cafeteria were contributed. To help big families attend the assembly, a brother gave free train tickets to children under fifteen years of age. A person of goodwill took off valuable time from his medical practice so that he could offer his services in the First Aid department. He also put his car and driver at the disposal of the Administration department.

Joyful endurance and happy Christian living together was demonstrated by seventy delegates who traveled from the northern and southern tips of the island of Sulawesi. This involved a rugged journey of five days. Due to the high cost of cabins, they slept on the open, crowded decks of the ships, using mats they had brought along. During the trip they gathered in small groups to discuss the daily text, held their weekly study of *The Watchtower* and put on a public talk in the salon for the benefit of a hundred persons.

### Special Tours

The world travelers began arriving on Thursday at 9 p.m. and tour guides met them in Djakarta. They were taken to the branch office there and provided with a meal before continuing on at midnight to Bandung. The five-hour journey by chartered bus was interrupted for a coffee break in the cool mountain air at the home of a brother. All arrived at 5 a.m. and were received by the manager of the Savoy Homann Hotel and the Society's branch servant.

Prior to departing on an interesting tour to Bukit Dago, the world travelers witnessed the immersion of thirty-four persons in an open pool. Right there at the immersion site there was united singing of Kingdom songs as the immersion was taking place, and those baptized were warmly congratulated by observers after the baptism. With these thirty-four new brothers, the total number baptized in Indonesia for the service year came to 132, which is about 17 percent of the total publishers.

The tour proceeded through the residential area on Djalan Dago (Dago Street) with its fine artistic homes, stately trees and colorful flowers. The first stop was at the home of the brother where the kitchen for the cafeteria was located. The travelers introduced themselves to the volunteers who were preparing the evening meal. Addresses were exchanged, pictures taken and warm expressions of Christian devotion shown. Reluctantly the guides reminded the travelers of the next lap of the journey.

Winding up and around the mountains, the traveling delegates had their attention drawn

by the tour guides to rice paddies and distant volcanic mountains. They visited a typical village with numerous *warungs* (small open-air eating stalls), where a quick tasty snack could be obtained for a modest price. Then on to the famous Dago Tea House Resort, or Bukit Dago, with its magnificent panorama of the city and the surrounding area.

Another interesting tour gave the travelers a close-up view of an immense volcanic crater. Though its bottom is covered by hardened lava, the hissing steam rising from many places in the crater assured the visitors that the volcano, known as Tangkubanprahu, was very much alive.

Shortly after Brother Franz delivered the public talk, the 122 world travelers ate a hurried meal at the cafeteria, checked out of their hotel and, all too soon, were on their way back to Djakarta.

### Religion

While in Indonesia, the world travelers observed considerable variety in religion. The reason for this is expressed in a booklet published by the tourist department, which states: "Each of these religions, except the last,



Getting cafeteria line ready  
for operation



(the 'Christian' sects) came on one of the successive waves which swept over the Indonesian island republic from the Asian mainland. And each combined permanently with some aspects of the native spirit, until today Indonesia has a many-hued but closely woven religious tapestry."

There are about four million professing Christians of various denominations in Indonesia. During the colonial Dutch rule of 350 years the Protestant religion was given state support. Only in later years were Catholic missions permitted to develop their interests. Since the transfer of sovereignty to Indonesia, Islam has become the state-supported religion, although Indonesia is not declared an Islamic state and there is freedom of religion.

The "everlasting good news" is being preached to people of all religious convictions in Indonesia, with favorable results. Present at the assembly in Bandung were some persons who formerly were Islamic, others Buddhist and others from sects in Christendom. All appreciated Brother Suiter's stirring talk "Messengers of Liberation," in which he exhorted them to do all they can to liberate more persons of goodwill from Babylon. A record crowd of 752 packed out the Panti Karja assembly hall to hear Brother Franz deliver the public address "When God Is King over All the Earth."



**Bandung city plaza with Hindu temple**

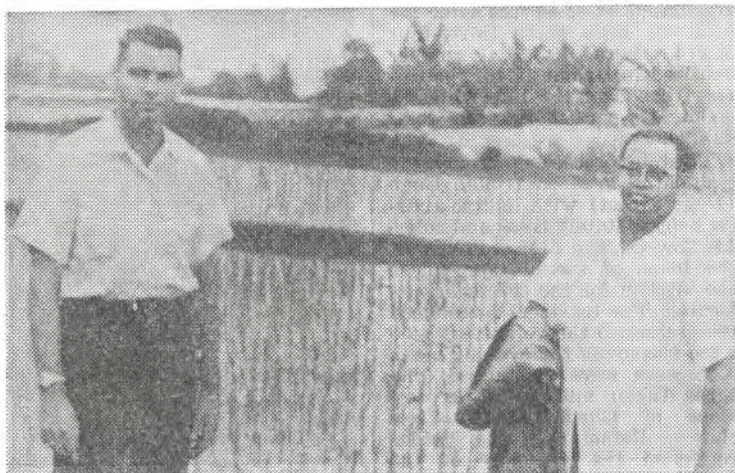
One of the unforgettable features of the assembly was the get-together for the missionaries who are still serving in that capacity in Indonesia. A most beneficial gathering with Brothers Franz and Suiter was enjoyed. Seventeen missionaries, representing nine different Gilead School classes and serving in various parts of the islands, were present. Greatly appreciated was the assistance so generously extended by the Society that enabled them to attend the assembly although they were located in scattered parts of Indonesia.

The theocratic spirit of the Indonesian brothers can best be described by the visiting delegates as being enthusiastic and friendly while persevering under

many hardships. Last year 19 percent of the Indonesian publishers were in the pioneer service, and they are happy. One visitor commented: "The brothers seem so happy here, they are always laughing and smiling." The patient endurance of the local brothers under extremely difficult economic circumstances moved a group leader to express the appreciation of the world travelers in a tangible way by saying: "Most of us are not concerned about converting our left-over money before leaving. We are leaving it behind for the brothers here to advance the work."

The orderliness and tidiness of the delegates attracted the interest of the manager of the Panti Karja Hall. The assistant manager of the Savoy Homann Hotel in Bandung, where the delegates from overseas were housed, was amazed that such extensive arrangements had been made for such a brief stay. He said that having the guests at his hotel had been a great experience for him. The assistant manager and the manager at the hotel are both devout Mohammedans, but they extended full cooperation and showed keen interest.

Are we now ready to fly down into the wintry south of Australia? The assembly at Melbourne is in full swing and the brothers there are preparing for the arrival of the world travelers. They have many blessings to share with us, so we will move along to the far south of that island continent.



**Branch servant Jacka and goodwill doctor en route to Bandung**





# MELBOURNE, Australia

August 16-20

From Bandung the fast-moving Around-the-World Assembly now traveled to a point about halfway between the equator and the Antarctic Circle. Not only did it move from West to East around the globe, but it also reached far out toward the poles. In its third week sessions were being held at Stockholm, some 60 degrees north of the equator, and now, on August 16, the assembly was due to open in its southernmost location, at Melbourne, Australia.

"Melbourne? In August?" said the brothers when they were first informed about the assembly. "We'll freeze!" But they didn't. In delightfully mild contrast to the usual cold, the five days and nights of blessed fellowship were most refreshing. The last day of the assembly was the warmest August day in twenty-two years.

This did not mean that the climate was warm, of course. The delegates from other lands still found Melbourne to be the coldest assembly location they had visited, and this was especially true of the brothers who had come from the Solomon Islands, Papua and New Guinea, who were unaccustomed to the lower temperatures. But the delegates remedied the situation with thirteen tons of blankets to keep their bodies warm while the rich spiritual food warmed their hearts.

## Like a Flock in the Pen

Once Melbourne had been selected as the assembly city the problem of finding a suitable auditorium to hold the expected audience had to be met. A brother checking on this found a huge building on the Show Grounds. No one, not even the manager of the grounds, had ever thought of using it as an auditorium. Quite appropriately, it was called

the "Sheep Pavilion." Would it prove to be just that?

In a half-joking way it was suggested to the manager that we might have to tear out a large wall on the premises. His surprising answer: "We might be prepared to let you do that." Removing a portion of the wall and thus joining the two buildings under one roof would provide space for an audience of 15,000 as well as splendid facilities for all the convention departments. Permission was granted for the interior of the building to be painted. An army of willing volunteers invaded the building and scrubbed, scraped and painted 57,150 square feet of surface. It had been estimated that the job would take several weekends, but it was all over in one! While alterations were being made in the building the brothers could see the great possibilities shap-



F. W. Franz welcomed to Australia by the branch servant, D. E. Held

ing up and smiled in anticipation of the opening day.

## Door-knocking for Rooms

While all of this was going on, another 1,600 brothers were plodding from door to door in search of rooms for 9,000 visitors. From five strategically located rooming centers brothers belonging to thirty units visited hotels to make mass bookings and combed the city for accommodations in private homes. Requests were streaming in from faraway continents and the islands of the sea. Even empty rooms were booked, for some of the brothers could camp in these instead of shivering in tents. Trailer space for thirteen miles around was tied up for the use of the delegates.

Early in the preparation period a radio interview with the convention servant was broadcast. This included an appeal for rooms, and just thirty seconds after the termination of the program the telephone started ringing. Offers were pouring in. Some time later a sister who had been trying to ring the rooming department all morning called the operator to inquire whether the line was out of order. "No, it is not out of order," came the reply, "it's just the busiest line on the exchange!" By August 17 more than 7,000 brothers had been accommodated, with an estimated 2,000 more making their own arrangements.

## The Day Approaches

Just three days before the opening session the assembly site was still nothing more than an empty sheep pen. There was much to be done in the remaining hours. In one day 13,000 chairs were placed in position. To comply with fire regulations they had to be tied together with wire—7,000 yards of it. Then there was



all the cafeteria installation and the construction of a mammoth platform sixty feet long. It was hard work, but all was ready for the opening of the "Everlasting Good News" Assembly.

Present among the 9,485 who made up the audience on the opening day were many delegates who had come from territories that were at one time under the direction of the Society's branch in Australia. Growth in the number of publishers over the years had been so great that the original branch had "mothered" eight others. It certainly was happyfying for the Australian brothers to listen to the greetings and experiences of these brothers who came with good news from far-flung islands such as Papua, New Guinea and the Solomon Islands. Even the brothers from the distant isolated territories of Northern and Western Australia had eye-opening experiences to tell about the difficulties encountered in working out in the wide-open spaces. In some parts the houses are 150 miles apart, and two special pioneers spoke of working in their territory, which is almost as large as Ceylon. "Where do you usually sleep at night?" a special pioneer was asked. "Under the stars," was his reply. While the Australian swagman of Waltzing Matilda fame is a dying race, the two pioneers in this Queensland territory are still carrying their

swag, their personal belongings, and sleeping out in the warm night to deliver the "everlasting good news" to those interested in life.

Many of these brothers arrived at Melbourne only after considerable effort. Financing the fares was a major undertaking for many and their means of getting to the assembly showed resolve, initiative and great faith in Jehovah.

One brother, small in size (just three feet high) but big in heart, tried everywhere to get a job to earn his fare. A break came when he literally went to the dogs. Yes, he found a job feeding the animals in a dogs' home and it lasted until he had enough money for the trip.

There were many stories of how children helped out. One family had seven children, and the two youngest made a substantial contribution toward expenses. Aged seven and ten, they collected and traded in empty bottles and between them they earned £32. Every member of the family attended. One little girl surveyed her mother's garden, potted plants in it and then sold them from door to door. An elderly colored sister sold a piano accordion to get the money to attend, and another sister, aged 80 and almost blind, saved 10/- from each pension for two years to pay her fare. A brother worked hard at his shoe-repair trade

to bring his wife and family. So what? Others also worked hard. Yes, that's true, but this brother is a paraplegic and is confined to a wheelchair.

Listening to experiences from some of these territories made some of the brothers reconsider the possibilities of taking up pioneer service or serving where the need is great. As a matter of fact, a department set up for the purpose was successful in helping those in a position to move to take steps in that direction. A number of brothers offered themselves for service wherever they can be used, thus showing a fine missionary spirit. Others listed their names for service in the island territories. One enthusiastic publisher said, "With more than a million people up there to preach to, I just had to come along and offer myself."

#### Arrival of the World Travelers

Three days of upbuilding talks and demonstrations had already passed, but on Monday, August 19, expectancy soared as the time drew near for the arrival of the planes carrying the international travelers. 119 of them came to this assembly 'away down south.' Waves of applause greeted Brothers Franz and Suiter when they appeared on the beflowered convention platform to convey to the audience, now well over 10,000, the love and greetings of the Society's president and the delegates attending the assemblies on the northern route. The huge map of the world that formed the backdrop of the platform gave a fitting setting for the talks at this one in the series of world assemblies.

As those in the audience set their minds to grapple with deep spiritual truth, Brother Franz spoke of the angel flying in mid-heaven with "everlasting good news." "The angel spoke in a loud voice," he explained, "so let's not tone down what he said!" And the content of the remainder of the program was certainly not to be toned down.

The following afternoon, which was the final day of the assembly, brought the presentation of the Resolution by branch servant D. E. Held. Chorus "Aye!" 9,427 voices vowed allegiance to Jehovah in the supreme conflict of the universe.

Among those adopting the resolution were 347 brothers and



**A large partition was removed and the interior of the "Sheep Pavilion" was painted by the brothers to prepare it for convention use**





### 347 indicate readiness to be baptized

sisters who had symbolized their dedication just a few days earlier at this assembly. With the low winter temperatures in Melbourne the baptizing of these brothers might have been a chilling undertaking. But as things worked out, this was not the case. Arrangements had been made for a fine heated swimming pool specially constructed for the 1956 Olympic Games. Its unique modern design and seating capacity of 5,000 provided an ideal setting for this feature of the program. A motorcade of some eighty cars led by a police vehicle transported the candidates and some of their friends to the immersion site five miles away at the opposite side of the city. Most of the cars had identification markers and bumper signs showing clearly, and a number of them had overhead signs advertising the public talk of the assembly. This made an eye-catching spectacle as they proceeded through the city on that busy Saturday morning, aided at given intervals by brothers holding direction signs. A fine witness was given by this event.

As always, there were many heartwarming experiences to be told by the candidates for immersion. Sister Bess Lawrence, after twenty-one years of patient witnessing, had seen her family come into God's organization. With tears of joy she now witnessed her husband being baptized. Now the whole family was consolidated in the faith.

### Public Meeting and Closing Remarks

The time was now nearing for the public talk, which was to be

held in the evening of the final assembly day. Before and during the assembly 700,000 handbills had been used to invite the public, and the brothers visited each household in the city and in country towns within a radius of a hundred miles. Signs were also used in trams, buses, movie theaters and shop windows. But the brothers realized that all this advertising, in itself, would not be sufficient to bring the people of goodwill to hear the lecture. The location of the Show Grounds, added to the fact that the meeting was being held on Tuesday evening, created transportation problems in spite of the excellent cooperation of the tramways department. So, many brothers volunteered the use of their private cars for the trans-

portation of persons of goodwill. Many hundreds of trips were made back and forth, resulting in a fine attendance. There were 12,460 present when the talk was delivered in English, but it was also given in German, Greek and Italian for the benefit of other brothers, and the combined attendance of all the meetings was 13,142.

Following a brief intermission the time came for Brother Franz to give his closing remarks, which were awaited eagerly by the 10,740 who remained after the public meeting. Near the beginning of the talk Brother Suiter joined him at the microphone for a few minutes and it was good to listen to these two brothers who had spent so many years of faithful service together at the Bethel home in Brooklyn. Brother Suiter had just completed thirty-five years of service in Bethel and Brother Franz has spent most of his seventy years there too.

In this talk the Society's vice-president delighted the audience until 10:45 with some detailed information on the Around-the-World Assembly, giving statistics for each convention. He also described some of the interesting things that the brothers had been able to see on the special tours that the Society had arranged for the world travelers. His remarks regarding the visit to the "Holy Land" were especially appreciated by all. This bird's-eye view of



District servant, J. A. Wilson, addresses audience from platform featuring the Bible and a map of the world



all the conventions thus far held the keen interest of all in the audience and served to draw the Australian brothers closer to those other assemblies. There was an interchange of greetings between the brothers attending the conventions on the northern route and those on the southern route characteristic of the warmth and sincere interest among all members of the New World society.

At the conclusion of this final talk by Brother Franz one sister was heard to say through heartfelt tears: "The love radiated warmed me through and through. I couldn't help crying for joy. The assembly has benefited me tremendously."

Yes, there certainly had been a great deal of warmth and love shown at the assembly, and that is the way the brothers of Melbourne wanted it to be. It is not often that a city has the privilege of being host to an international assembly, and the Australian brothers worked hard to make everything as convenient as possible for the delegates who came from afar. To keep the around-the-world spirit to the fore they even arranged an international menu at the cafeteria. There was Hungarian goulash, Hawaiian pudding, Viennese caserole, Strassbourg eggs and the typically Australian meat pie and tomato sauce.

The cafeteria, by the way, was in a part of the Show Grounds called the Cattle Pavilion. At first the city health officer was not so sure that a cattle pavilion was the best place to be serving meals, but when he was shown photographs of the serving lines at previous assemblies his doubts vanished and permission was granted for the operation of the cafeteria. It was a happy place where the air, usually filled with the mournful lowing of the cows, hummed to the thrill of theocratic discussion.

The installation and operation of the public-address system was something else that surprised outsiders. A technician who wanted to get the contract to provide sound for the assembly said, "You won't be able to manage it. We handled the Billy Graham crusade and no private undertaking in Melbourne can make a successful sound system for a gathering like yours." But he was

mistaken, for the sound department with its 220 speakers provided excellent results throughout the auditorium. There was even an ingenious device to eliminate the need of brothers on the platform to adjust the microphones. Silently the microphone moved up toward each speaker as he walked to his place. From a control battery of switches a technician hydraulically operated the microphone head, and not once was it manually adjusted.



**World traveler cuddles a koala bear**

Fine service on the part of the attendants was another feature for which the brothers were heard to express appreciation. Commenting on the good spirit maintained, Attendant Servant D. Hutton said that the attendants were "tired and often hungry, yet somehow they all seemed to remain good-humored." "They were efficient too," he observed. "I was standing watching one of them disperse a crowd that was blocking the movement of the brothers when the attendant approached me and kindly told me that his job was impossible if I stood there; how was he going to get the others to move when the attendant servant was setting a bad example! I moved on, suitably impressed."

Of course, the servants in charge of the various departments had a big job on their hands. They spent many long hours on their feet each day and they did so willingly. In the darkness late one night the attendant servant was observed making his weary way to the chairman's office bringing in his last report—minus his shoes.

### **Ever Seen a Koala?**

The brothers from overseas making the around-the-world trip had been treated to special sight-seeing tours wherever they went, and they were not to be disappointed in this regard in Australia. The Society had arranged some tours so that they could see at least a representative portion of the country, and particularly were they impressed by the fauna of Australia in a wildlife setting. It was the pleasure of a number of the Australian brothers to take them on trips where they could observe some of the wonders of Jehovah's creative work, including the beautiful animals of the bush-land "down under."

In what better place could the visitors view the Australian animals than in the Sir Colin McKenzie Sanctuary, about forty miles from Melbourne. Here in the natural surrounding of gum trees, ferns and native scrub the animals live in perfect peace. What gasps of delight went up from the brothers as stately emus walking about freely in the grounds came up in their quaint style to the human visitors. Next they were surrounded by friendly kangaroos, with cute Joey in the pouch of the mother, some of these eating out of their hands and enjoying the stroking and petting. But it was the cuddly koala bears that took first place in the brothers' hearts as they saw one of these beautiful creatures cling around the shoulders of one sister after another as it was passed along like a baby. "How like God's new order this is!" "Now I can visualize what paradise will be like," some were heard to say.

### **Comments from the Public**

The "Everlasting Good News" Assembly at Melbourne was certainly a newsworthy event. By the time the convention started it was evident that practically





**Brother Franz with delegates from Papua, New Guinea and the Solomon Islands**

every Melbourne city newsman knew of the assembly, the dates, the principal speaker and the location. Right from the opening day the brothers had to get accustomed to the batteries of television and newspaper cameramen surging through the Show Grounds. The dignified news coverage of the assembly was good and newspaper reports on the whole were fair and objective.

There was extraordinarily fine coverage by radio and television in both pure news reporting and feature coverage. All three of the Melbourne television stations used film material taken at the assembly. The country surely knew about the "Everlasting Good News" Assembly.

One of the largest radio and television networks in Australia flew cameramen to Melbourne to film the entire convention. But after filming much of the happenings the TV cameramen said they were pulling out and would not be putting on the program. Why? They had been expecting sensationalism and emotional outbursts and they were not ready for a group of humble people just serving their God. But next day the executive controller contacted the brother in charge of public relations, apologized for the lack of understanding on the part of his men and said that the fact that we

were 'normal' interested him. He wanted to show us 'just as we were,' and the program was on again!

On the evening following the convention a half-hour widely viewed TV program called "People" devoted its entire time to Jehovah's witnesses. This included a ten-minute interview



**Audience wore warm clothes and some used blankets to keep warm as they listened. It was winter.**

with Brother Franz, scenes of the baptism and crowds at the convention, as well as additional interviews with appropriate commentary. The son of a former prime minister of Australia, who had spent much time in advance doing research on Jehovah's witnesses and who was visibly impressed thereby, served as the master of ceremonies.

There were many others around town who were similarly impressed by the presence of so many of Jehovah's witnesses and their fine behavior. The flow of brothers to and from the Show Grounds filled the trams to capacity at certain hours. Commenting on this, one of the inspectors of this department said, "We had to drag everything out of the barn to cope with it." A conductress on one of these vehicles was very much impressed by the comportment of the children and said they were the best children that they had ever had on the trams. A similar comment came from an air hostess. She said, "It's a pleasure to have Jehovah's witnesses aboard—there's no work to do." Of course, when we remember that a major part of the work of a hostess is to create friendliness we can easily understand why she would have little to do among a group of people who can live anywhere like a big happy family.

There is no doubt that when people who are accustomed to handling the worldly public find themselves coming in contact with large groups of Jehovah's witnesses they are somewhat surprised by the contrast that they are forced to see. A parking attendant said he had never dealt with such cooperative people before. "You are told to go somewhere and you go without argument," he said. "I am usually abused and shouted at, but I haven't heard one cross word from you people." This was also the opinion of a groundsman at the Show Grounds, who commented, "You are the finest crowd I have ever seen on these grounds, and I have worked here for many, many years." Even TV cameramen who are constantly in touch with large groups of people were amazed at the lack of disorder that they see so much of. One of them said, "We wanted controversy. We looked for it, but we didn't



see it. We expected some emotional scenes at the baptism, but this is the most orderly gathering we have ever covered."

So all were happy that the "Everlasting Good News" Assembly had come to Melbourne, but especially Jehovah's witness-

es who live in that city. The estimated 2,000 persons of goodwill who attended the public meeting will keep them busy for a long time to come. No doubt the presence of many of these in the Sheep Pavilion will prove to have been a big step in lead-

ing them to a safe position with the "one flock, one shepherd."

For the world travelers in the south the time had now arrived for the flight over the Tasman Sea to New Zealand. But first let's pay a visit to those who are on the northern route.

# Shou Feng, Taiwan

August 18-21

On August 18 the Around-the-World Assembly was reaching a finale in Hong Kong, Manila, Singapore and Bandung. Sessions were still going on in the Sheep Pavilion of Melbourne, where the world travelers on the southern route were soon to arrive. At the same time things were just beginning in Taiwan, where the travelers went from Manila across the Luzon Strait.

Arrangements had been made for the convention to be held in the little village of Shou Feng, located south of Hualien city, because it was a convenient place for the majority of the Taiwan brothers and also it would afford the visiting brothers from other countries an excellent opportunity to see the magnificent mountain scenery in that part of the country where the majority of the brothers in Taiwan live.

The visiting brothers stayed overnight in Taipei and then made the trip to Hualien by plane the next day, returning to Taipei for the night before journeying on to Osaka and the assembly in Kyoto, Japan.

Taiwan lacks accommodation facilities and the air transportation necessary to handle such large groups of visitors at one time. Thus when the challenge of handling the movement of some 465 people within a few days came, it excited no small amount of interest.

## Preparations at the Assembly Site

When several brothers arrived in the little village of Shou Feng to get the final preparations moving, very few of the townspeople paid much attention to

them, and fewer still had any idea that the biggest thing ever to happen in their village was under way.

The convention site was the playing field of the public school. To shelter the delegates from the scorching August summer sun, a huge bamboo frame was erected over the large area that would be needed for seating and covered with tarpaulins. The back wall of the stage featured the assembly theme in Chinese characters and a large representation of the globe of the earth with all the assembly cities marked. Many of the local people have little concept of what the world is like, but with this map before them they had a better idea of the places from which their brothers had traveled to attend the assembly. Yes, they were present from twenty-eight lands!

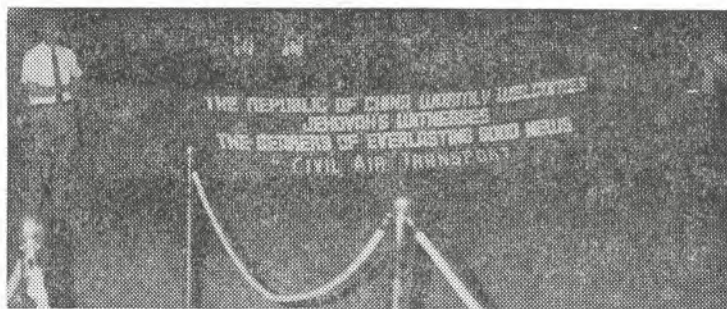
The Volunteer Service depart-

ment, operating for the first time here in Taiwan, assigned some 140 volunteers to the various departments, of which there were sixteen in operation. In times past the brothers have just lined up their own help and things have gone along fairly well, but this has meant that in some cases others have been denied the privilege of serving their brothers and the attendant joys. It was a pleasure to see the way the majority of the brothers got right behind the more theocratic way of doing things and filled in their application forms, which were printed in both Chinese and Amis.

## Tours

Only one conducted tour had been arranged for the visiting brothers. This was of the famous Taroko Gorge, located not too far from the convention site.

On Sunday afternoon, August 18, the first planeload of around-the-world travelers began arriving in Taipei, the capital of the



Red carpet and welcome sign greeted world travelers arriving at Taipei Airport



Republic of China. At five o'clock the next morning a small group of missionaries and Chinese publishers in Hualien were already preparing to care for the brothers making the tour that day. At 7:15 a.m. the first of the caravan of ten buses arrived at the hotel, loaded its lunches and a missionary who was to serve as the tour guide and went to the airport to meet the plane bringing brothers from Taipei.

The Hualien Airport, surrounded as it is by beautiful green mountains, reminded the visitors of the exclamations of the Portuguese sailors who first discovered the island centuries ago: "*Ilha Formosa!*"—Beautiful! Even in the middle of August when most lands are brown and parched, everywhere one turned there was foliage of bright living green.

After leaving the airport, the buses rolled through the picturesque, Chinese-flavored farmland. Water buffalo were feeding alongside the road, plowing in the fields, or lazing in one of the clear streams. The shouts of happy children could be heard as the small, naked brown bodies splashed about in the delightfully clear streams along the route. Soon the brothers were on the East-West Cross Island Highway, which winds its way 192 miles through the mountains to cover a straight-line distance of about 80 miles.

Upon entering the gorge, necks were craned and twisted this way and that to get a fuller view of the breathtaking beauty. People and everything connected with them suddenly seemed very tiny in the shadow of the towering marble cliffs rising thousands of feet into the air. Far below, the Taroko River plunged over marble boulders in the narrow gorge floor as it made its way eastward to the Pacific Ocean. Here indeed was an excellent opportunity to view Jehovah's handiwork.

At one stop workmen with simple hammers and chisels were removing hundreds of tons of rock that had fallen on the road during a landslide. It was with like simple tools that the entire road, with more than eighty tunnels, had been carved out of the mountains. Near the road there was a cave that, typically enough, housed a statue of Bud-



**Many around-the-world conventioners stayed here**

dha, in front of which was an altar for the burning of joss sticks and paper money. Here the local people come and offer prayers. Then, reminding one of divination mentioned in the Bible, those offering such prayers take the two moon-shaped wooden blocks provided for the purpose and drop them to the floor. The position of the fallen blocks

is taken to be an omen in regard to the prayer just said. If the blocks assume the wrong position, local worshipers think that the god is sleeping, or else too busy to listen. Therefore they repeat the procedure until it comes out right, at which time they will go away happy. Some of the visitors said that it reminded them of the time Elijah taunted the Baal worshipers that their god was too occupied with other matters to hear their appeals directed to him.

Leaving the gorge, the brothers drove to the small village of Jung-Kuang. Here they alighted once again to see a center of worship—no, not of false worship, but of pure worship. Yes, they were to visit a typical Ami congregation's Kingdom Hall. Nearly the whole village turned out to see the visiting brothers.

Like the homes around it, the Kingdom Hall had a grass-thatched roof, and mud walls set between upright bamboo poles. The floor was of hard stamped-down earth. But everything else was the same as the Kingdom Halls in other parts of the world: the same text, chart, territory map, speaker's



**Cross-island highway hand-carved out of rock along gorge of breathtaking beauty**





**Travelers visit Ami Kingdom Hall**



**Neighbor children gather to see travelers visiting at Kingdom Hall**

stand, literature department, and so forth. One addition was the set of charts with the songs written on them in the newly developed Amis writing.

The local congregation servant took the opportunity to speak to some of the visitors through a missionary translator, and he expressed the mounting enthusiasm of the local publishers when he said: "I am so happy at experiencing all this wonderful spiritual unity. I hope and pray that this spiritual unity that I feel now will continue right through Armageddon to the time when there will not be even any language barriers, and I will be able to speak to you directly."

The visiting brothers were interested to hear that the Amis writing mentioned above was a recent development. All the congregations have reading classes

in operation, and although the campaign for literacy was started only a few months ago, some congregations have almost half the brothers able to read in Amis.

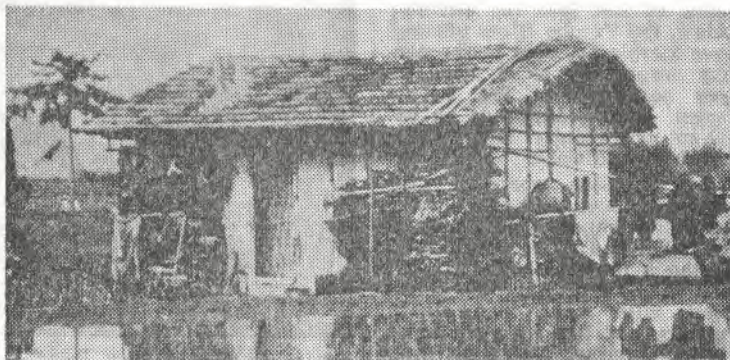
A few more minutes on the bus from the Kingdom Hall and the visitors were at the convention grounds. What a greeting was extended to them here! As they alighted from the buses there were hundreds of people to greet them. On the last two days in particular there were lines of brothers and sisters who could speak not one word of English stretching from the position where the buses stopped right through the gates and into the grounds. All were waiting to shake the hands of their brothers from overseas.

When the time came for the brothers to leave for their trip back to Taipei, the local brothers once again crowded around to wave a last good-bye. It was a heartwarming scene to be remembered by all. Truly Christian love in action overcame the barriers of language.

#### **Program**

A few days earlier, the evening before the convention was due to begin, there were hundreds of men, women and children arriving in the village of Shou Feng, making their temporary home in the school's classrooms. Anticipation was high. The brothers were putting the final touches to the various departments so that all would operate smoothly. Outside the grounds many of the local people were getting caught up in the excitement.

The opening day saw beautiful weather. Though typically hot and humid, it was clear and bright and there were no signs of typhoons that might mar such an outdoor gathering. At nine



**Taiwanese farmhouse, as seen by world travelers**





**Bicycle parking lot at assembly. Bicycles are main form of transport.**



**Branch servant H. Logan speaks in Chinese, while talk was translated into Amis**

o'clock in the morning the brothers met for field service and launched a vigorous campaign to advertise the public meeting that was to be held that same afternoon. The opening talk in the afternoon was the address of welcome by the assembly's chairman, Brother K. Au, an American missionary of Chinese descent.

It had been hoped that the attendance would reach 1,000 for the public talk that afternoon. But as Brother Sven Johansson of the Taiwan branch office spoke to the assembly on the subject "When God Is King over All the Earth," there were 1,566 present to hear the grand message! Of this number, there must have been at least 600 who were outsiders! Following this talk the booklet *Take Courage—God's*

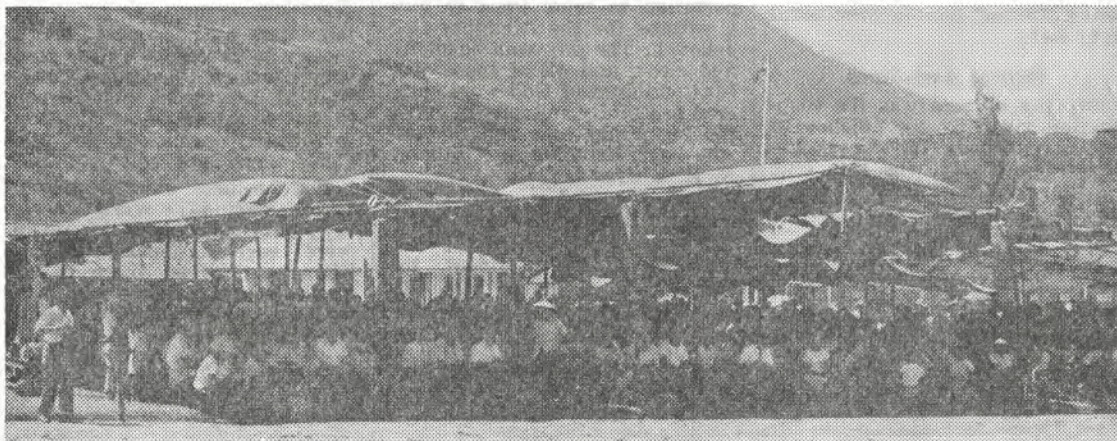
*Kingdom Is at Hand!* was released in the Chinese language, and the thousand copies of the booklet that were available were all taken by the audience within a few minutes. How thrilled everyone was!

Monday afternoon proved to be the highlight of the convention, when Brother Knorr spoke to 1,922 persons, the largest number to attend the convention. His subject was "Everlasting Good News for the 'Time of the End,'" and he filled in much interesting information on the problems facing the brothers in Liberia and Greece, in addition to covering some of the highlights of other talks that he was unable to deliver here at this assembly due to the limited time. At the conclusion of this talk Brother Knorr announced the release

of the Amis *Kingdom Ministry*, to the great joy of all the brothers present. He also released the booklet "The Word"—*Who Is He? According to John* in the Chinese language.

Though his visit was brief, only about three hours in all at the assembly grounds, everyone was glad that he had come and imparted so much of himself in that short time to build up all in faith.

Prior to this talk, Ronald Bible spoke on "The World—God's Field of Work." In spite of his having a fever and contending with the high humidity and temperature, Brother Bible gave his talk, literally dripping with perspiration. The local brothers were really impressed with this display of unconcern for his own personal comfort so as to be



**View of the assembly seating area in Shou Feng with mountains in background**





Japanese delegates on hand at Shou Feng assembly

able to impart the valuable information contained in the talk.

Tuesday afternoon saw 840 brothers adopt the Resolution that had been presented for them by the chairman, Brother Au, and Brother Johansson of the Taipei Bethel family.

In the closing talk, the branch servant, Brother H. Logan, encouraged the brothers to keep in step with Jehovah's visible organization, at the same time encouraging the Ami brothers to learn to read and write their own language. The assembly program then came to a close, and the brothers started homeward. It had been a wonderful four days.

#### Official Assistance

Worthy of note was the cooperation given by the officials in the preparations for the assembly. Particularly was this true of the Foreign Affairs Division of the Provincial Police Administration.

The head of the Foreign Affairs Police in Hualien, too, gave excellent assistance throughout the whole assembly. For example, the pathway to one stop

on the tour had been blocked by a landslide and the subsequent blasting to clear the fallen rocks. When the local Foreign Affairs police chief heard this, he contacted the officials in charge of the work and had them stop the blasting and clear the path so that the brothers were all able to go through.

#### The Press

The newspapers, too, were most favorable. The *Taiwan Hsin Wen Pao*, a Chinese-language newspaper, commented on August 19: "Delegates from 28 lands came by all kinds of transportation to Shou Feng to give a witness for the Almighty God Jehovah. The day was beautiful and clear, and all of these over 1,000 children of God were gathered peacefully and quietly under the temporary tent and the terrific heat, listening to a talk by N. H. Knorr."

The English-language *China Post* on August 18 devoted a whole page to the convention. Pictures of the president, the branch servant and a home Bible study in progress were carried. In a special note the editor

gave a fine résumé of the conventions in other lands and of the convention in Shou Feng. He then added: "In publishing this special supplement on the convention the *China Post* extends best wishes to the participants of the convention, hoping that their sojourn here will be pleasant and fruitful."

In the same issue, Civil Air Transport published a full-page advertisement that was a great witness. At the top were the words "Welcome Jehovah's Witnesses" and under that a full-size picture of *The Watchtower*, July 1 issue. Below the picture of the magazine it continued in large type "Everlasting Good News Assembly." At the airport they also had a large banner sign to welcome the brothers, which read: "The Republic of China Warmly Welcomes Jehovah's Witnesses, The Bearers of Everlasting Good News—Civil Air Transport."

Such publicity was a big blow to the clergy here who are always trying to minimize the activity of Jehovah's people on the island.

This was, without a shadow of doubt, the best assembly ever to be held in Taiwan. It was the largest religious assembly in the history of the country. This was the first time any of the brothers here had attended an international convention, and the enthusiasm they showed at the conclusion was a good indication to the missionaries who have been working among the Ami brothers of the benefit they had gained. They were bubbling over with enthusiasm to an extent that seemed incredible to those who have known their tendency toward reticence. They were all fervent in their request to the world travelers going on to other conventions to take along their love and greetings.

The brothers now moving on to the Around-the-World Assembly's next stop, in Kyoto, Japan, were eagerly anticipating it. The assembly up there to the northeast had already begun, so once again it was time to board the planes.





# Kyoto,

# J A P A N

## August 21-25

From August 21 to 25 the "Everlasting Good News" Assembly straddled the equator, with one gathering 2,500 miles to the north and another just as far to the south. Although separated by such an extent of the waters of the Pacific, there was perfect unison between the two meetings held simultaneously in Japan and New Zealand. The Japanese assembly was held at Kyoto. With a population of 1,200,000, and its 1,500 temples and 3,500 shrines, this city is renowned as a world center of Buddhism. Unlike many other Oriental cities, Kyoto has wide thoroughfares and modern buildings, blending in with its landscaped gardens. Among these buildings is the ten-story International Hotel, where all the 460 foreign visitors were accommodated.

In ancient times Kyoto's streets resounded to the cries and clashing swords of rival sects of Buddhism. But nowadays all is quiet. Dusty temples bear silent testimony to the death-like state of Buddhism. In bright contrast, two congregations of Jehovah's witnesses, among the most active in the country, are wielding "the sword of the spirit" effectively. This is evidenced by a peak of 102 Kingdom publishers in Kyoto in 1963, a 43-percent increase over the previous year. And now the "Everlasting Good News" Assembly

has given a further sharp jolt to the haloed images of *Shakasama*, as Buddha is named in Japan.

### Assembly Facilities

The Kyoto Kaikan, or city hall, where the assembly was held, is a magnificent building. One of the visiting German brothers remarked that he had recently seen a description of it in an architectural magazine in Germany. It is of most modern design, with spacious lobby and patio, and is set on a wide avenue and with traditional Japanese surroundings. The hall's acoustics are excellent, loudspeakers being concealed in the walls and set also in the ceiling in the form of a mass of white moon flowers. Air-conditioning makes it comfortable, even in August's hot summer weather.

The center of interest in the hall was, of course, the stage, and this was strikingly decorated. Two twelve-foot-diameter hemispheres carried out the theme of the placards and handbills, giving it an international flavor, while seventeen pastel-tinted Japanese lanterns arched gracefully over them with the yeartext printed on them in quaint Japanese characters. On either side, potted bamboo trees added a finishing Oriental touch.

### Program

Though the Japanese characters appearing on the convention program *looked* strange to visitors from abroad, and the convention talks *sounded* strange to them too, yet they expressed the same "pure language" of uplifting Bible truth that encircled the globe this summer.

During the first two days the program featured inspiring talks by Brothers Knorr and Bible, both of whom spoke through interpreters. The conventioners hung on every word. Whenever a scripture was cited, the rustle of turning Bible pages was heard to sweep through the audience. The Japanese publishers love to follow every scripture in the Bible, and to help persons of goodwill in attendance to follow in the Bible too. A visitor from Brazil remarked on how well the Japanese brothers had been trained to listen right through the sessions. He was surprised that no one was to be seen walking about

in the aisles or lobby during sessions.

Highlights of the opening days of the assembly were Brother Knorr's talks, and his release on Wednesday afternoon of the Japanese edition of the book "*Your Will Be Done on Earth*." The Japanese brothers were delighted to receive their copies of this new publication. And they were delighted to hear, too, the president's talk exposing Babylon the Great, culminating in the release of the 704-page English book on this theme. Just prior to this release on Thursday afternoon, the Resolution was presented jointly by the district servant of Japan, Adrian Thompson, and the branch servant, Lloyd Barry, both of whom read from script in the Japanese characters. When the Resolution was presented and seconded, a resounding "*Hai!*" ("Yes!") was shouted by the 2,479 persons in attendance.

As the final treat of the day all enjoyed the closing remarks by Brother Knorr, delivered of necessity early in the assembly because he would leave for Korea the next morning. He spoke warmly and intimately, treating the conventioners to an account of the around-the-world trip so far. Of special interest was the description of the tour through Jerusalem and the "Holy Land." The audience felt that they, too, visited the well where Jesus drank water drawn up by the Samaritan woman, and stood in the garden of Gethsemane. Brother Knorr spoke appreciatively of the fine increase in Japan. But he said there was still a great field for increase, with perhaps tens of thousands of persons of goodwill yet to be gathered. Then he spoke of the necessity to keep on taking in knowledge of God's Word and growing to maturity, as conditions might not always be so favorable in Japan. He related the details of Brother Harold King's thrilling triumph over Communist imprisonment, and encouraged all to work hard to gain like maturity and deep understanding of the Bible.

With this, it was time for Brother Knorr to say *Sayonara*. But the assembly indicated by hearty applause that it wanted its greetings conveyed to the re-



maining assemblies and to the Brooklyn Bethel family.

On Saturday evening three married couples told of their experiences in coming to a knowledge of the truth. In each case the wife had become a Witness first, in the face of bitter opposition by the husband. One had finally become impressed by his wife's persistence in successfully and tactfully overcoming every obstacle he had raised. Another had been an atheist and had tried to quarrel with his wife over the Bible, but knowing his interest in history, she had skillfully picked out historical items in the literature, arousing his interest. The third husband had also been an atheist and had raised many objections. But his wife and the visiting Witnesses had always been very kind, and though it had taken him six years to reach the point of dedication, he was now glad that he could take the proper headship in the home. He and his wife expressed happiness that their daughter is now a special pioneer. A demonstration in the program that followed showed a Witness couple visiting a sick sister and building a friendly atmosphere with the husband so



**Assembly was held here at the modern Kyoto Kaikan**

that he started to take interest. The same experience had actually happened eleven years ago to the couple acting it out in the demonstration, and the husband is now one of the overseers in the Kyoto congregation.

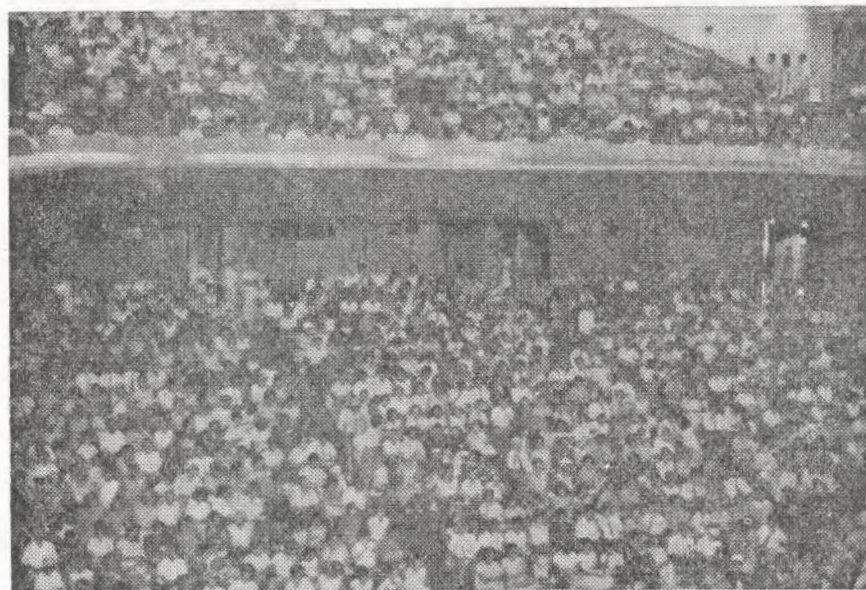
The circuit servant from Okinawa, Kunihsa Nakao, told of the remarkable Kingdom growth in that island of about 800,000

population. The first Okinawan publisher was baptized in 1951. By 1956 there were ten baptized publishers and two special pioneers. In 1958 the work spread to four cities. Now there are five congregations and two isolated groups. All of Okinawa's 203 publishers sent greetings to the assembly by the 120 brothers who had come in person, many of them making the long boat trip to Japan for the first time.

The Kyoto Kaikan No. 2 Hall had been booked for Sunday, in addition to the main hall. It took care of a large overflow Sunday morning, when a total of 2,854 persons were in attendance. What would the attendance be Sunday afternoon? The assembly had been well advertised, 300,000 handbills being distributed, and 5,000 attractive posters being placed in shop windows. The intensive accommodations campaign during the preceding months, and a further thorough witness during the convention, had advised the people of Kyoto over and over again concerning the assembly's featured public talk "When God Is King over All the Earth." When the talk started at 2 p.m. both halls were packed, and others listened in

the lobbies as Japan's branch servant proceeded to give the talk in Japanese. All paid very close attention to the timely message. And there was thunderous applause when it was announced afterward that 3,534 persons were in attendance. This must have included about 650 of the public. It was more than double Japan's previous peak convention attendance of 1,717 during Brother Henschel's visit in 1960, and many more, too, than Japan's July peak of publishers, 2,884.

The Japanese brothers had certainly been richly rewarded for the great



**Seats were full right from the start**



sacrifices that many had to make to attend the assembly. One Okinawan family sold a pineapple field in order to raise sufficient funds. Unworried about what they would do when they returned, they said that without the field they would have more time for preaching. A sister in another Okinawan congregation thought it would be impossible to come because of having two small children. But the children insisted they must go, and said they would save money too. As a result of putting this spiritual goal ahead of candies and other material things, they were able to save \$8.00 for the "convention fund" and rejoiced to attend the entire assembly with their mother.

An American sister from an army installation near Tokyo, attending with three small children, said, "I just love this assembly. Every day gets better. I just wish it wouldn't end." This in spite of the fact that, except for eight talks on the first two days, the entire program was in Japanese. However, because of her tactfully following the admonition of 1 Peter 3:1, 2, her husband had recently become very favorable and had suggested she attend the Pasadena assembly also. He spent four hours telephoning in order to arrange for her to fly to Pasadena following the Kyoto assembly.

A publisher in Yokosuka congregation asked for time off from work to attend the assembly, but this was refused. He was told that such leave is granted only for funerals and weddings. Well, he couldn't arrange for a funeral, but he was already planning to get married. So he and his bride were married a little earlier than they had intended and were able to enjoy a fine honeymoon at the "Everlasting Good News" Assembly.

#### Visitors' Tours

Come with us, now, on Tour No. 1. This commences with field service. Japanese special pioneers form groups with the visiting brothers, and go in house-to-house witnessing with them. Usually, the pioneers can speak no more than one or two words of English, and none of the visitors can speak Japanese. So smiles and handshakes are very much in evidence. All manage to



Enjoying the cafeteria—with chopsticks

communicate amazingly well. One foreign sister is soon offering the handbill with a smiling "Dozo!" ("Please!") and graceful bow. One visitor so enjoyed the field service feature of Tour No. 1 that he canceled Tour No. 2 the following day so that he could go in the service again.

The extent of convention field ministry may be measured by the splendid attendances at the Kyoto Kaikan each morning for the program in connection with field service. The peak attendance at these meetings was 1,607 on Thursday morning, and in addition to these, some two hundred special pioneers had been assigned to take foreign visitors into the field from the International Hotel. Thus most of Japan's 2,884 publishers must have been active in field service during the convention. And they had many thrilling experiences!

Brother Nel, of the South African Bethel family, proves

himself quite a linguist. He makes up a notebook of Japanese words and phrases: *Konnichi-wa* (Good day); *Mi-Kuni no Kono Yoi Tayori* (This Good News of the Kingdom); *Monomi-no-To* (The Watchtower); *Mezameyo!* (Awake!); *Issatsu no zasshi wa ni-ju yen desu* (One magazine is twenty yen); *Arigato* (Thank you); *Mata aimasho* (See you again). He soon finds himself using this vocabulary effectively, and the result of one hour's service is eleven magazines each placed by himself and his special pioneer partner.

But now, with an hour of field service completed, we move on to the concluding part of Tour No. 1, a visit to the Nijo Castle, just across the street from our hotel. The huge castle has many rooms for the *shogun* (military ruler) and his servants. Every conceivable device was used to protect the ruler from his enemies. Even now as we walk on the floors they squeak in warning of our intrusion. They are referred to as "nightingale" or "singing" floors.

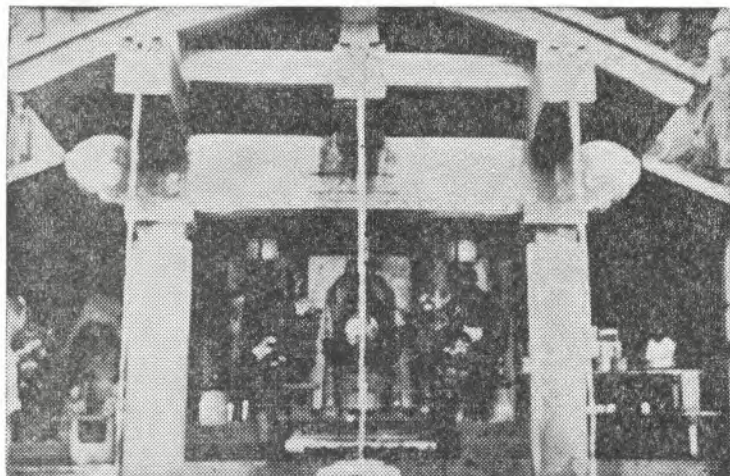
In the Imperial Ministers' Room we see a representation of the *shogun* and his "mouth-pieces," four retainers who sat to his right and to his left. Facing away from their lord, they listened to his words, and then spoke on his behalf to those present. This ancient Oriental custom reminds of Jehovah's speaking through his Mouthpiece, the Word.

The architecture of the castle itself is typically Japanese.



The universal language—gestures. Foreign visitor and a bevy of Japanese publishers enjoy a joke.





Altar with running "holy water." Yes, Buddhists have it too.

Beautiful in its simplicity, it is finished in the muted colors of gray, black and white, with a gold trim. Its many rooms are decorated with colorful paintings by the seventeenth-century Japanese artist Kano. The garden surrounding the castle is a model of Japanese beauty. But one of the visitors remarks, "What, no flowers?" True, there are no flowers. Trees, shrubs, large and small rocks, streams, picturesque bridges, artfully and yet seemingly casually arranged, give an impression of restful serenity. The garden is spotlessly clean, not a weed being in evidence or a blade of grass out of place. Beauty in the Orient is achieved, not by profusion or gaiety of colors, but rather by quiet colors and a few well-chosen objects of artistry.

In this castle and its garden we have been able to look at the Japan of 350 years ago. Someone remarks, "This is the kind of garden I'd like to have after Armageddon."

**Tour No. 2.** At 8 a.m. the next morning we board an air-conditioned bus at the International Hotel. A missionary sister acts as guide in each bus and is assisted by another missionary sister in delightful *kimono*. After a twenty-minute ride through the busy streets of downtown Kyoto, the bus pulls into the parking lot in front of *Sanjusangendo* ("The Hall of Thirty-three

Bays"). This is actually a Buddhist temple and is 390 feet long by 54 feet wide.

Entering the temple grounds, we notice zigzag strips of paper tied to the trees and learn that these contain prayers. On the right is a stone image with a red bib tied around its neck. This is *O-Jizo-San*, patron saint of children. On one side can be seen many paper bibs with names written on them, brought there by parents in the hope of gaining a blessing for their children. A sister expresses amazement at seeing a swastika inscribed on *O-Jizo-San's* altar. This tie-in between Buddhism and the religious temples seen in Rome, Baalbek and New Delhi suggests again the common origin of demonistic religion—ancient Babylon.

Now we reach the main building. We remove our shoes and put on slippers. We appreciate the reason for doing this when we see the shining floors.

Rounding a corner we are confronted by a long, narrow room running the entire length of the building and filled with images of the goddess of mercy, Kannon, each differing only slightly from its neighbor. There are a thousand of them, all arranged around an eleven-foot-tall central figure! They are carved out of wood and overlaid with gold leaf. Each has eleven faces and twenty-one pairs of arms. The

hands hold many different objects, such as bells, skulls, wheels and jars, denoting saving power. Remarkably, each image has a halo around its head, much in the fashion of Catholic images of Mary. We are told that it took seventy men over one hundred years to carve them.

As we come to the large image in the center, we are surprised to see an altar before which the Buddhists pray, with incense and candles burning, and rosaries for saying their prayers. And, of course, there are the inevitable collection boxes. In many respects it is just like being in a Catholic church.

Along the back of the hall we see thirty more images, but these are all quite different, some very fierce-looking, others resembling an old man or woman. They represent the gods of thunder, wind, music, and so forth. They remind one of ancient Greek gods. One of these Buddhist images has three heads, which makes it look similar to the devices that the clergy of Christendom have used on occasions in order to bolster their teaching of the trinity.

But it is time to leave this temple, so we exchange slippers for shoes again and board the bus. We rejoice at the wonderful simplicity of Bible truth and that we are free from Babylonish entanglements, whether of Buddhism or of Christendom.

In just ten minutes we arrive at the parking lot below *Kiyomizuji*, "The Temple of Holy Water." Leaving the bus, we start up a fascinating little street called Teapot Lane, lined with pottery shops. We ascend to the temple and in the entrance see a lantern covered with gold leaf, supposedly symbolizing light through Buddhism. Below the lantern are an iron staff and spear and a pair of iron *geta* (Japanese sandals), symbolizing bodily strength and strong Buddhist faith. There is also a temple bell, which probably tolled long before church bells were introduced in Christendom.

Here we are treated to a beautiful view of the city of Kyoto, lying below its encircling mountains, and with quaint pagodas rising in tiers high above their surrounding buildings.



On our way down, and still within the temple grounds, we notice three little streams of water falling over a roof into a shallow pit below. Here, even in the dead of winter, devout Buddhists stand almost naked under the cascading waters and offer prayers. This is the holy, purifying water after which the temple is named. Buddhist visitors are seen catching the water in long-handled dippers and drinking it. So closely akin are Buddhism and Catholicism—even down to the use of "holy water"!

Continuing our descent, we pass through a lovely Japanese garden, then back down Teapot Lane. Here our guide calls attention to a scroll hanging in a little shop. It depicts the Buddhist hell, with its needle mountains, a sea of blood and other devilish imaginations, much like Dante's *inferno*. How happy we are to know the God of love and not to be in dread of the kind of "hell" feared by Catholics and Buddhists!

We are glad to take our seats on the bus again and rest up on the way to our third stop, the Tatsumura Silk Mansion. As we enter the mansion we are greeted by a sign unusual for Japan: "Please Keep Your Shoes On." Here we spend close to an hour looking at lovely Japanese silks, and many of us buy some. We also see a man in the process of weaving a gorgeous design in red, green, yellow, gold and silver threads on a black background. Transforming this natu-



**Fish come when visitors clap their hands at this pond**

ral fiber into a beautiful *kimono* is truly an art.

To the back of the mansion we find a delightful Japanese landscape garden and a pond with a miniature waterfall spilling into it. The pond is alive with many-colored fish. When we clap our hands the fish come from all directions and literally jump from the water to take the bits of bread from our hands. Time passes so quickly!

We must hurry along to our last stop. Our bus stops in a wooded section of the city. We set out to find *Kinkakuji* ("the Golden Pavilion") among the trees. As we step out into a clearing, a breathtaking sight suddenly greets our eyes. A three-storied temple of glistening gold framed among quaintly-shaped Japanese pines, and all of it mirrored again in the still waters of a beautiful pond! One sister ex-

claims, "And I thought those beautiful pictures of Japan were only drawings!" We wind slowly through garden paths to a little teahouse at the top of a hill, and then back down to our buses.

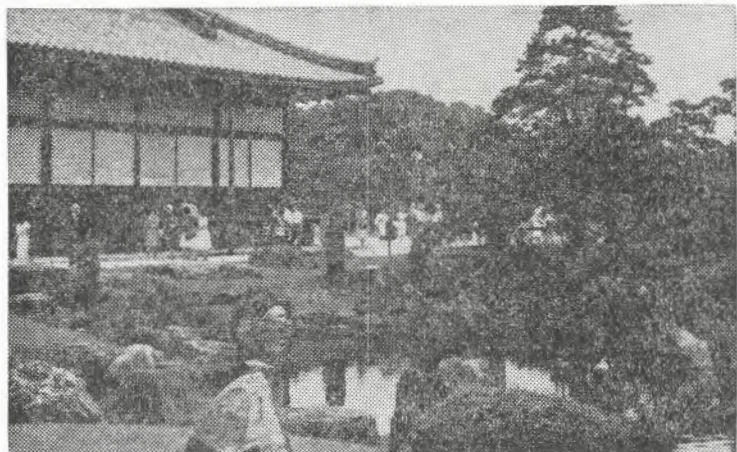
As we ride back to the hotel we cannot but reflect on the many similarities between Buddhism and Christendom's religions—the rosary, candles, incense, halos, temple bells, "holy water" and "hell." Alighting from the bus, we say farewell to our guides and find ourselves bowing as we have seen others doing. We find it a graceful custom!

**Tour No. 3.** Later, as the around-the-world travelers move on to Tokyo, while en route to Korea, many are able to catch a glimpse of the snowless summer peak of Mount Fuji, towering above the clouds. And in Tokyo, on the way to the Hotel Okura, a stopover is made at the construction site of the new branch building of the Watch Tower Society. Visitors are impressed by the sturdy ferro-concrete construction of this six-story building. It will house the ten members of the Bethel family, together with missionaries, and equip the branch to take care of the rapid Kingdom increase that is now forthcoming in Japan.

### Assembly Activities

On June 9, a little over ten weeks before the assembly, the two units of the Kyoto congregation had united in a special kickoff meeting for the rooming work. From July 1, fourteen special pioneers were called in from nearby areas to add impetus to this work, and on July 30 seven circuit servants, as well as wives, arrived to help in the rooming work and other assembly arrangements. The Kyoto brothers were most hospitable in opening their homes to take care of these visiting convention workers. The territory was worked twice for rooms, the best results being obtained on the second time over. Also, many called in later by telephone offering rooms. Rooming applications totaled 3,382 (including the overseas brothers), and accommodations were obtained as follows: In private homes, 224; in temples, 645; and in hotels and inns, 2,513.

A pioneer sister inquiring about rooms was told by the young man of the house that



**Lovely Japanese garden by Nijo Castle visitors saw**



they had no rooms. The sister then gave a brief sermon, offering the *Paradise* book, and the young man took it. After working several other houses she found him waiting for her in the street. He said his mother was sick but he had talked to her and, because of the kindness and sincerity of the publisher, they wanted to offer a room for two people. The next week, during the circuit servant's visit, the pioneer made a back-call with the circuit servant. The son was not at home, but the mother warmly greeted them and offered tea. She said they had received a very nice letter from those assigned to their home and were so favorably impressed that they wanted to make room to accommodate three more. This was arranged, and they also made plans to attend the assembly.

One person of goodwill turned her entire house over to two circuit servants and their wives to use as they saw fit during pre-convention work. This person, the mother of three children, had been the concubine of a man who has a legal wife and other concubines as well. Taking a stand for Bible principles, she has now separated from him and is working to provide for her children. Having cleaned up her private affairs, she was able to make a dedication to Jehovah and symbolize it at the Kyoto convention.

A point of interest in the accommodations was the housing of 645 of the Japanese brothers and missionaries in Buddhist temples and Shinto shrines. These religious buildings and their grounds cover large areas in Kyoto. Really zealous followers of the many sects are few. People visit the temples and shrines mainly as sightseers, and so contributions are not sufficient for upkeep. Therefore they rent rooms to travelers, open up parking lots on the grounds, and operate souvenir shops and businesses to help meet expenses. In this they are much like the churches of Christendom, with their bazaars, bingo and other fund-raising activities. The spacious halls of these temples make fine dormitories when Japanese mattresses are rolled down for the night. They were put to good use during the assembly.

For the first time in Japan, divided steel trays were used in

the cafeteria, and the innovation greatly speeded up the operation.

The use of chopsticks in place of the cumbersome knives, spoons and forks was another factor contributing to the smooth operation of the cafeteria. Chopsticks can serve almost any purpose, and even the foreign visitors seemed to prefer them once they got used to manipulating them.

The main ingredient of each meal, rice, was literally consumed by the ton. Over 4,000 servings were made daily for the three meals. Three thousand fish were used each day, as well as meat, vegetables and salad. Japanese pickles, prepared by the local brothers especially for the assembly, put the finishing touch to fine meals. In order to keep the lines moving, 1,000 trays had to be washed twice during each meal. Everyone was served in forty-five minutes.

**Immersion.** This was certainly one of the highlights of the entire assembly. The baptism talk was given Saturday morning by a member of the Tokyo Bethel family, Seiji Ishii, before a packed-out auditorium, with 2,569 in attendance.

Five buses transported the candidates to Arashiyama, where the baptism was performed in the Hozu River. This is one of the scenic spots of Japan. It is here that the river emerges from its pine-clad gorge, to form a stretch of cool, green water against the beautiful backdrop of steep, misty Arashiyama ("Storm Mountain"). While hundreds of brothers looked on from the shore, others hired small boats and rowed out to gain a better view from the river. Ages of those baptized ranged from eleven to sixty-nine.

Among those baptized was a former Shinto priest. He had become discouraged because of the corruption in Shinto, and had investigated the churches, but found nothing better. He received a copy of the *"Look!"* booklet, read it many times and became very much interested. He attended congregation meetings and a circuit assembly and soon joined in Kingdom service. A teacher of English, he now has a *Paradise* book study with six of his pupils and studies also with three of his friends as well as with his own family.

Another of those immersed had been one of the leading dancers in the Tokyo equivalent of New York's Radio City Music Hall. She had been studying with Jehovah's witnesses for some time. She had been getting more and more involved in her dancing career, but at the same time more and more convinced that Jehovah's worship is the important thing. Finally making her decision, she resigned from the current "Summer Dance" the day before the assembly, went to Kyoto and was baptized there. She is now making plans to devote her time and energy to Kingdom service.

The only foreigner baptized was an American Armed Forces dependent. She was witnessed to by another American dependent and had studied for ten months. She remarked on the fact that she had to go to a "pagan" country to learn about the Bible.

Some local newspapers gave fine publicity during the two months leading up to the assembly. During the assembly itself the English-language *Osaka Mainichi Daily News* gave a good write-up and published a picture of the convention platform. The Japanese-language *Kyoto Sankei Shimbun* published an article on the baptism, in which it made the following comment: "In order to receive baptism, which means a vow of dedication to God as Jehovah's Witness, with hope of life, today about three hundred people, ranging from a fourth grade student to a sixty-year-old, lined up at Arashiyama in bathing suits. They entered the water one by one, men going first, and, holding their nose, were lowered backwards into the water till the head was completely covered. Coming out of the water they were congratulated as 'brother.'"

The next few months would no doubt bring many expressions of the tremendous impact the assembly had made on the Buddhist city of Kyoto. It would be the happy lot of the brothers there to reap the benefits of the spiritual blessings that had been poured out. In the meantime, the "everlasting good news" was being carried to other shores. At the same time that the Assembly was being held in Kyoto, those on the southern route were gathering with their brothers in New Zealand. Let's see what was happening there.



# Auckland, New Zealand

August 21-25

On the twenty-first of August over three thousand Witnesses from New Zealand had gathered already in Auckland for the opening of the assembly there before the first plane-load of world travelers arrived. It was an event without precedent for the Kingdom work there, because the assembly was being held at the Civic Theater and Town Hall. To every individual of Auckland's half million population and to thousands of persons throughout New Zealand, these words are automatically associated with the very heart of the business and entertainment center of the nation's largest city. Located right on the main intersections of the downtown area, these imposing buildings were to be the site of the Around-the-World Assembly, August 21-25. For New Zealand's largest and best-known theater to cancel movies for a religious convention was unheard of! Once the news got around, everyone was talking about it.

However, arranging these facilities had not been easy. Nearly two years ahead of time Society representatives had searched and negotiated for a suitable assembly location. Unlike most cities on this world tour, Auckland would be in the grips of winter. Indoor arrangements were a must, but no auditorium in New Zealand was large enough to hold the thousands expected. More than one auditorium would be needed. But as late as seven weeks before the assembly the Society had not been able to arrange adequate convention facilities. Until then it was intended to tie in with the Town Hall other auditoriums on dif-

ferent days according to their availability.

When first approached about the use of the Civic Theater, New Zealand's largest and a landmark on the main street, the administration offered to rent the theater for Sunday only, but kindly and firmly refused to consider closing out the movies for the weekdays. So much was involved: film contracts, advertising agreements, concession rights, and so forth. The tide turned one afternoon when, with the branch servant and the convention servant in his office, the business manager called in a director of the company and said: "I'm sorry to trouble you, Mr. M—, but these people seem to be determined to have our theater for their religious convention in August." Anxious days of negotiation followed, but Jehovah gave the blessing. Sunday evening, July 7, the Society was able to announce to Auckland congrega-

tions the success of the endeavors. Newscasts on radio and television networks told the country. "Unheard of!" "Unbelievable!" were common reactions to the news.

Two entirely different platform settings were designed for the two halls. The Civic Theater featured a 42-foot-long collection of 8-foot-high replicas of Watch Tower books in colorful array, with the *New World Translation of the Holy Scriptures* as a centerpiece. These were flanked by large bookends mounted with 10-foot discs picturing the earth. The two discs were linked by a 25-foot-high rainbow appropriately bearing the words "Everlasting Good News." On the discs each of the twenty-four assembly cities was indicated by a red electric light. All were alight during the program, but between sessions these flashed on and off in order from Milwaukee to Pasadena.

At the Town Hall the around-the-world theme was highlighted by a five-foot working model of a four-engined turboprop air-



Main site of assembly, the largest theater in New Zealand, with Town Hall Tower in view at left. Theater stopped showing films, to allow for convention.





**Platform at Town Hall. Airplane model emphasized around-the-world theme. Clouds beneath earth on left rolled apart to reveal replicas of books released.**

plane coming in to land in Auckland. From a cloud-surrounded earth on the left of the platform the plane's vapor trail bore the words of the assembly theme. On the right of the platform was a 12-foot-high relief cutout of the map of New Zealand. Here again, between sessions, flashing red lights in parallel lines on the vapor trail gave a simulation of motion.

By special arrangement, seventy volunteers moved into the Civic Theater the Sunday before to spring-clean the building. Sisters brought vacuum cleaners, buckets, mops and scrubbing brushes, and the theater received an interior face-lifting. The caretaker had only one good-natured complaint to make. He put his bucket down for a moment to answer a question and when he turned around again a brother had taken over his bucket and his job. "Am I not allowed to do anything?" he asked.

At 9 p.m. Tuesday evening during the last show, film advertising in the eighteen glass showcases inside and outside the theater was replaced with artistically arranged displays of theocratic interest. There were pictures of other assemblies, baptisms, the Brooklyn headquarters, *Watchtower* and *Awake!* displays in foreign languages, tracts, booklets, "Let God Be True," *From Paradise Lost to Paradise Regained*, and a large map showing the locations of the 114 congregations in New Zealand. Some displays included invitations for interested persons to make further inquiries at the book counter. Several of the public responded. One man remarked that the billboard outside the theater had attracted his atten-

tion and, on going inside, he knew that he had "found God and true Christian love." He took the next day off work to attend more sessions and, upon learning of the free Bible education service available, he was glad to give his name and address so someone could call.

#### **Well Advertised**

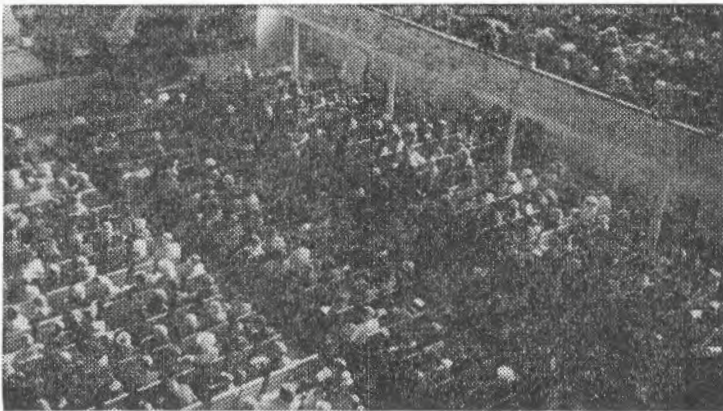
The excitement of the brothers throughout the entire country was triggered by a nationwide radio and television news announcement concerning the coming assembly. "More than 4,000 delegates from all parts of the Dominion and overseas are expected," said the announcer. "During the next few weeks the biggest house-to-house hunt for rooms in the city's history will be conducted." The last time the radio took notice of Jehovah's witnesses was in 1956 when a brief three-minute interview with Brother Knorr was broadcast.

This newscast marked the start of a radio and television news service relationship that is unique in the annals of Jehovah's witnesses in New Zealand. Obviously Jehovah was not going to have this significant assembly "done in a corner."—Acts 26:26.

Some householders did not wait for Witnesses to call. They telephoned the branch office, and even one of the Auckland newspapers, to volunteer rooms. One householder and her family moved into the basement of her house so that seven delegates could have the comforts of her home. A Samoan landlady offered accommodations for eight people. She took time off from secular work to get the rooms ready and worked overtime on other days to get money to buy extra mattresses, pillows and blankets.

At their own request the N.Z.B.C. was supplied with information as to the progress of the work. On July 7 the news said: "With requests for accommodations continuing to pour in, anticipated attendance now exceeds 4,500." By assembly time few of the country's 2,500,000 population did not know about the convention. No doubt the publicity also did much to strengthen the determination of so many brothers and persons of goodwill to be present.

Opening day arrived. As thousands of workers flocked into the city, their curious eyes took in the large signs on the outside of the Civic Theater. Put up early that morning, they invited all to hear the Society's vice-



**View of audience at Town Hall, which seated 2,000**



president speak on the subject "When God Is King over All the Earth." Already hundreds of Witnesses were on the streets wearing their distinctive badge cards. But the title of the public talk was not new to Aucklanders. For more than a week every public transport vehicle in the city, 500 in all, had carried an interior sign advertising the event. Twenty-four large signs painted with eye-catching fluorescent paint had been erected in prominent locations all over Greater Auckland. Thousands of handbills had been distributed on the streets and from house to house and 1,200 window posters put up in shop windows and on local Witnesses' cars.

By 9 a.m. the sidewalk was congested with conventioners. Assembly attendants had to clear a way for the public to pass through. More than 1,250 brothers swarmed into the Civic Theater for the field service program. During the morning thousands of Auckland householders had publishers call with the "everlasting good news."

### Sessions Begin

To hear the opening session, 3,293 packed out the Civic and overflowed into the Town Hall. More came in the evening with the arrival from Australia of the first group of around-the-world travelers, including Brother Suiter and many Australians, 106 in all. The next evening a further

seventy would arrive. There was doubt early in the evening that Brother Suiter would arrive in time to give his first discourse, due to last-minute changes in flight schedules. However, he arrived, having just enough time to talk on "The World—God's Field of Work," which was relayed by direct wire to Town Hall. Following this talk he presented the first assembly release, the booklet *Living in Hope of a Righteous New World*. His audience was delighted to see an eight-foot replica appear on the theater's organ elevator as it spiraled by electric power ten feet into the air above its already heightened position. A smaller facsimile of the booklet emerged from the decorative clouds on the stage at the Town Hall, as did succeeding releases. The first evening's count of 3,583 persons broke the five-year-old attendance record established at the last national assembly in Carlaw Park, Auckland, in November 1958.

Beginning Thursday evening a special Maori choir of mixed voices brought an unexpected treat to the convention. Each day it alternated appearances between the two assembly sites.

While the first talk Thursday evening was being delivered in the Town Hall, the large audience of 3,802 did not realize that Brother Franz was being welcomed in traditional Maori style on the sidewalk in front of



**F. W. Franz enters into spirit of traditional Maori greeting, "hongi" or nose press**

the Civic Theater. Passersby were immediately drawn to the entrance by the battery of four 1,500-watt lamps and the singing Maori dancers in attractive native attire. It was difficult to say who enjoyed this unusual welcome the most, the small enthusiastic crowd or Brother Franz and the Maori sisters who greeted each other with a handshake and a nose-rub. An excellent action-shot by assembly photographers of this heartfelt reception of the Society's vice-president was published in several newspapers throughout the country. Minutes later Brother Franz was on the Civic platform conveying love and greetings from all the brothers at preceding conventions and sounding the assembly keynote on "Everlasting Good News for the 'Time of the End.'"

Six publishers pleased the Friday afternoon audience by telling of the progress the good news is making in Australia, Rarotonga (Cook Islands), New Caledonia, New Guinea and Tahiti. Of particular interest were reports by two New Zealand special pioneers who are serving in Rarotonga, the largest and most populous island (8,676 persons)



**Maori choir at Auckland assembly**



in the Cook group, one of the country's own island territories that now reports three native publishers.

Following the answers to Bible questions propounded by the branch servant, B. B. Mason, Brother Franz released the deluxe edition of the *New World Translation of the Holy Scriptures*. This brought a loud applause from the new peak attendance of 3,985, for these brothers had waited more than nine months to get a personal copy after seeing one displayed at the 1962 district assemblies. Friday evening, when Brother Franz introduced the new book "All Scripture Is Inspired of God and Beneficial," 4,221 were present and were thrilled with the prospect of making a thorough study of such an exhaustive Bible help.

As with all preceding days, Saturday dawned bright and clear, an excellent day for the immersion, magazine work and the Society's second tour for the overseas delegates. Four special buses took the immersion candidates to the Auckland City Tepid Baths, less than a mile away. Before the assembly, only a small pool had been available, but when the assembly was in progress the Bath's supervisor voluntarily telephoned to say that, because he had noticed that on past occasions many were unable to observe the proceedings, the largest pool with a spectator's gallery would be made available. Thus hundreds were able to watch the ordination ceremony of 187 new ministers as they symbolized their dedication to Jehovah. The oldest was eighty-five years and the youngest, ten years. There were 116 women immersed and 71 men. That evening a 95-second film of the baptism was televised during the national pictorial news.

Anticipation filled the air Saturday afternoon while Brother Suiter discoursed on "Why We Should All Join in a Resolution." After Brother Franz delivered the Resolution, the New Zealand branch servant moved its adoption and the assembly chairman seconded it. When put to the vote in both the Civic Theater and the Town Hall, the powerful resolution was unanimously adopted by a peak attendance of 4,293. After speak-



View from atop extinct volcano, Mt. Eden,  
in the midst of Auckland

ing on "Execution of Divine Judgment upon False Religion," Brother Franz released the book "Babylon the Great Has Fallen!"—God's Kingdom Rules! Holding high a copy, he stepped back a few paces and directed the attention of the audience to the large centerpiece of the backdrop, which, before their eyes, swung around to display a large-scale model of the new book. With the attendance climbing to a new peak of 4,418 that evening, it became apparent that Sunday's figure would be well over 5,000.

#### Delegates Tour Nearby Areas

Meanwhile the overseas delegates had been taking some time out to see as much as possible in the limited time scheduled on the Society's tours Thursday, Friday and Saturday mornings. Comfortable coach buses collected the tourists from their respective hotels at 8:30 on each of these mornings. The tour conductors breathed happily as each day dawned with clear skies and an early morning hint of spring freshness in the air. Fine weather added much to the visitors' enjoyment.

The first tour took the brothers along the busy waterfront past the hustling city produce markets and suddenly, only minutes later, they were on the Auckland harbor bridge, a 3,350-foot-long cantilever structure spanning the Waitemata harbor and linking the North Shore suburban area with Auckland city. "Waitemata" is Maori for "sparkling waters," and the harbor lived up to its name in the early morning sun. From the center of the bridge, 140 feet up,

a first full view of the Auckland landscape was seen.

The tour then traveled to the thirty-two-acre zoological park, a place of natural beauty with gurgling streams, placid ponds and a peaceful atmosphere. By special arrangement for overseas visitors, a keeper brought into the open for observation the flightless native bird, the Kiwi, which is about the size of a full-grown domestic chicken. Fast becoming extinct, this nocturnal bird stood obligingly still for around-the-world photographers with its queer anteater-like beak to the ground, being somewhat dazed by the disturbance of its daytime sleep.

The next objective was the far end of a high range of hills to the west. There were further glimpses of harbor inlets, a journey through the fruitful Henderson valley, famous for its orchards and vineyards, and then the chartered buses were in low gear climbing the steep grade to the first vantage point at the western end of the Waitakere ranges, the highest point of which is 1,276 feet above sea level. From this point on for fourteen miles there was opportunity to see dense New Zealand native bush in its natural state.

The tour party returned through the western suburbs to find themselves in the lovely 195-acre Domain in the center of the city, an oasis of trees, gardens and green playing fields. Time was taken to visit the Winter Gardens with their tropical and subtropical plants. A carefully nurtured specimen of Spanish moss caused much laughter and joking, since this grows as a weed in the Florida Everglades.



From there it was a short walk in the warm sun across the lawns to the museum that contains an extensive collection of Maori relics and carvings and the extinct giant Moa bird inside the building. Here they enjoyed seeing many features of the life and worship of the Maori, the original native New Zealander. Many commented on the similarity between the Maori carving and the American Indian totem poles. The lack of animal forms in the sacred poles contrasted with the Asian religions with their monkeys and cows. That the Maori maintained a degree of morality in religion was noticed in that no phallic representations were found. Of the 167,000 Maoris in New Zealand about 700 are Witnesses.

Although the brown-skinned Maori is the native New Zealander, he is completely westernized. While Maori place-names are used, only the older generation Maori speaks the native language exclusively. There are several dialects. Maori and *pakeha* (white man or foreigner) grow up together, work together, play together, speak the English language alike and enjoy freedom from any color discrimination.

This first tour taken by 150 visitors ended with a brief run past the Supreme Court building where the Society had won a signal victory for free worship in August, 1959, after war veteran organizations had sought to have Jehovah's witnesses banned from government-subsidized war memorial halls throughout the country.

The second tour was taken Saturday morning by 165 travelers. At 9:30 a.m. the six-bus party dispersed to prearranged points in the eastern suburbs to do magazine work for about one hour. Reactions to working New Zealand territory were very similar. "Little different from Minnesota." "About the same objections as in New York." "People no different from those back in England." On the other hand, a sister from Washington "found the people perfectly lovely to talk to." She emptied her bag of ten magazines and "could have placed more." At least one householder was amazed that a tourist should take time out to preach from house to house.

The group reassembled shortly after 10:30 to continue the tour to the summit of Mt. Eden, an extinct volcano rising steeply 644 feet above sea level in the middle of Auckland. The buses came to a halt right on the rim of the cone. In the middle of the paved area on top of the mountain is set a compass-like indicator showing mileages to principal cities in the world. Most took the opportunity to see how far they were away from home. Looking west, the keen-eyed ones were able to pick out from the sea of houses and buildings the red-brick headquarters of the Watch Tower Society, about two miles away. This was due to be visited next.

Fronting on three streets, the branch building is situated on a prominent intersection of a main arterial road three miles from the central post office. From here the work is directed for New Zealand and the Cook Islands. Designed and built by brothers, this building has attracted the attention of thousands of Auckland people and visitors to the city. The Bethel family took occupancy in March, 1958. Two congregations use the spacious Kingdom Hall.

Inside the branch building, the brothers found a lovely place in which to live and work, with fine modern facilities and spotlessly clean. The printery and shipping departments were stacked to the ceiling with cartons of literature, much of it being the new releases for the "Everlasting Good News" Assembly.

Before moving out of the small

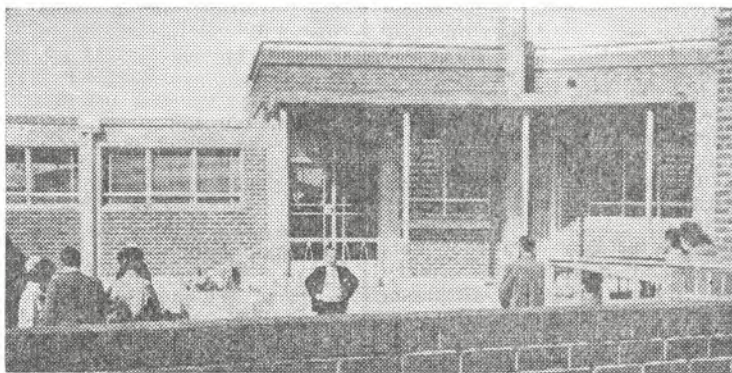
printery they saw the Autoviv press. During the preassembly weeks its rhythmic beat could be heard nights and weekends as it worked overtime to produce the 5,000 36-page programs for the assembly, 115,000 handbills, 1,200 window posters, in addition to all the regular printing of *Kingdom Ministry*, handbills and other forms. The New Zealand branch also mimeographs booklets and tracts in the Rarotongan language for brothers in the Cook Islands.

### Final Day

With amazing swiftness four days of this record-breaking assembly had passed. The months of preparation, the keen expectancy, the arrivals, the thrilling flashes of new truth, the life-saving counsel, the releases, the tours, the Resolution and the heartwarming associations were about to reach their grand finale on the fifth climactic day. The weather remained fine. Spirits were high.

Leading up to the highlight of the convention in the afternoon, a delightful forty-minute musical program was presented by the 31-piece orchestra, instrumentalists, the 36-voice Maori choir and the Wurlitzer organ played by one of the around-the-world delegates.

Introductory remarks by the chairman alerted the audience to the fact that both the Civic Theater and the Town Hall were already filled to hear the Society's vice-president deliver the public address. The audience was attentive and appreciative, long



Visitors saw Society's fine branch office, where work is directed for New Zealand and Cook Islands



applauding the speaker. When it was announced that 6,005 were present in the two auditoriums, plus the Monaco and the Maori Community Center, a sharp gasp of surprise pierced the atmosphere before thunderous clapping broke out. That meant nearly 1,600 persons of goodwill attended the public address, since 4,443 were on hand for the closing remarks by Brother Franz.

His interesting comments on the preceding assemblies around the world drew repeated applause. Reflecting on the Auckland assembly, he said: "Frankly, when I stepped out here to begin the talk I felt a little shiver go down my spine. The attendance of 6,005 was excellent indeed. Maybe this figure will stand for a long time, but, of course, that depends on how hard we work. Delegates are here from sixteen countries and there are 191 of us visitors. They will all agree with me, I am sure, that we have had the grandest time here in Auckland, New Zealand, and it ranks with all the other countries in its spiritualness and profitableness." With a final song and prayer this superb experience officially ended.

### Effects of Assembly

There can be no question about the enthusiasm of the brothers nor about their appreciation for the priceless benefits of their first international assembly in New Zealand. Although many had heard Brother Knorr speak in New Zealand either in 1947, 1951 or 1956, for almost as many it was their first opportunity to see and hear an officer of the Society. These enjoyed the added blessing of having both the vice-president, Brother Franz, and the secretary-treasurer, Brother Suiter, at the Auckland assembly. All were very grateful for their faithful, loving ministry and their fine discourses. Bonds of Christian love and unity were strengthened by having so many around-the-world visitors present. Never before in New Zealand had there been so many new releases and all available on the spot.

But what effect did this convention have on those outside? What was the impact, if any? The following represent only some of the numerous reports of

favorable comments proving that Jehovah's name was glorified by the operation of his spirit at the assembly:

Manager, Civic Theater: "You are the best organized and by far the best behaved people I have seen."

Assistant custodian, Town Hall: "You are the nicest group of people I have ever met. . . . I haven't heard any unhappy word anywhere. . . . I am amazed at the cooperation I am getting from you people."

Manager, Waldorf Cafe (adjacent to Civic): "I would like to go on record as saying that I have never met such courteous, kind and thoughtful people."

A former manager of the Civic who came to see for himself said: "This is a meeting for instruction, easily understandable—not the emotional type of Billy Graham revival."

A shop owner near the assembly who was met in field service by a sister volunteered: "It's not what you people say that impresses others, but it is your excellent conduct."

The fire warden at Civic was impressed by the absence of smoking by the Witnesses: "I can't understand why I am here. There are simply no fire hazards to cope with."

A Maori wearing a Church of Christ badge who looked in on Friday and stayed till the last session Sunday, taking off two days from work to do it, said: "God has indeed blessed me in finding you people. The atmosphere of the assembly is amazing. The doors of my home are open, waiting for someone to come and explain more to me."

An official from the Maori Affairs Department observed: "You do wonderful work among the Maoris. We like the way you keep your young ones off the street and the way your families keep together. We could well emulate your methods."

The unprecedented radio and television cooperation played a big part in stimulating interest in New Zealand's largest-ever convention. All told, the radio broadcast over national networks twelve different news items for a total of thirty-one times, representing nearly thirty minutes of radio time. The volume of favor-

able publicity obviously irked religious opposers. One Anglican clergyman complained in person to the New Zealand Broadcasting Corporation, demanding that it stop immediately. Said the radio director: "He was an arrogant man and I detest arrogant people!" Newscasts continued.

Television presented eight different news items on fourteen occasions. The highlight of its coverage was the 95-second film of the baptism. The video section gave excellent shots of the candidates' arrival in buses at the Tepid Baths, the crowd present, as well as the baptism and departure of the new ministers. A descriptive and accurate commentary was given in a dignified manner. On another occasion the striking backdrop at the Civic was shown to all New Zealand television viewers when a photograph of the stage was televised. It proved as effective as if the television camera had been in the theater itself.

More than 85 percent of the newspapers throughout New Zealand published one or more of the twenty-one news items submitted by the news service department.

Benefits from the assembly were immediately evident in the congregations. Two weeks later a circuit servant reported peak attendances in a congregation previously weak in this feature. The assembly is still the main topic of conversation. Shortly after the big event the first circuit assembly in the new series was held in Wellington, where the circuit of only 350 publishers had a record public-talk attendance of 612! What Jehovah's witnesses do has suddenly become news, because Saturday evening the national radio network mentioned this circuit assembly held in the capital city. Without doubt the Around-the-World Assembly in Auckland has greatly strengthened the soul-preserving faith of New Zealand brothers and has moved many goodwill persons toward the lofty worship of Jehovah God.

But even before the conclusion of this faith-strengthening convention in New Zealand, a like gathering was under way far to the north, yet still south of the equator, in Fiji. Yet another assembly was meeting in Korea.





**August 23-27**

The opening day of the "Everlasting Good News" Assembly in Fiji found some 300 delegates in attendance. But many of the around-the-world travelers were still enjoying the program at Auckland, New Zealand, and would be joining them shortly. Still others were assembled in Japan. The brothers in Fiji were assembled at the Town Hall in Suva, capital of the Fiji Islands.

Fiji has been called the hub of the South Pacific. All the outlying island groups are connected to Fiji by air or shipping routes like so many spokes in a giant wheel. There are the French territories of New Caledonia and Tahiti, the Western and Eastern Samoan Islands, the island of Niue and the Tongan group, and to the west, New Hebrides.

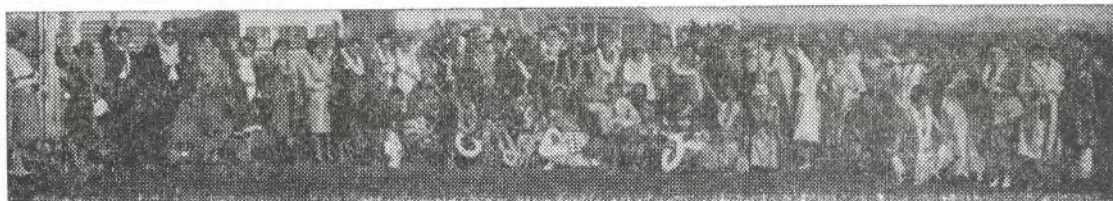
The New World society in Fiji embraces many national groups. There are the Fijians with their fuzzy hair and brown muscular bodies, wearing skirts called "sulus"; the sharp-featured Indians whose womenfolk wear saris; the Chinese and others of mixed descent, besides the white people, all speaking various languages. Now a day or two before the assembly, groups of island delegates began to arrive. Animated French-speaking New Caledonians with their gesticulating manner of speech added more color to the scene. These were followed closely by Tahiti-

tians, Tongans with their distinguishing pieces of mat around their waists, and Samoans with their quiet, observant manner, besides Niueans and New Hebrides delegates, each with their own individual ways peculiar to their island group. Many of them had heard of one another, but now for the first time they met face to face. What a colorful spectacle to behold! Their joy knew no bounds as, in their uninhibited island way, they fellowshiped together awaiting the start of the assembly and looking forward to being joined by their brothers from around the world, who would arrive on the third day of the assembly.

But now, how did all these delegates from island territories get to the assembly? Well, one sister from New Caledonia traveled 300 miles to the other side of her long island in order to get three horses to sell. She traveled five days, camping with the horses as she brought them to town, and obtained enough funds from selling them to get her to the assembly and back. A young sixteen-year-old brother from Western Samoa did some planting and so made enough from the sale of the produce to come to the assembly. Others saved up from small wages for more than a year. Still others collected coconuts, made copra and sold it.

Brothers from the Samoan Islands had to travel by boat and arrive in Suva two weeks before the assembly. They traveled by deck passage, which means they did not have cabins but lived on the deck under a canvas canopy. The ship's officers were very impressed with the cleanliness of the brothers, as shown by the way they kept their section of the deck. Also their daily Bible study together attracted the attention of fellow passengers. The only way for others to travel was by air, and so over fifty delegates flew into Fiji from the various territories in the South Pacific under the Fiji branch. Considering the low income of local islanders, this reflects a great effort on the part of the brothers to set aside the funds needed for this form of transportation.

After arriving at Nadi, Fiji's International Airport, delegates traveled by bus for 139 miles along the beautiful coastal road to get to Suva, the convention city. Others, such as the around-the-world travelers, flew from Nadi Airport to Suva. Fiji's internal airline, the Fiji Airways, which operates only small fifteen-passenger aircraft, had to make nine special flights to transport the around-the-world travelers from one airport to the other. This was the largest group ever moved by the Fiji Airways in one operation. Excitement mounted as the planes carrying the world travelers approached the



**World travelers arriving in Fiji were warmly welcomed by Pacific Island Witnesses**





**Missionary from Samoa addresses assembly from South Sea Island setting on platform**

airport, and it was not long before the doors of the planes swung open and the delegates came striding out, smiling. A warm welcome awaited them.

They were greeted by fifteen young sisters dressed in costumes representing their various island territories. The delegates were thrilled with such a warm welcome. They were garlanded with colorful leis and then taken on a tour before going to their Suva accommodations.

### Program

An outstanding feature of the assembly at Suva was that sessions were held in four different languages. This was remarkable for an assembly of this size with only limited personnel. The main program was in English and was held at the Town Hall in the afternoon and evenings. Fijian, French and Samoan sessions were each held at different halls in the mornings.

At the opening session of the assembly the audience got a taste of the variety of color of the different island delegates present, as one by one their representatives gave greetings to the assembly from brothers scattered over thousands of miles of the South Pacific Ocean. They told of grand increases despite intimidation and village community opposition. The brothers were thrilled and encouraged by these warm greetings and expressions of faith from their brothers far and near.

"How is it that all of us, rep-

resenting so many different island backgrounds, customs and traditions, can gather here together in such a demonstration of unity? It is because of our being the name people of Jehovah and because of our wanting to do his will that we enjoy such unity," declared the convention chairman, L. Heatley, circuit servant for Fiji, in his address of welcome.

The appreciative audience paid rapt attention to the interesting talks and demonstrations on the program. Anticipation reached a climax when Brother Franz, the vice-president, stepped out from the doorway of the Fijian thatched house and was enthusiastically received by the audience with extended applause, welcoming him to the platform to begin his first talk. At first the audience listened quietly as Brother Franz opened his talk, but they were soon applauding again and again at points, such as when he, in affected voice, imitated the false religious leaders of Christendom, saying: "It's heaven's will for you," when the spiritually and materially impoverished people under their oppressive rule cry out. He queried, "Is Babylon still sitting on any of us? If so, Get out! More than one million have come out since 1914." Enthusiasm reached a peak when Brother Franz, at the conclusion of his talk, released the new book "*Babylon the Great Has Fallen! God's Kingdom Rules!*"

On Monday, long before 8 p.m.

at the New Lilac Theatre, every seat was taken and even additional seating accommodations were filled. As the audience waited for the public talk to start, they were delighted by forty-five minutes of Kingdom songs sung in the native tongues of Samoa and Fiji, by a combined choir of Fijians and Samoans.

A capacity-plus audience listened with rapt attention to Brother Franz' talk. The 1,080 in attendance applauded vigorously when he adapted his material to local Fijian and other Pacific island conditions. At the conclusion of the talk over fifty names were handed in requesting Society literature.

Speaking on the need to know the Bible, the Fiji branch servant, D. Clare, said, "We cannot offer true worship if we do not know the Bible. We need to know all the Bible, because all Scripture is beneficial. Each Bible book was written with a specific point in mind. We must come to know it all in order to preach the Word."

Further developing this subject, H. Hubler, assistant assembly servant and circuit servant for French Islands and Samoa circuit, said, "The Bible is the greatest thing ever produced for the benefit of man. It is beneficial because its pages contain advice, counsel, instruction and help for man. To get the benefit of it one must go deeply into it and apply the things learned."

A. Cakau, study conductor of Suva, Fiji congregation, speaking in Fijian, said, "We read over and over a letter received from a loved one. We read it once, we read it twice, we put it in our pocket and before we go to bed we read it again. Why? Because it is from someone who loves us! How much more, then, should we enjoy studying and reading the Word from our heavenly Father, who loves us most!"

Publishers working on small Pacific islands have to cover their territory often. Should they consider this an advantage or a disadvantage? Brother R. Sellars, assistant overseer of Tutuila congregation in Pago Pago, American Samoa, showed how it is a blessing, not a curse. "Householders become more happy with us as they see us more often. Calling frequently eliminates prejudice. Calling more often af-



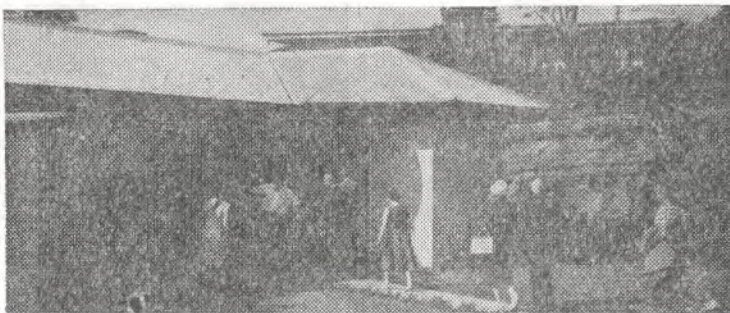
fords more opportunities to find them in the right mood. It is not working the territory to death, it is working it to life," he said.

### Tours

On arrival at Suva, a city of 46,000 people, the brothers were taken on a tour, and they were impressed by the greenery around them and the friendliness of the people. At the beginning of the tour they saw large Baka (Barka) trees, which flank one side of part of the main street. These trees are considered sacred by Fijians as the dwelling places of spirit demons and spirits of the dead, and Fijians prefer to keep their distance from these trees day or night.

As the brothers on tour came across these different items of interest along the way, a regular hubbub of excitement was heard in the buses. One brother remarked: "This place is a lot different from any other. Everything is so green and you have a lot of interesting trees, flowers and shrubs we have not seen before. Your breadfruit trees, Royal Palms and mango trees are really something to see. We certainly can see the beauty of Jehovah's creation here on this island."

When they stepped through the door of the Fiji Museum, they saw, taking up the center of the museum, a model of one of Fiji's famous double canoes called *ndrua*. These canoes, among the most famous in the whole South Pacific, were over



**This branch office supervises ministry for Witnesses speaking 13 main languages**

100 feet long, with a complement of 80 to 100 men, along with all their provisions. They could outstrip some European sailing vessels, and Captain Cook relates that some of these island vessels actually sailed around them while his vessel cruised at 8-10 knots an hour.

Of religious interest to the brothers was the "Spirit House," used as a pagan temple by the pagan priests and sorcerers of old. This house was filled with all kinds of weird-shaped objects, ranging from human bones to certain types of seashells. Displayed were also various instruments used by sorcerers to attract the evil spirits.

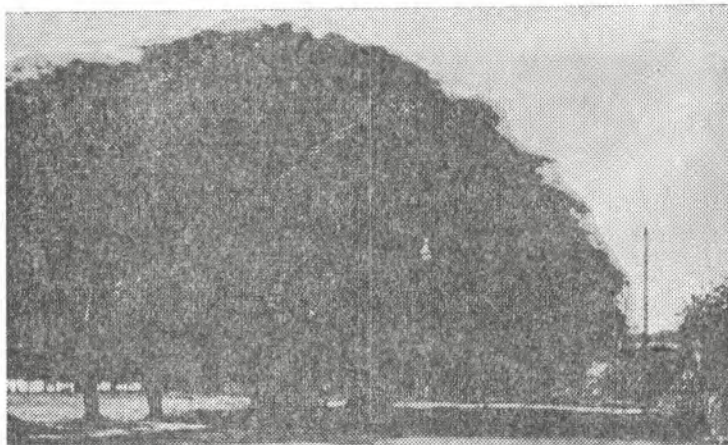
They also took advantage of the opportunity to share in the field ministry with their Fijian brothers, and they found that they were hospitably welcomed

into most of the homes they visited.

The second tour started at the colorful Suva Municipal Markets. This is where practically all Suva's market produce is sold. And, apart from the variety of produce available, the stall holders themselves represent quite a colorful spectacle. There are squatting Indians, both bearded Sikhs and clean-shaved Hindus, Chinese, Fijians, Samoans and others who all seem to be talking at once as they carry on the business of bartering their goods. The marketplace itself is a large, spacious building, open on all four sides and featuring a most fascinating array of island goods.

The brothers were also delighted to visit the branch office. It is a small building rented by the Society, set in a residential area about two miles away from the city center. As the visitors came in, the branch servant, Brother Clare, explained the extent of the work directed from the Fiji branch. It serves over 495 publishers in nine territories speaking over thirteen main languages. Translation of the study articles of *The Watchtower* into the Samoan and Fijian languages is handled through the branch, and supplements to the Australian *Kingdom Ministry* are printed for Samoan and Fijian congregations. The brothers were impressed with the neat appearance of the home and the tropical garden around it.

Continuing north, the buses passed through the tropical rain forest, and then began the long descent to the river flats where the Rewa River and its tributaries lazily wind their way through grazing lands. It was not



**Baka tree, believed by Fijians to be abode of demons and "spirits of dead"**



long before they were on a river tour skimming along in long, narrow, flat-bottomed punts powered by outboard motors. Many were the things they saw for the first time, such as fish being caught with a spear; many young, brown-skinned children bathing in the river; women doing their washing by the riverside; and, on the banks, picturesque Fijian villages.

But more interesting things were to be seen on the return journey after the assembly when the brothers traveled by road to the International Airport at Nadi. The first thirty-seven miles took them through farming lands, heavy jungle and down along the palm-fringed coastal road until their first stop at the property of a brother where the building of Fiji's first Kingdom Hall is in progress. Here they drank from coconuts picked straight from off the trees, and after this refreshment they continued their journey. Every now and then when the bus would round a bend, they could see the blue sea ringed by palm-fringed white coral beaches and white surf stretching out before them.

At Korolevu, Fiji's famous beach holiday resort, they had their lunch stopover. A white coral beach, crescent-shaped around the lagoon, bordered by swaying coconut trees with white waves of the Pacific splashing over the reef, made it a very beautiful and restful picture.

#### Assembly Grounds

The lack of a building large enough to accommodate the ex-



Candidates for immersion

pected crowds and assembly departments indoors made it necessary to use several separate halls. The main program was held at the Suva Town Hall, and refreshment stands and the convention departments were also located there. Here there was a beautiful platform, featuring a typical island setting, with a thatched house through the door of which speakers came onto the platform. Beside the house stood a real coconut tree heavy with yellow nuts, and beautiful tropical shrubs surrounded the house bordered by white stones. Hanging from the corner of the hut to dry was a fishing net; and close by, an outrigger fishing canoe. Over to one side of the platform was a pandanus tree under which was a bamboo seat. The backdrop, depicting the sun setting over a sea of islands, was painted on a woven mat. It was a scene such as one might see anywhere on any of the South Sea Islands. And suspended above and across the front of all this was the assembly theme

"Everlasting Good News" spelled out in bamboo-like letters. Truly a magnificent sight to behold!

The New Lilac Theatre, the largest theater in Suva, was also used, but only for the public meeting. The three main assembly halls were situated on three main arteries leading into the city, so all convention activity was done in full view of the populace. A fine witness was given.

#### Accommodations

Eight weeks before the assembly began, house-to-house searching for rooms got under way. Fifteen specially selected brothers shared in this work, systematically covering the territory. At a preassembly meeting, all Suva brothers were invited to be generous hosts in opening up their own homes to assembly delegates, and demonstrations were presented showing how to obtain accommodations with goodwill persons, workmates and relatives. A total of 805 hours were spent in obtaining 406 available accommodations, which was far in excess of the 260 rooms requested. What a fine example of the hospitality and warmheartedness often exhibited by people of these islands!

One lady offered a complete house to accommodate twenty persons free of charge for a whole month if need be. Although a blind lady did not have any accommodation to offer herself, she went to much effort to ring her friends and finally obtained two other accommodations. Another lady at first offered accommodations for only two delegates. Then, after reading a write-up in the *Fiji Times* newspaper about the assembly, she wrote a letter to the rooming committee explaining she would like to have six delegates stay in her home.



Samoa publishers singing Kingdom song. On right are Fijians who also sang.



At one home a lady said to the publisher, "After reading the newspaper article on the assembly I wanted to get in touch with you as I have some rooms available for your delegates. I'm anxious to have some of your people stay with me in my house because at a previous assembly I had a family of Jehovah's witnesses stay with me and they are the nicest people I have ever met."

### Cafeteria

The cafeteria was set up in the St. John and Red Cross Hall, where delegates were served many delightful meals, to which they sat down to eat. Here in the islands life moves along at a more leisurely pace, and, because of this, delegates were able to take their time and enjoy their food. There was no great rush. Brothers were conscious of the time element, but in typical island way they enjoyed their food over much excited talk and laughter.

The various island delegates wanted their brothers to enjoy a real South Sea Island meal, so on Monday before the public talk, all sat crossed-legged on mats spread out on the floor and ate sumptuously of Tahitian, Samoan, Fijian and Rotuman dishes, laid out on banana leaves in true island-style. Knives and forks were provided for those who were not accustomed to eating with their fingers. In addition to this, each day featured a special menu. For example, on Sunday, a Tahitian fish salad was provided with breadfruit and bananas and Tahitian poi that had all been baked in a ground oven. Other days featured Indian curry and puri, Chinese sweet-and-sour pork and clear soup, and Samoan palusami and bananas. In this fashion over 2,204 meals were served during the five days of the assembly. All enjoyed the delicious food prepared by our hard-working brothers in the cafeteria.

### Immersion

The immersion was held at the Suva City Baths, adjacent to the Suva Town Hall. Twenty-five persons, from four different island territories, including Western Samoa, American Samoa, Fiji and Tonga, were immersed.

How rewarding theocratic association is to those who seek it



**Sister Suiter alongside Fijian man. Notice his size and dress.**

is seen from the experience of one of the brothers baptized at the assembly. Although knowing the truth for many years, he never made progress to the point of dedication because of being away on an isolated island. However, although he was isolated, the circuit servant would regularly call on him and his family every round and encourage him in his study and service. By this means his contact with the truth was kept up. Then he moved into

town where he was able to have more regular study, association and service with the congregation, and at this assembly both he and his wife were baptized.

It is interesting to see that these twenty-five who were baptized had each studied regularly for at least eighteen months before being brought to the point of dedication.

### Assembly Results

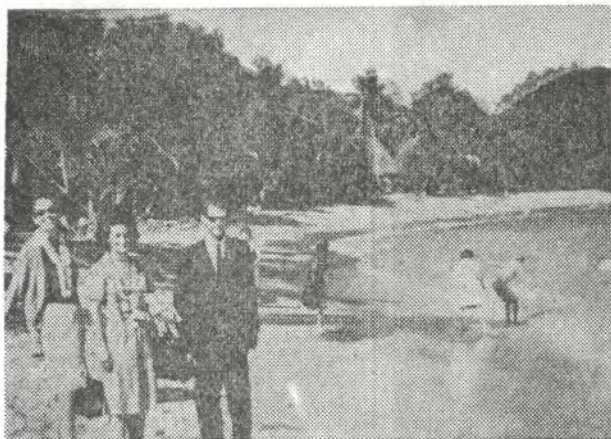
With so much enthusiasm generated by the happy islanders of the New World society, it seemed even before the start of the assembly that all previous attendance figures would be far exceeded. But even so, who could have foretold that our previous peak of 426 at the United Worshipers Assembly held at Suva in January, 1962, would be shattered on three different occasions and almost tripled at the public lecture with its astounding attendance of 1,080! It certainly was an unforgettable sight to see the seemingly unending stream of humanity flowing into the theater. It is estimated that over six hundred of those in attendance were persons of goodwill. As an indication of the interest created by the assembly, a group of ten people traveled eighty-five miles to come to Suva to hear the public talk. They hired two taxicabs and traveled over long winding roads for three hours to make the trip.

A publisher reports that a workmate said to him after at-



**Native houses seen by visitors**





Lunch stopover at lovely Korolevu Beach



Fiji's first Witness-owned Kingdom Hall being constructed. Travelers being refreshed with coconut milk.

tending the public talk, "That was the finest talk on the Bible that I have heard in my whole life. And another thing I noticed was that everyone seemed happy and full of smiles. This is very different from what I have been used to in my own church. And you know, I never realized that there were so many of Jehovah's witnesses."

Many of the public were heard to express the idea that Jehovah's witnesses were in town by the thousands. At first Suva Airport officials were concerned as to how to handle the big crowd, but tension eased quickly when they saw the orderliness and good behavior of the brothers. Brothers willingly responded to instructions.

The assembly resulted in the people of Suva accepting Jehovah's witnesses more fully as part of the community. One newspaper remarked: "We well know that Jehovah's witnesses have dedicated their life to a study of the Bible and living according to New World hopes."—*France-Australe*, Noumea, New Caledonia, August 20, 1963.

An interested lady had not started attending congregation meetings because she could not appreciate their value. But so thrilled was she after hearing such a variety of interesting subjects at the assembly sessions that she could hardly await the start of the congregational meet-

ings after the assembly. She attended a *Watchtower* study and was further impressed by the comments given and has now expressed the desire to attend all congregational meetings.

Many brothers from French territories who attended the assembly could not speak English, but they were so carried along with the fiery spirit of the assembly and the lively presentations that they could not stop talking about it. The French brothers were greatly impressed by the number of Fijian natives who are in the truth, and the Fijians, in turn, were greatly encouraged by the energetic, enthusiastic way of their French brothers. All in the New World society benefited greatly, each one through the others' expression of faith. As one brother expressed it, "The assembly far exceeded our fondest expectations." Another said, "We have never seen or felt such unity before." Yet another expressed it this way, "Among other things, the assembly has helped me to appreciate more than ever the need for family Bible reading and study together."

#### Farewell to Vice-President

Because of a sudden change in his itinerary, Brother Franz had to leave by air two days after the departure of the around-the-world delegates. No announcement of this was made, but,

nevertheless, the brothers quickly learned about it. To his great delight, there were well over seventy brothers to see him off, arriving at the airport fifteen miles from town by specially hired bus and by private cars.

As the brothers streamed into the airport waiting rooms, they garlanded Brother Franz with colorful leis of many varieties. He could hardly see over the top of them!

As the Society's vice-president shook hands with the brothers, they all joined in singing the Fijian song of farewell, "Isa Lei," and also the Samoan and Tahitian songs of farewell. Another traveler moved up to one of the brothers and asked: "Who is the celebrity?" She was told of Brother Franz' service position. "Oh, Jehovah's witnesses," she said. "I, too, am making a world tour and just about everywhere I've been I have seen Jehovah's witnesses. . . . They are nice people. Very active and earnest."

Soon Brother Franz boarded the plane with words of farewell in various languages ringing in his ears. The fifteen-passenger plane was quickly airborne and winging its way toward the twenty-third city of the Around-the-World Assembly, in Honolulu, Hawaii. During his stay in Fiji, however, another assembly had been held to the north, in Seoul, Korea.



# Seoul,

August 24-27

# KOREA

On Saturday, August 24, an air of expectancy hung over Kimpo International Airport, fifteen miles to the southwest of Seoul, Korea. The first planeload of world travelers was due in at 10:15 a.m. Just on time the Civil Air Transport's Convair 880 jet came in for a smooth landing. Leading ninety-four of Jehovah's witnesses off the plane were the Society's president, N. H. Knorr, and his wife.

The Korean government had been keenly interested in the group of 456 foreign delegates scheduled to come to Seoul for this assembly. It was the largest group of bona-fide tourists to come to Korea to date. Korea is working hard to develop its tourist industry, and naturally the government was delighted to have this large international group.

## A Rousing Welcome

As Brother and Sister Knorr disembarked they were greeted

by the protocol officer from the Ministry of Foreign Affairs, a director of the Korea Tourist Service and the assistant manager of Walker Hill Resort, where the touring brothers were to stay. Newsmen, cameramen and television film recorded the event for publicity later that day.

The delegates moved quickly through Immigration, and Customs waived baggage inspection as a courtesy to the foreign delegates. Such courtesy, usually reserved for diplomatic guests, had been specially arranged by a meeting of the cabinet ministers just the day before.

As they met the brothers who were there to greet them, the tour leaders were given envelopes for each one in his group. These envelopes contained sample programs, badges, handbills, special information and instructions, each group's bus schedule and a

fine map provided by the Korea Tourist Service. How convenient it all was!

The program was to begin at 1:45 p.m. It was a long ride to Walker Hill Resort, located seven miles east of Seoul, and the travelers were now at Kimpo, fifteen miles out of the city. Sister Knorr had graciously assented to a part on the opening session. So in order that Brother and Sister



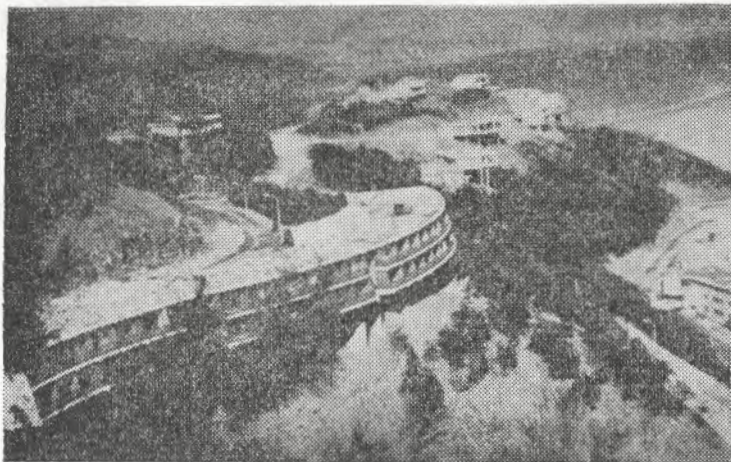
**Police escort in jeep leads buses full of world travelers through Seoul**



**Branch servant D. Steele and wife greet President Knorr at Kimpo Airport**

Knorr could check in at the hotel and get back to town to Citizens Hall on time, the branch servant had arranged for transportation by private car. Another car had been prepared for the family of Brother Bible, who was also to appear on the program that afternoon. As Brother Knorr's car was moving along in the slow traffic, a police siren was heard, and around came a white police jeep serving as an escort for the three Korea Tourist Bureau buses with the other brothers from abroad. Other vehicles, military and civilian—and the car with the president of the Society—had to pull over to the side in the dust as the escort and three buses sped by. What a surprise! The brothers were out at Walker Hill long before they would have been otherwise and were there ahead of Brothers Knorr and Bible.





**Walker Hill Hotel, where world travelers stayed**

The police escort caught the world travelers by surprise, and, as they said: "It is the first time we have been welcomed like this!" On one occasion the fire on the white police jeep blew out. The policeman in the back seat picked up the radiophone and called for another jeep to be sent, but the jeep did not diminish its speed until the other one arrived.

As the buses left Kimpo Airport, the travelers saw a huge banner prepared by Korea Tourist Service to welcome them. Other signs on the buses prominently advertised the around-the-world tour and the public lecture "When God Is King over All the Earth." With the police siren drawing the attention of everyone, it was splendid advertising. And they were greeted by another banner at the entrance to the Walker Hill Resort.

Walker Hill is a resort made up of five hotels and a cluster of smaller guest units built on the side of a mountain overlooking the Han River. Though it was not finished when Brother Knorr signed a contract with the management in January of 1963, the resort began operating in April. It is a quiet, peaceful place, reminding one that in past generations Korea was called "The Land of the Morning Calm."

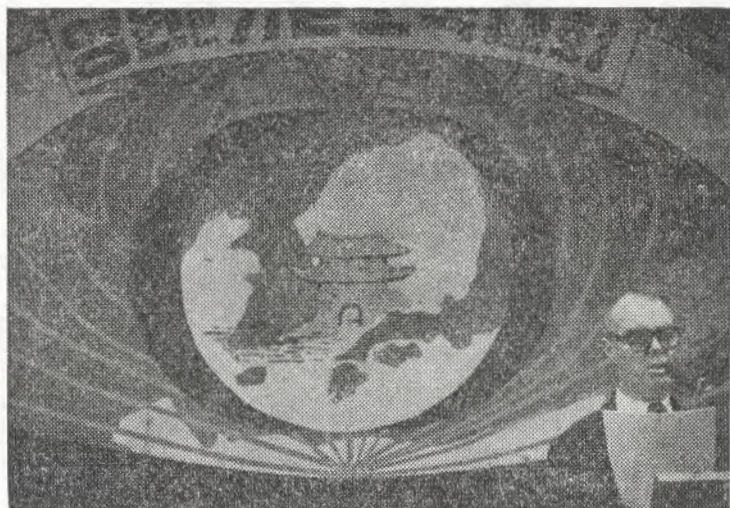
The Society had contracted with the Korea Tourist Bureau for their buses to shuttle the brothers back and forth to Citizens Hall and to be used on the tours each day. Walker Hill Resort furnished the transportation

to and from Kimpo Airport for the foreign visitors, and they wanted to use Korea Tourist Bureau buses too. But the Bureau did not have enough buses for some days to supply both contracts. What to do? Schedules were integrated and things worked out fine. As each plane would come in, the brothers were transported the twenty-two miles to Walker Hill, where they checked in and refreshed themselves. Then they were taken into town to Citizens Hall, where the convention was already in session.

Seoul's Citizens Hall is the finest meeting place in the city, being one of the few air-conditioned buildings in Korea. Though seating space is limited, its spacious lobbies and anterooms made it an ideal place for our assembly. The Korean brothers were proud to have their convention in such a fine place, and their excellent deportment testified to their appreciation of it.

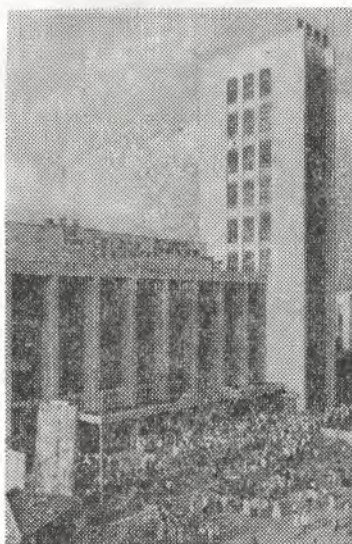
When the manager of Citizens Hall learned that we had our own attendant and cleaning force, he decided that this would be a good time to give his organization a vacation, saying he would just turn the place over to Jehovah's witnesses. Except for a skeleton force of technicians, this is what he did.

For previous national assemblies not even 50 percent of the brothers in the provinces were able to come up to Seoul, but this time the brothers were able to get a discount of 20 percent on their train fares because the Society's branch office sponsored them. The *Kingdom Ministry* had suggested that as many as possible stay with friends and relatives in Seoul, as the dormitory-style rooms needed to house the brothers for fifteen cents a night were difficult to find. As a result, room requests totaled only 1,800, raising a question as to how many would actually come to Seoul.



**D. Steele presents Resolution to 6,307 at Citizens Hall**





**Citizens Hall, finest in Seoul,  
used for assembly**

They all came! Many did stay with friends and relatives, thus broadening the witness given during the assembly. At the very first session of the assembly 5,947 were in attendance. How happy we were to have so many hear from Brother Peters, the assembly chairman, and from Sisters Gertrude Steele and Audrey Knorr, who brought good news from Puerto Rico and Brooklyn Bethel. Then the brothers were treated to talks by Brother Bible, after which Brother Knorr gave his first talk of the assembly, "Everlasting Good News for the Time of the End." He announced that, beginning September 8, the Korean edition of *Awake!* will appear semimonthly, and he was able to show copies of both September 8 and September 22 issues, which had just been printed. During these talks the first buses arrived from Walker Hill with the foreign guests. All seats in the main auditorium were filled, but as the world travelers came in, many Korean brothers insisted on giving them their seats and sat on the floor of the orchestra pit.

For the evening session 5,304 persons stayed to hear Brother Bible speak on the subject "Of Which God Are You a Witness?" Brother Knorr spoke on "The Book of 'Everlasting Good News' Is Beneficial." He announced the



**Not a vacant seat in Citizens Hall during public talk;  
8,975 attended**

new editions of the *New World Translation of the Holy Scriptures* that were released at earlier assemblies and exhibited a copy of the new book "*All Scripture Is Inspired of God and Beneficial*."

#### **A Grand Public Meeting**

The highlight of the assembly came on the second day. This

was Sunday, and at 3:00 p.m. Brother Knorr delivered the public address "When God Is King over All the Earth," doing so through an interpreter. Even though the time for the delegates to build up interest in the talk was limited, the response was far beyond expectations. Sam-Il Dang, the scene of the national assembly in April 1960 when



**Overflow group filled the lobby of Citizens Hall for  
public meeting**





Korean chorus singing songs to Jehovah's praise

Brother Henschel visited Korea, was used as an overflow hall. Here 1,412 of Jehovah's witnesses and their friends assembled to hear Brother Knorr's talk, which came to them by telephone line from the main assembly place. And the brothers who went to Sam-II Dang did not leave empty seats at Citizens Hall. It was packed out long before three o'clock. Many were sitting in the aisles and others were standing in the rear. The three large foyers were filled. Everyone was pleased with the obviously great crowd of goodwill persons. All together, there were 8,975 persons who heard the talk, over 3,000 of whom were persons of goodwill from the city of Seoul.

Some of the several hundred persons who turned in goodwill slips after the public talk have since attended their first meetings at the local Kingdom Halls. One person, a government employee who works at the capitol building near the Citizens Hall, has, since the assembly, attended every meeting at the Kingdom Hall nearest his home. He said that he attended several churches before but was never satisfied.

An afternoon and evening session plus the public meeting had passed, but this was not the end. Sunday evening all joined in unanimously adopting the Resolution. Following this, Brother Knorr spoke on "Execution of Divine Judgment upon False Religion" and announced the release of the book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!* in English; a few copies were available later for those Korean brothers who could

read English. Since this was to be Brother Knorr's last session at the Seoul assembly, he also gave a few closing comments that were very much appreciated by all in attendance. He told the Korean brothers that their love of the Scriptures was obvious and commended them for their kindness as expressed toward their brothers. He also released the new publication in Korean, *Sermon Outlines*, and then bid them good-bye.

The baptism talk was given Tuesday afternoon by Brother Oh Heung-Bin, one of the first Koreans to study with the Society's first missionary in Korea, back in 1949. When the speaker directed them to stand up to answer the questions required to confirm their eligibility for baptism, those in attendance broke out in enthusiastic applause at the sight!

In Korea certificates of eligibility for baptism must be provided by the congregation or the circuit servant for those who want to be candidates for immersion. These assure that the candidates have studied to completion either "*Let God Be True*" or "*This Means Everlasting Life*" and that they have passed a simple oral examination to make sure they understood the fundamental doctrines of the Bible. The foreign visitors were interested in seeing each candidate hand his paper, which certifies his eligibility, to the attendant before entering the pool. When the certificates were counted, there were 612 persons who had been immersed that day! Of Korea's new peak in publishers, 12

percent had been immersed at this "Everlasting Good News" Assembly.

Brother Steele's closing remarks, delivered at the end of this final day, emphasized the importance of giving personal assistance to the newly baptized persons. He showed that more than 2,000 persons baptized in Korea since 1952 had fallen away from the truth, though this trend has been reduced considerably since the additional requirements for baptism have been in effect. He thanked the world travelers for coming to Korea and declared that their presence was a source of great encouragement to the local brothers. It helped the community to understand that Jehovah's witnesses are truly an international organization whose faith transcends national boundaries and racial differences.

The visit of the world travelers has done much for the work in Korea. The coming of such a large international group resulted in many times more publicity than at any time in the past. The attitude of the government agencies and ministries was one of cooperation.

Some of the brothers told interesting experiences of how they came to make the trip. One older couple decided that since their children were grown they did not need a large home anymore. So they sold their home and bought a smaller one. They were traveling around the world to see their brothers on the money they had left over from this transaction. A missionary sister inherited a small amount of money from her father's estate. It was just enough to make the trip. Other missionaries, pioneers and



Chopsticks were used by most delegates at convention





**Group of world travelers leaving the Bethel home in Seoul**

members of Bethel families were making the trip because of the generosity of others. A German sister captured the hearts of the Korean brothers when she told of having suffered for nineteen years in concentration camps under the Nazis and the Communists. She was able to come on the trip because of the indemnity paid her by the German government. The Koreans were happy to have had the privilege of being host to these brothers while they were in Korea.

While the assembly was held in the finest meeting place in Seoul, there were absolutely no facilities for a cafeteria aside from a small restaurant operated by a concessionaire. But permission was received to set up tents on the asphalt lot in the rear of the hall. Our brothers made the skeletons for the tents from scaffold poles, and tarpaulins were stretched over them. To cook the rice a long line of adobe mud stoves was built. Rice is the main dish, and to Western eyes that are unfamiliar with Korean customs, the amount of rice consumed at one meal appeared to be enormous!

Since Korean homes do not have spare rooms, guests are accommodated by making room for one more on the pallets that lie on the floor. In this manner our brothers in Seoul made room for over 600 brothers from the country. Others were accommodated in nineteen of the twenty-one Kingdom Halls in Seoul. The rest

were cared for in large dormitory-style rooms obtained from schools and even banquet halls. Many arranged to stay with friends.

### **Sharing in the Ministry**

Field service was arranged for each morning of the assembly, beginning with the first day, Saturday, through to Tuesday, August 27. Guides took along, not only the large number of foreign guests, but also the brothers coming up from the provinces. This was very necessary since Korean streets are not laid out in blocks as in Western cities. Little paths wind about in labyrinth-fashion. Even Koreans themselves have difficulty finding addresses.

A preassembly meeting had been held for those acting as field service guides for the world travelers. Those who did not have confidence in their command of English were given special coaching two nights a week on what to say and do.

The first tour was especially interesting to the world travelers because it included a visit to the branch office of the Society. The buses left Walker Hill at 8:30 a.m., driving through semirural areas until they entered the city. The streets and markets were teeming with masses of people. Ox-drawn carts would pass by as well as people with large bundles of merchandise being carried on their heads.

The tour skirted the main business section and ascended to Namsan Hill, where there is an excellent view overlooking the major part of the city. From here they could see how so many of Seoul's three million inhabitants are concentrated in a small area. The homes are primarily one-story structures but are arranged in an interlocking fashion in "L," "U" or "O" shapes around tiny courtyards. No lawns or space between the houses can be seen.

The tour next went on to the Sodaemun area, where the branch home is located. The lane leading up to the branch was too narrow for the large buses, so the travelers had to walk up the hill to the tree-shaded branch home at the end of the road. Strafing marks from the Korean war could still be seen in the red brick of the building. Though it was severely damaged by the

war, improvements have now made it very comfortable.

The travelers were met at the door and shown through the office. Their attention was called to a display showing the history of the Korean *Watchtower* and *Awake!* magazines. The first copy was hand-drawn on a wax stencil in 1952 and reproduced by the hand-roller method. Now with *Awake!* being made a semimonthly magazine, four magazines are produced in this office each month, requiring the printing of from 80 to 100 thousand copies a month.

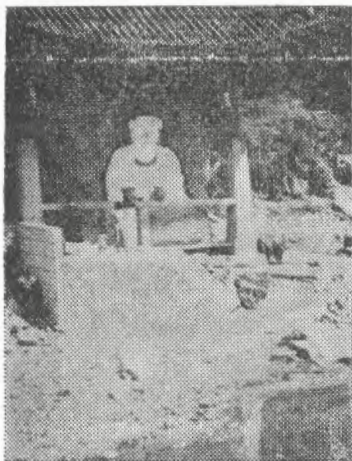
The brothers were interested in the Korean typewriter, which has a set of keys on the right side of the keyboard that move the carriage over when struck and another set of keys on the left side that do not move the carriage but allow additional strokes on the letters already started by the keys on the right side. Sometimes two, three or four strokes are necessary to make the one Korean syllable that occupies one typewriter space. The brothers using the three Korean typewriters owned by the branch office have developed such skill that they can operate them at nearly the speed of English typewriters.

Going out into the field service with the Korean brothers was a feature of the tour that was most



**Korean publishers and their world-traveling service companions leave Bethel for field service**





**Worshippers come to bow before image of Buddha while priests chant**

enjoyed by all. Because there had been so much publicity about the world travelers, householders would always listen and manifest interest when they were introduced. Many of the brothers were invited in.

Upon returning to Citizens Hall and the assembly, many comments could be heard such as: "I had the most wonderful time!" "I was given refreshments at three houses!" "I took my shoes off to enter the home four times this morning!" One bus of twenty-nine brothers placed twelve books, ninety-eight magazines and seven booklets in just one hour. An elderly visiting brother kept practicing until he could say the greeting, "*Annyong-hassimnikka?*" (literally, "Are you in peace?") The Korean people appreciated very much his interest in their language.

A man that speaks English and whom Brother Knorr located in the field service manifested interest. Since then a back-call has been made on him and the third Bible study conducted. He was impressed by Brother Knorr's sermon and asked, "Why did Mr. Knorr come to my house?"

#### **A View of Korea**

The second tour took the travelers through the eastern section of the city, past the busy Tongdaemun market section and to Changduk Palace. This was the

last residence of the kings of the Yi Dynasty. The throne room and various hallways were toured with interest, because Korean architecture and culture are unique. Most interesting was the fact that no national religion surrounded the king, as in the case of the emperor of Japan. This fact had made Korea a fertile field for Christianity.

From the Changduk Palace the tour went out to the Hongje Dong area. There it followed a small stream where typical Korean homes and Korean life could be observed. Across the stream a humble home was pointed out, and it was explained that this was the home of a sister. It is also one of the service centers for the local unit.

Farther along, the travelers came to the "White Buddha," carved from stone and about five centuries old. While the group was there, priests from the temple up on the hill came down with a woman to worship the image. A candle was placed in the lantern, money was offered, food was placed in front of the Buddha, a mat placed on the ground and the woman bowed many times before it. In the meantime a priest beat his hollowed-out gourd and chanted. How similar to Babylonish religious rites seen in other lands!

As the tour proceeded, people could be seen at the stream washing their clothes in the same manner as has been done there for centuries. They either beat the clothes with a flat paddle on a stone or scrub them over a

stone. The brothers expressed appreciation for the tour, because they had been able to see life in Korea as it really is. But as they were leaving many expressed the opinion that the most outstanding experience for them was the field service. This is not surprising when one remembers that these touring brothers were all ministers themselves.

The visitors whose plane schedule required them to remain in Korea on Wednesday, August 28, had something special to remember about this country. These eighty-nine travelers were divided into eight groups, and then the Korean brothers took each group to a place where a fine Korean feast had been prepared for them. In some cases the brothers were taken to a large Korean home and in others to a first-class Korean restaurant where a large group could dine together and have fellowship. Each group had ten to twelve visiting brothers from various countries plus anywhere from twenty to a hundred or more of the local brothers. As is the custom with the Korean brothers, they prepared the best the country has to offer. The visiting brothers sat on the floor and ate with chopsticks, and they obviously enjoyed every minute of it. The Korean brothers prepared everything out of love and were rewarded by seeing all the visiting brothers thoroughly enjoying their fellowship.

Many were the expressions of thanks, for it was an afternoon never to be forgotten. All the brothers in Seoul were happy to have had the opportunity to get acquainted with them and only regretted that there was not time to do so with all the world travelers. One thing that impressed the visitors was the fact that the Korean brothers are, in the main, very poor. Despite this, they got together and presented their very best out of Christian love.

When this last group of brothers departed the following day, the tears that fell were genuine. Everyone had a feeling that an event not to be equaled for a long time to come was ending. It had been a wonderful experience. All were thankful to Jehovah for the privilege of sharing in it. But they could not stay longer. Plane schedules beckoned the brothers on to the Hawaiian Islands, away out in mid-Pacific.



**That's using your head**





**August 28—September 1**

For a number of days Honolulu was the scene of reuniting. For over two weeks the brothers on the world tour had been separated into two groups and now were looking forward to getting together again to exchange notes and experiences. But many others were coming out to meet them in an east-to-west direction from all over the United States, Canada and Alaska.

The local brothers were excited by the early arrival of many mainland delegates who toured the Islands and visited local congregations. As a result, a general convention atmosphere was noted in most of the congregations. In the field service publishers were continually asked about the forthcoming convention, people mentioning they had seen the interviews on TV.

The airport became the focal point of attention on August 23, with the arrival of the first of the Society's chartered flights. The Hawaiian brothers were thrilled at seeing plane-loads of brothers coming in from around the world. Officials were amazed to see entire families attending the assembly. They were even more amazed at the efficient way in which our brothers handled the entire operation.

On Monday evening before the assembly a heartwarming welcome was given a group of Hawaiian missionaries who are now serving in Japan. Tears of joy and shouts of excitement greeted the return of these faithful missionaries after years of service abroad. The airport personnel had never seen anything like it—the warmth and love demonstrated make the New World society stand out as unique.

#### **Assembly Facilities**

The Waikiki Shell is located two blocks in from the famous Waikiki Beach. It is set in a cluster of coconut trees with the famed Diamond Head on its east side. The Shell is a fan-shaped, open-air amphitheater with 1,959 permanently installed seats, and a grassy mall in back can accommodate an additional 8,000 persons.

A Hawaiian-Oriental theme was selected for the stage. The backdrop of the Waikiki Shell has a mountain scene painted on it, so the brothers elaborated on this by fabricating mountains

and two water fountains. The stage lighting was adjusted so as to give the effect of sunrise on the mountains, and a rock garden was located to the front of the mountains on an Oriental theme. To augment this, bamboo screens were built across the two wings of the stage and fronted with palms, croton, and monstera plants. The yeartext, with its bright-yellow background and black lettering, contrasted well with the pale blue of the Shell. Across the front of the stage ten-inch-high yellow letters spelled out the theme "Everlasting Good News Assembly 1963."

To accommodate the cafeteria and the various departments, a number of tents were rented and established in the perimeter of the amphitheater. The company charged rental for only one day, donating the other four days' rental to the assembly. To provide electricity and lighting for all this outside area, an electrical contracting firm provided all the wiring, cables and lights free.

The city officials were all very cooperative and gave every assistance possible. Although the Shell grounds are well kept up, the thorough cleaning by our brothers was much appreciated. The gates of the Shell were swung open at 6 a.m. Tuesday,



**1,100 flew from the Mainland to join world travelers and others at the Hawaiian assembly**





**Hawaii's first branch servant, D. Haslett, and wife, welcomed back for assembly**

August 27, to about 300 brothers who thoroughly cleaned every nook and cranny. So outstanding was the work that pictures of it were included on two evening TV telecasts. The sight of young and old of all racial groups working together so diligently brought many comments of amazement. Deliverymen bringing in supplies commented, "You mean they do it for nothing?" Shell officials were flabbergasted at the organization of our brothers. One electrical contractor commented, "The City should pay you people for coming here, the way you clean up the Shell."

The grounds caretaker said this was the third religious group to use the Shell facilities. The first were the Roman Catholics with a one-day service, and they left in their wake a litter of empty beer cans. The second were the Seventh-day Adventists, and, although they did not smoke or drink, they did no cleaning up either before or after their sessions. The third are Jehovah's witnesses, and "this is the first time I have seen any group cleaning the grounds. I can't put it into words the way everyone here has been working together."

### Program

With a cool breeze and a very hot sun overhead, the convention commenced Wednesday, August 28, at 1:30 p.m. at the beautiful Waikiki Shell. A sea of colorful umbrellas protected many of the delegates from the hot tropical sun, while others of the 4,018 in attendance found shelter under the palms and trees around the Shell. In one of the discourses T. Okamitsu, overseer of Lanai Island congregation, outlined ten practical steps to follow in an effort to reach an unbelieving mate with the aid of mature members of the congregation:

1. Become socially acquainted with him.
2. Don't press the truth on him.
3. Have a brother and his wife visit the unbelieving one.
4. Pick a convenient occasion to make the initial call. Example: during illness or when some assistance can be given.
5. If the discussion turns to the truth, the believing mate should stay out of the conversation.
6. Let the unbeliever state his views fully.
7. Commend him whenever possible, showing understanding of his feelings.
8. Relate one's own experiences while learning the truth and show that many Witnesses were in the same position as he is now.
9. Always be straightforward and honest with him.
10. Explain that the purpose of the Witnesses is not to break up his home but to share the "everlasting good news" with him.

Brother Knorr's talk in the evening, "Everlasting Good News for the 'Time of the End,'" brought great audience applause when he stated that the Iron Curtain is not impenetrable and even missiles cannot shoot down the flying angel that bears everlasting good news. The audience happily received the release of three new editions of the *New World Translation*. The supply of the bound volume of the original six volumes of the *New World Translation* was exhausted within an hour after its release. By the second day of the assembly the entire supply of the three releases had been depleted.

Both Thursday and Friday mornings found hundreds of publishers, both local brothers and visiting delegates, busy in field service in an effort to cover as many of the 880 territories that had been prepared for the assembly as possible. Publishers were in evidence in all the business districts with their placards and handbills, as well as in the other field service activities. In the Waikiki area hardly a person could be seen on the streets without a handbill. Special chartered buses with local brothers acting as expert guides took the around-the-world travelers into the rural communities for service. One busload placed thirty books in a territory that had been worked only two weeks previously with little results.

The high point of Thursday afternoon was the stimulating



**For five days conventioners met at open-air Waikiki Shell**





**Convention chairman G. Couch speaks to assembly**



**Famous Diamond Head overlooked convention grounds**

talk "Living in Hope of a Righteous New World" by Brother Knorr, emphasizing the responsibility of both Christian parents and children in a Christian household. Most of the publishers in the Islands are of Oriental descent and family responsibility and relationship are greatly emphasized. Parents and children could be seen exchanging glances toward each other and nodding their heads in agreement with the points made. It was almost as if mental resolutions were being made on both sides to improve this important part of Christian living.

The Friday evening attendance swelled to 4,433. Brother G. Suiter had excellent audience response to his talk "Carry on Prayer on Every Occasion in Spirit." He stressed the great necessity for a family to come together to thank Jehovah. He impressed on the brothers the need to confide at all times in Jehovah in prayer. It will bring relief to a stricken conscience, strength in a time of temptation, and will assist in restoring one who has weakened. It will assist in making right decisions.

This served as a very fine introduction to Brother Knorr's talk "The Book of 'Everlasting Good News' Is Beneficial." The release of the book "*All Scripture Is Inspired of God and Beneficial*" at the conclusion of the evening session was so enthusiastically received that supplies ran out before all the pioneers had received their gift copies.

A bright, clear day beamed upon the 207 baptismal candidates Saturday morning as they marched two blocks from the Shell to the seaside Natatorium, where they changed their clothing to be baptized in the blue Pacific Ocean on Waikiki Beach. The baptism had attracted a large crowd of delegates to welcome their newly dedicated brothers. Also present were representatives of the press and local TV stations, who were covering this event for their respective mediums; many curiosity seekers also observed. The baptism received wide publicity in both the press and the radio and TV mediums.

One of those baptized, an American Indian of the Yakima

tribe, became acquainted with the truth through her daughter. Two hundred of her relatives in the tribe tried to put much pressure upon her to give up the truth. One even offered to give her 120 acres of land if she would stay on the reservation and forget the truth. Her fleshly sister gave her a physical beating, causing her to be hospitalized, in an effort to "beat some sense into her." She came over to Honolulu to visit for several months with her daughter and was able to complete her studies to the point of dedication.

The evening audience swelled to 4,493, the highest so far for the assembly. The brisk trade-winds of the first part of the assembly had changed into soft,



**N. H. Knorr delivering public talk to visible audience of 6,189. Live TV program carried message throughout the Islands.**





Preparing to advertise public talk at Waikiki Shell

gentle breezes, and the moon rose over Diamond Head. This was one of the most pleasant sessions of the entire convention. The evening program was centered around "Youth and Their Problems." Experiences related by youthful publishers in school showed the value of proper training. One seventeen-year-old Witness had used the *Awake!* article on "Shortcuts in Mathematics" to arouse interest in the truth on the part of those in her math class, as well as other articles in other classes. She related how she was able to gain the respect of her fellow students and teachers, and to start a study with one of her classmates and that that classmate was here with her enjoying this assembly.

An applause of appreciation was given Brother D. Haslett, who was attending the assembly from his present missionary assignment in Japan. Brother Haslett had opened the first branch in Honolulu in 1936 after twenty years of faithful service on the mainland. When he arrived, there were only a handful of publishers in the Hawaiian chain. After many years of faithful service, Brother Haslett could highly recommend pioneering to

young people who were concerned about their life's career. "If you wait until you have grown old," he admonished, "you are giving God what's left over." "If you want your life to be full of rich experiences, put Jehovah's service first."

K. Stebbins, the branch servant, outlined good reasons for youths to be proud of their

training in the New World society. This pride was not to puff them up because of having taken in knowledge, but, rather, to build them up in a strength that would enable them to resist following the crowd. This knowledge, he declared, would be obtained, not from worldly universities, but from their association with the New World society.

Large crowds of delegates continued milling around until quite late after the splendid evening session, enjoying the fellowship with the brothers from the twenty-two lands represented at the assembly, forty-eight of the fifty states, as well as the District of Columbia and nearly all the provinces of Canada.

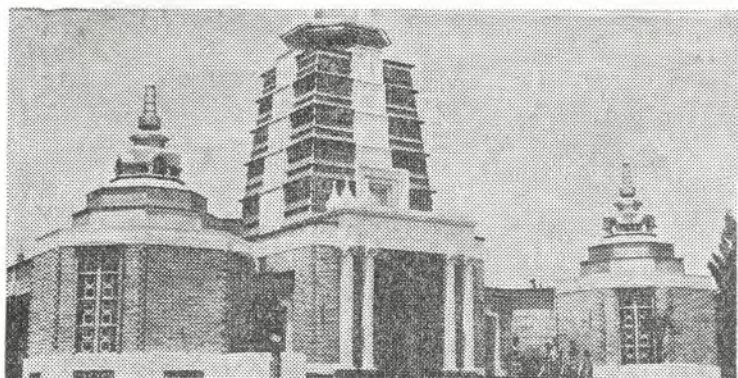
The big question in nearly everyone's mind was: What would be the public's response to all the publicity given this, the Islands' largest religious convention, and the invitation to hear N. H. Knorr deliver the public talk? Excelling all expectations, 6,189 were on hand for this much-publicized address in spite of the fact that the tropical sun blazed down upon the audience! Many hundreds were listening in the shaded areas around the Shell. The previous peak attendance for a public meeting in the Islands was 1,803 in 1960.

For the first time in the history of the Society, arrangements had been made to have a public talk televised. Two TV cameras were trained on Brother Knorr and the audience, producing a live



Assembly cafeteria in a tropical setting





**Buddhist temple visited by Witnesses on tour**

telecast to an estimated viewing audience of 50,000 throughout the Island chain. When the booklet was released to the audience at the Shell, the TV audience was offered a free copy of the address, available by sending in their names to the local station. They were also advised that Jehovah's witnesses offer to all, free of charge, home Bible studies.

Four thousand nine hundred and sixty remained for the two and a half hours of closing remarks by Brother Knorr. He noted that in 1942 there were only forty-six publishers in Hawaii. In the next ten years this number had swelled to 550, primarily due to the hard work of the pioneers. By 1963 the number of preachers had jumped to 2,006, including 173 pioneers associating, with thirty-five congregations.

#### **Tours**

Chartered buses with a capacity of fifty passengers each were provided for tours. The Koko Head tour began with its first stop near Waikiki Beach and a breathtaking view of hundreds of surfers enjoying the beautiful blue Pacific. The tour then passed around the edge of famous Diamond Head, an extinct crater that has become a symbol of Hawaii itself. It was named Diamond Head by early European sailors who discovered bright crystals on its sides and thought they had found diamonds.

The tour paused for pictures at Hanauma Bay, a lovely park inside an extinct blown-out crater on the ocean edge. This bay was formed when the ocean

broke through the walls of this ancient volcano. From this vantage point two other islands were visible on the horizon. Across from Hanauma Bay, like a gigantic anthill rises the extinct volcano, Koko Head—higher than the Empire State Building!

Blow Hole, a saltwater geyser caused by wave action and natural lava tubes, attracted much attention. White plumes of spray up to twenty-five feet in height roared out of the jet-black lava, silhouetted against the deep blue of the ocean at this point. Also noted on the rocks here and at other places around the island were small concrete pillars. These are Japanese shrines placed to commemorate where fishermen were washed off the rocks into the ocean. An annual pilgrimage is made to each of these to decorate them and say prayers for the dead.

A popular tour was the one

that included a visit to the pineapple cannery. On the way the brothers were amazed to learn that until 1923, when the Ala Wai drainage canal was dug, the entire Waikiki area was a series of duck ponds. The brothers were further amused when their tour guide explained to them that the word "Aloha" could mean a cheerful greeting, an expression of intense love or even a sad "farewell."

Passing through the central business district, the tour arrived at the largest single fruit-packing plant in the world. Of interest was the fact that much of the machinery was designed specifically for the pineapple industry by local workers. Outstanding was the ginaca machine, which in one split-second operation cuts off the ends, removes the shell and cuts out the core of the pineapple.

Besides canning fruit and juices, the brothers learned that they also produce cattle feed from the hulls, recover sugar from certain juices, extract citric and ascorbic acid and produce alcohol and vinegar and a host of other products. At the completion of their visit paper cups were provided, and the visitors could drink all the chilled pineapple juice they wished from a tap in the visitors' lounge.

Returning to the city, they saw Kawaiahao Church, built in 1841 of hand-chiseled coral blocks by the first missionaries to reach the Islands. The brothers were interested to note the name "Jehovah" used on the cornerstone plaque. They also learned



**Many visited the Society's branch office**





**About 35 foreign delegates were interviewed on a Saturday-morning TV show**

that "Jehovah" is used throughout the Hawaiian Bible, being one of the editions to use the name in the Greek Scriptures also.

One of the guides confessed he had been very reluctant to take Jehovah's witnesses on a tour because he felt that they would be like many other religious groups—sour-faced and without any humor. But, to his surprise, he found the brothers to be of good humor and likable people and he was most impressed with their good manners. Another said it was a real pleasure to drive this group as they were such attentive listeners and appreciated his comments. Usually other tour groups are so inattentive that the tour guide cannot get through much of his material.

To the many visitors who had seen sugar only in a bowl, the trip to a sugar mill was one of particular interest. The mill visited is surrounded by a vast acreage of sugarcane. The maturing cane reaches twelve to fifteen feet in height; the harvesting period extends about ten months and replanting is done the year around. When the cane is mature, about eighteen months after it is planted, the field is set on fire and this burns off most of the leaves. The stalks are

then hauled off to the mill in monstrous trucks.

Arriving at the mill, the brothers saw tons of cane going up the conveyor belts, washed and rewashed before it was finally brought into the mill, where it was ground and all the juice extracted. The juice is then run through a series of boilers until it is brought to crystalline form as raw sugar.

When one of the mill workers was pointed out as being one of Jehovah's witnesses, several of the sisters left the group and introduced themselves to this Filipino brother who was working there, much to the amazement of his fellow workers.

Proceeding farther out into the country, they reached the higher elevation where symmetrical pineapple fields came into view. The gray-green cactus-like plants were dotted with yellow-green fruit. A stop at the pineapple stand gave all an opportunity to sample sweet fresh fruit. The stand manager said, "This is the 15th bus of your tour to stop here and the place is still so clean it looks like no one has stopped here yet."

The return trip passed by the famous Pearl Harbor Naval Base, the International Airport and Honolulu Harbor.

The full-day 100-mile tour

around the island of Oahu was one of the most interesting. The scenery rapidly changed from dense tropical forest to dry arid wasteland, complete with cactus. The brothers enjoyed seeing the small banana farms and taro patches nestled between the rolling green hills on Oahu's windward side. From here the road wound around the mountains bordered on the side by beautiful beaches. Away from the bustle of the city along the narrow well-paved highway, small frame houses scattered along the way gave a picture of the "real" Hawaii.

A special point of interest was the Mormon Temple at Laie. The beautifully landscaped temple grounds were a great contrast to the small homes of its adherents who live in this church-owned village. Local brothers explained that all who live on the church lands not only must pay rent but must give a number of hours of work on the church-operated fields. Although some of them take literature when the section is worked, the church forbids them to study with Jehovah's witnesses, under penalty of being expelled from the village.

The brothers were amazed to see the vast number and variety of religions and religious edifices as they rode through the city. The buildings ranged from grotesque Buddhist shrines to lavish ultramodern structures.

In contrast to this was the tour taken of the branch office, a refreshing change after viewing so many edifices of Babylonish worship. The immaculately clean office and home impressed all the more than one thousand visitors. The branch serves all the islands in the Hawaiian chain. There is no printing or translating done at this branch, although the Hawaiian edition of the *Kingdom Ministry* is prepared here and then sent to Brooklyn for printing. Attached to the branch building is a Kingdom Hall with a capacity of 200, used by two of the ten units in Honolulu.

Many interesting experiences were enjoyed by the brothers. Two pioneer brothers, one from England and one from the Netherlands, were witnessing in a bookstore in the business district in Honolulu. When the



amazed clerk was told that the New World Translation of the Bible was only one dollar, he exclaimed, "Why, that would cost eight or nine dollars in our shop!" He readily took a copy, gave the brothers his address, and promised to attend the public talk.

A delegate from Italy called at the home of a Seventh-day Adventist and was told, "I don't need anything you have, as my pastor explains to me anything I need to know." Undeterred, the brother explained the importance of the door-to-door work in fulfillment of Bible prophecy. The householder was so taken aback that someone should come all the way from Italy to her door that she agreed to have someone return and explain this work to her further.

A brother and his wife contacted a Catholic lady who had read about the assembly in Munich in a news magazine. Upon learning that they had attended this assembly, she manifested considerable interest, wanting to know a little more about it and the other assemblies that were held. Then she began to ask questions such as, "Do you have your own Bible?" She was told about the advantages of the *New World Translation* and was impressed. When it was shown to her that the scriptures in the "Look!" booklet could be found in her own Catholic version of the Bible, the lady readily took a copy and promised to read it, although she had been warned not to read our literature. She thought it was wonderful that children were also on this tour and expressed the view that this should be very educational. She was amazed to learn that this was a part of our worship and decided to look more into our work.

The Information department set up five information booths at the airport and met incoming flights until the beginning of the assembly. The brothers held signs reading "Watchtower Convention Information" so that if brothers were among the deplaning passengers they could be cared for. This in itself was a very extensive witness, as many passengers commented on the fact

that Jehovah's witnesses were here. Many were curious and came up to the information desks to ask about the work and the size of the convention, and some stated that they wanted to attend some of the sessions. At one of the desks four white-robed nuns approached the brother to ask the purpose of this "Watchtower Convention Information" and if this was his full-time job and what was his pay. This opened up an opportunity for a twenty-minute discussion with the nuns. When the nuns learned that the brother had formerly been a Catholic, they asked what caused his change of heart. He replied that through Bible study he had come to recognize the truth. He was able to continue on with his witness, including a brief discussion of several basic doctrines. The nuns left after promising to try to view the telecast of the Sunday public lecture and encouraging the brother to "keep up the good work."

#### A Good Witness

Not only did they receive a witness, but so did countless thousands more. There was extensive publicity in the newspapers, on radio and TV, the net result being that there was hardly a person in the Islands who had not heard in

some way about this giant convention of Jehovah's witnesses.

On the final day of the assembly three radio interviews were carried by three different stations. One was with Brother Franz, another with Brother Suiter, and the third with Brother Knorr. One of the brothers who is a TV personality interviewed about thirty-five foreign delegates on his Saturday morning program. Many of these appeared in their native costumes, much to the delight of the TV audience. Outstanding with respect to TV coverage, of course, was the telecast of the public address by Brother Knorr.

Many were the favorable expressions that came from all quarters. One of the patrolmen assigned to the Shell was heard to say to the custodian: "I've never seen anything like this—all those people and not a scrap of paper on the ground." A contractor, after viewing the cafeteria, said, "It's really something the way you people work together. The Army should see how you do things. They could really learn from you. The trouble is that even if the government gave them a million dollars they could never do the same thing you are doing because they do it because they have to—you do it because you want to."

In addition to this witness given through the conduct of the brothers, a very fine witness was given by the brothers in the door-to-door ministry during the assembly, as well as the wide distribution of window signs, handbills and other means of witnessing.

Favorable effects of the assembly will continue to flow for many years. The excellent publicity received and the unusual interest manifested by the public are small indications of the tremendous impact of the assembly. Requests for the *New World Translation* advertised on the back of the handbill began to come in immediately after the assembly.

But the Around-the-World Assembly was not yet over. There was yet one more stop, at the Rose Bowl in Pasadena.



**Conventioners stopped to see Blow Hole. Surf pressure forces spray through lava hole up to 25 feet.**



# PASADENA, CALIFORNIA



September 1-8

The climax of the Around-the-World Assembly was now at hand. As the world travelers flew from Hawaii to California, they were joined by tens of thousands of their brothers from North and South America, all pouring into the Rose Bowl at Pasadena. Delegates were present from forty-three different lands. Truly a fitting conclusion for this global assembly!

At first, authorities had refused to let Jehovah's witnesses rent the Rose Bowl due to city ordinances that would not permit a cafeteria and refreshment stands. However, when pictures of our large assemblies previously held in New York, San Francisco and Los Angeles were submitted with other pertinent information, the authorities were almost convinced. For further information, Rose Bowl officials wrote letters to the managements of Yankee Stadium in New York, Candlestick Park in San Francisco and Wrigley Field in Los Angeles. The return letters from all three stadiums had only the highest praise for Jehovah's witnesses. Now the officials were completely willing to let us use the Rose Bowl! In addition the adjoining Brookside Park was obtained for the Spanish assembly.

Obtaining the Rose Bowl for our assembly impressed townspeople. The city was further amazed when the caterers who held concession rights gave us the full use of all the concession stands free of charge, even giving us permission to help ourselves to any of their syrup and paper supplies if we should run out! This was the first time they had ever permitted an outside organization to use their complete facilities. Here, too, verification by Wrigley Field concessionaires opened the way, as they had stated: "There are none as clean as Jehovah's witnesses. They leave everything in perfect condition and even leave a check to cover any broken or missing items."

Granting Jehovah's witnesses the use of all these facilities was unusual. But when Bowl officials were asked about the use of a locked room in the basement, they answered: "Only an act of Congress will open that door," inferring that it contained things pertaining to civil defense. However, that same week a brother contacted the Red Cross to obtain 250 cots for the First Aid department and was told: "Yes, we have exactly 250 cots to loan you and they are all locked up in the basement of the Rose Bowl." The room was opened to Jehovah's witnesses and we were even given the use of additional equipment!

## Unexpected Crowds

The first Sunday dawned bright and clear. One could sense that something unusual was about to happen. From early morning, private cars and chartered buses converged on Pasadena, producing huge backlogs of traffic. Extra police were assigned to help control it.

The press was given estimates of an expected peak of 70,000 by the second Sunday. What a thrill it was to the opening-day audience to hear that 80,765 were assembled to hear the address of welcome by the assembly chairman! No wonder there was a traffic tie-up, since the crowd was about double that expected for the first day!

Among these throngs were 1,500 delegates from Mexico. When some of these brothers got to the U.S. border, a difficulty arose. The U.S. Immigration Office called the brothers in convention work to inform them that the Tijuana border guards were not favorably disposed to permit a "thousand" Mexicans with no money and no clothes to cross over to a religious assembly, saying: "Mexicans just don't go to conventions." The brothers assured them that they do go to

Watchtower conventions and that the American brothers would see to their housing, food and welfare. Buses were immediately sent down to Tijuana and brought the happy brothers to the convention grounds. Two truckloads of clean, neatly pressed clothing were made available to those who needed such.

Unusual, too, was the Canadian delegation of fourteen Greyhound buses filled with 532 brothers traveling in caravan-style. They even had a police escort out of Vancouver! It was the largest group the company had ever handled. This caravan was a topic of conversation all along the way to the convention and back.

Newspapers gave good publicity to the entire proceedings, topping 16,000 column inches of preconvention news and pictures alone. TV and radio coverage was also extensive. Yes, Los Angeles knew that Jehovah's witnesses were in town.

## Outsiders Impressed

All through the week visiting officials toured the convention facilities. "Amazing!" "Marvelous!" "Never saw anything like it in my life!" were some of the comments heard again and again. The postal authorities were astounded that fifteen postal clerks were taking their vacations to operate the convention post office. The Fire Department commented similarly about the dozen firemen who spent their vacations "on duty" at the assembly. The manager of a Pasadena bank called it all "Fantastic!" The milk supplier said: "I've never seen anything like it!" The supplier of doughnut mix added: "I've never seen such cooperation in my life!"

An official of the Pasadena Health Department said: "With this setup, in case of disaster, your cafeteria could feed the whole city of Pasadena!" The Pasadena Red Cross director



told the brothers: "Any movement that would have the representation and the following that you have must certainly be worthwhile. I think your organization is beyond compare." Exclaimed the city manager to his wife: "What did I tell you? You see, not a piece of paper on the ground!"

When a member of the Pasadena Health Department thoroughly checked the kitchen and cafeteria he commented on the fast serving lines: "The time factor is unheard of due to the number of meals served—145,000 served up through yesterday. The handling speed is astronomical. We would be more than happy to work with your organization again. Maybe we'll learn some more from you—we certainly learned something this time."

The Pasadena *Independent Star-News* said in an editorial that the police chief "called it the best-behaved convention of its size he had ever seen." It added: "Many Pasadenans . . . are now saying that people who behave as they did must have something worth having."

Another newspaper reported a City Hall observer as saying: "It is amazing to have more than 100,000 visitors in a city for more than a week and not one incident from the group to be reported to the police."

### The Climax

The assembly program gathered momentum as the days progressed. When the time came for the baptism on Saturday morning, a heartwarming sight of 2,496 candidates arose to answer the speaker's questions in the affirmative. That afternoon a mighty roar of "Aye!" resounded through the stadium as 81,082 voiced their approval of the Resolution.

Then the last day of the Around-the-World Assembly arrived. Would the Rose Bowl be filled to its capacity of 100,000 for the public talk? Would Brother Knorr treat the audience to a résumé of his entire trip around the world in his closing remarks? None were disappointed in their expectations.

The hour had come. The splendid volunteer orchestra of 145 brothers and sisters had just completed a delightful concert and the audience in the Bowl

and in nearby overflow areas settled down to hear about the time "When God Is King over All the Earth." After the stirring discourse the entire talk in booklet form was released. And then the electrifying announcement—118,447 were in attendance, the largest crowd to date in the Around-the-World Assembly tour! This included another record, the figure of 9,852 attending the same talk in Spanish at the Brookside Park. A pleasant surprise, too, was the fact that an estimated 30 percent of the audience was made up of people of goodwill who were not Jehovah's witnesses.

### President's Closing Remarks

With an intimate style that seemed as if he were chatting with a few brothers, Brother Knorr related so many wonderful things in his closing remarks that it took three and a half hours to tell it. The 85,024 that stayed to enjoy this "dessert" were eager to hear the precious gems of convention happenings.

The president mentioned that the "Everlasting Good News" Assemblies had begun in Milwaukee, just seventy-one days ago. "During that whole period of time," he stated, "there is no question about it, that Jehovah has guided the whole arrangement and his blessing has been on everything that his people have done. This great gathering of God's people in all parts of the world has been made pos-

sible, first of all, because it was Jehovah's will, and secondly, because all you brothers and sisters have supported it right down to the very last."

Congregations had generously contributed \$456,000 to help bring 8,179 brothers to the nearest assembly. Of these, 805 were missionaries. Brother Knorr expressed the appreciation of all these brothers when he said: "Your generosity was beyond our imagination, and on behalf of the Society I want to say, Thank you very, very much for your wonderful gift, which was used for the blessing of your brothers. It was truly marvelous."

In addition, 583 brothers and sisters arranged to make the trip around the world at their own expense. One brother and one sister on crutches who made the trip were an inspiration to those with no handicaps to keep going. All these traveling brothers were an inspiration to the local brothers in the countries they visited, and the local brothers, in turn, were a tremendous inspiration to the travelers.

It was a gigantic task on the part of the Society to arrange for these around-the-world travelers. The airlines cooperated very well, as did the travel agency used. But it was hard work on the part of the headquarters staff of the Society and individual branch offices that made it possible to care for the many details so the travelers could be properly looked after. In addi-



Traffic jams resulted when almost twice as many people as expected made their way to the Rose Bowl on the first day





A sea of umbrellas shield conventioners from hot California sun

tion to the 583 world travelers, there were 520 more who made the trip as far as Palestine, 1,103 in all. The Society also arranged for about 1,700 brothers to travel by plane to Hawaii. So the arrangements for travel and accommodation were enormous, but all went wonderfully.

### Going Around the World

Brother Knorr told of the original plan to use the Polo Grounds with Yankee Stadium for the New York assembly. However, the ball team that was supposed to move to a new stadium and vacate the Polo Grounds could not do so, as their new stadium was not completed in time, so the Polo Grounds were not available. He mentioned that the Society then arranged to have an assembly a week earlier at Milwaukee, where they received us with open arms, having had our assemblies there before. The publicity was excellent. An editorial about Jehovah's witnesses in the Milwaukee *Sentinel* stated: "People living in Milwaukee . . . are likely to be approached this week by members of Jehovah's Witnesses . . . The Witnesses, some 50,000 strong, are holding in Milwaukee the first of this year's annual assemblies. Successive assemblies will be held around the world. We suggest that you welcome these ministers to the home and listen to them. You may or may not need their religious help, you may or may not agree with some of their rigid beliefs and customs, but anyone, we think, can benefit from friendly contact

with these sincere, dedicated door-to-door evangelists. Theirs is an intense Christian belief that is doubling their numbers every ten years and winning adherents in nearly every nation of the world."

The people of Milwaukee seem to have done just that, as the reception was very fine and the attendance at the public meeting was 57,055. Nine hundred and five were baptized.

The second assembly was in New York at Yankee Stadium. The assemblies in New York over the years have helped the witness work much. Brother Knorr showed that the work in New York City has grown rapidly, until now there are 143 congregations there. He said: "I don't know how many they have put on while I was traveling, but I am sure that they have added some more since the convention at Yankee Stadium." In these congregations there are more than 15,000 publishers.

The assembly was a huge success, with 107,483 attending the public talk and 2,251 being baptized. Brother Knorr then read the quotation of a clergyman, as printed in the New York *Times*, which said: "We may consider Jehovah's witnesses misguided in their attacks on the United Nations and Pope John's encyclical, and their interpretation of Bible and church, but we must admit that they often show more spunk in their witnessing discipleship than we do. They practice the great Protestant principle of the priesthood of all believers. They are all ministers of the

Gospel." The *Times* went on to say that the clergyman mentioned Jehovah's witnesses in a sermon at an Episcopal church and said to those attending: "You are all proper Episcopalians, I am sure, what someone has called 'God's frozen people.' The curse of our time is a number of persons who are good at heart but helpless in the spell of evil." What a contrast to Jehovah's witnesses and their zeal for the ministry!

Brother Knorr told of the Brooklyn Bethel home, which now has about 750 persons living in it, although with the new addition the capacity is 1,150. For the assembly the home was crowded with guests, a total of 1,300 all together. Most of these were brothers from out of the country, missionaries, overseers, special pioneers and many circuit and district servants working on the assembly.

He told of the work moving ahead in the United States. In 1942 there were 62,179 publishers. In 1952 there were 126,626. In April of 1963 this had risen to 308,370! One Catholic clergyman who noted this growth stated: "Last year it took 340 Catholics 365 days to make one American like their church well enough to join it. In the same length of time nine Jehovah's witnesses did what it took 340 Catholics to do. We can admit that it is easier to become a Jehovah's witness than it is to become a Catholic, but is it 33 times easier?"

After the New York assembly the president flew to London. There the assembly was held at Twickenham Stadium. The attendance on the final Sunday rose to 50,111. On that day the playing field used for soccer was opened up also and several thousand people sat down on the field a few minutes before the public talk began.

The Society has a most beautiful location for the Bethel home in London, as it has in all parts of the world. The Society was able to obtain this property at a very reasonable price because it was in the green belt. Visitors were taken to the beautiful branch office, printing plant and Kingdom Hall, as well as in the field service and to the British Museum, where a number of ancient Bible manuscripts are still preserved.



Then the president told of the Stockholm assembly and of the unique clover-leaf arrangement of the platform, which allowed programs in four languages to go on simultaneously, accommodating the brothers from Norway, Denmark, Finland and Sweden. When Brother Knorr spoke in English it was translated simultaneously into these languages. A red light on the speaker's stand told him when to continue. When this light went off, he knew that all the translators had completed speaking on a point and he could continue.

He also told how the clergy worked through city officials to make things difficult for the brothers. But about the fifth day of the assembly the man who was giving us the hardest time called up the branch servant and said to him something like this: "You know how I felt about Jehovah's witnesses and how I expressed myself to you and before the council about you being in that stadium. But I owe you an apology. I owe all of Jehovah's witnesses an apology. I would like to tell you right now, any time that Jehovah's witnesses want to come back and use this stadium, you have got a man on your side, and I will work hard for you."

Sweden, too, has made excellent progress in recent years. In 1942 there were 1,896 publishers. Ten years later there were 5,077. In 1963 they had a new peak of 10,056. These brothers were overjoyed at the attendance for the public talk, there being 25,160 in the audience. 766 were baptized at Stockholm.

The world assembly moved on to Munich, Germany. There the brothers had a tremendous task on their hands to arrange for the convention. The land rented contained no stadium, but only lawn, some roads and a few trees. Large tents were put up for the various departments and a huge platform constructed. The mayor worked with us very well and we were given enough schools to sleep 41,000 of the brothers, since there were not enough hotels in the city of about 1,100,000 population. Others were accommodated on the fairgrounds the Society rented. In addition, many others were put in private homes and hotels.

"As usual," Brother Knorr said, "the Lutheran Church and the Catholic Church did not like the idea of Jehovah's witnesses coming in to this very strong Catholic center, which Munich is." He showed how these two organizations got together to publish and circulate a paper warning the people not to take Jehovah's witnesses into their homes. However, that did not help much, because as soon as this leaflet was put out, hundreds and hundreds of people called up the rooming committee and wanted to know if they wanted to put somebody in their home! So this was good advertising. Brother Knorr exclaimed: "They are working together to stop Jehovah's witnesses. But they will never stop them because Jehovah is on our side, and we are so happy that we are not Protestants and we are not Catholics. We are an organization of Jehovah God. But we are Christians, there is no doubt about that!"

He spoke of the trials of the German brothers during the Hitler years. More than 10,000 were put in concentration camps, many giving up their lives for their faith. A tour was taken through the Dachau concentration camp, one of Germany's worst. As Brother Knorr toured this area with a German brother, the brother pointed to one of the houses and said: "Right here, this house 17, that is where I lived for ten years. That is where I became skin and bones." After walking through that place the president remarked: "When you walk out of that concentra-

tion camp, you feel it. You feel what our brothers went through in Germany and suffered during those years of Hitler, and you can be very, very happy that you are associated with them today." He told of the big chart in one of the buildings showing the different kind of prisoners identified by a certain mark. Right in the center was a purple mark and a line going down to a description. There it was, the Earnest Bible Students, Jehovah's witnesses. One can even see the papers that the Germans tried to make Jehovah's witnesses sign to renounce their faith.

The work in Germany grew rapidly after the war. In 1947 there were 15,856 publishers. Ten years later this figure tripled, to 52,000. In 1963 a peak of 78,043 was reached.

For the Munich assembly the brothers built a tremendous stadium 1,500 feet long with seats to accommodate the brothers. The platform built at one end was 250 feet across. These facilities were crowded out, as there were 107,164 at the public meeting, with 3,027 baptized.

While the Munich assembly was going on, the Milan assembly was also in progress. It was hoped that the Italian assembly could be held in Rome, but the government requested us not to hold it there because of the ecumenical council. The authorities were not going to permit any other big events to come into Rome during the next two years. However, they said they would assist us to obtain a location in



Spanish assembly had its own beautiful stage setting



some other Italian city, so Milan was selected.

Since over 16,000 brothers had indicated their desire to come to the assembly, accommodations would be a problem, as there were not enough publishers in Milan to locate the rooms. To solve this problem the Society brought every special pioneer in Italy to Milan and let them do nothing but rooming work. This they did with real success, because places were found for everyone.

One of the outstanding events, Brother Knorr pointed out, was the release of the Bibles in various languages at the Milan assembly. When the Italian Bible was released, a thunderous roar came from the 5,762 Italian brothers present. The next was the French Bible release, and the 6,103 French brothers did just about as well in expressing their enthusiasm and joy. Then came the Spanish Bible. While there were only 1,218 Spanish brothers in attendance, Brother Knorr said it seemed like they outdid the Italians and the French with their excitement, noise, cheering and applause. He stated: "You would think there were ten thousand there." The 485 Portuguese also were delighted with their Bible and made loud expression of appreciation.

The Spanish brothers were very happy to be able to meet with their brothers at an assembly, because this is impossible in Spain. There, when our brothers walk down the streets with a Bible in their hands and a priest sees them, he will call a policeman and have them arrested. Anyone who has a Bible in his hand is assumed to be one of Jehovah's witnesses, since no one else would carry a Bible. It is also impossible to ship literature into Spain, so the Spanish brothers were thrilled to be able to take all the literature they could carry with them back to Spain.

The work in these Catholic countries has grown marvelously. In Italy there were 152 publishers in 1947. In 1952 this figure went up to 1,869. In 1963 they were up to 7,801. In Spain there were no publishers at all in 1942. By 1952 there were 141. In April of 1963 there were 2,935 reporting. All this work is done

underground in Spain, in small groups, as large meetings are impossible.

The public meeting Sunday was a huge success, as there were 20,516 attending Brother Franz' lecture. 1,233 were baptized. The entire area around Milan received a fine witness. Milan and neighboring towns were used as territory for witnessing during the assembly and much interest was noted. The Society directed the branch office in Italy to keep all the sixty-five special pioneers in that area for about six months to follow up all the interest stimulated by the assembly.

### Greece and the Near East

Brother Knorr next described the events in Greece. The police had given the Society permission to hold the assembly in a stadium, but because of pressure from the Greek Orthodox Church this permit was canceled. The clergy threatened the government and said there would be a riot in Athens such as there never had been before and called people from all over Greece to stop the meeting. In fact, he said that if this meeting were held, then "Christians" in Greece would have to break it up and would even kill some of Jehovah's witnesses.

However, this did not stop the world travelers from visiting Greece. At one time, Brother Knorr was able to count brothers from twenty-three countries at the Acropolis in Corinth, where the apostle Paul had spoken in ancient times. It was very pleasant to walk around those places, knowing their connection with the Bible and the work of the early Christians. "But I am quite sure that if Paul went back there today," Brother Knorr stated, "the archbishop of Greece, of the Greek Orthodox Church, would have him thrown out or put in prison." The traveling delegates visited with the brothers and gave them much encouragement even though they were not able to meet in assembly.

The cancellation of the assembly resulted in a great deal of publicity for Jehovah's witnesses, as the newspapers were still talking about it and wanted to know from the government why they let the Greek Orthodox Church tell them what to do. The thou-

sands of letters the Greek government will get from individuals all over the world as a result of the article in *Awake!* will also let them know others were shocked at the treatment of Jehovah's witnesses.

After Athens, the world tour continued on to Beirut, Lebanon. The Society knew the authorities would not permit an assembly there, but meetings with the brothers in their Kingdom Halls were arranged.

Of great interest were the tours in this land, especially the one to Baalbek, a tremendous place of heathen worship. The president showed how this went back to Baal worship, then was transformed to the worship of Jupiter, and Bacchus the god of wine, liquor and intoxication. Just by changing the name of the gods, the same kind of worship was carried on at different periods in history.

The next stop was Jordan, to the south of Lebanon. It was a huge task to have enough airplanes to handle the tremendous crowd that was going into Jordan, over 1,100 brothers. The airfield is not very large outside of Jerusalem, so the airline had to run a shuttle system to bring the brothers into Jerusalem.

The conditions in Jordan and Jerusalem reminded Brother Knorr of the time of Christ. The tours taken covered all the places of Biblical interest, although in many cases these sites were commercialized by the church organizations. Commenting on the place where Jesus is supposed to have been born, Brother Knorr stated: "It certainly doesn't look like a manger and it doesn't look like a stable. There is just one particular spot on the floor where they have a star of some kind, and they say, 'Right smack there on THAT spot is where Jesus landed when he was born.'" However, he added: "It certainly wasn't that spot, because it is marble and I don't think Jesus was born on a marble slab. He was born in a manger, probably with all the animals around him, and I think probably a whole lot cleaner than this particular spot."

Brother Knorr described the surrounding land and showed how the tours left the city to go out into the Shepherds' Field and drove down the road where



Boaz had his fields and where Ruth came with Naomi. The travelers saw how the gleanings of the grain is done as in ancient times and viewed the fine grapes that were growing, some of tremendous size. When Caleb and others came up from the wilderness to spy out the land and saw these big bunches, it was easy to see that they would have to put a shoulder bar between two men to carry them.

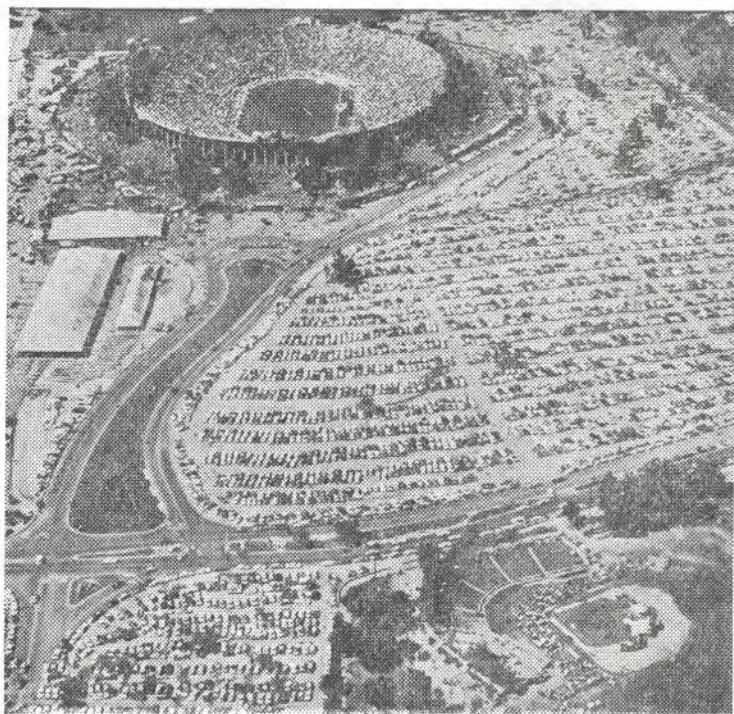
Inside of Jerusalem is a church built over what is supposed to be the place where Jesus was killed and the place where Jesus was supposed to be buried. "But the thing is so much of a sham," Brother Knorr said, "that you just couldn't believe it." Outside of Jerusalem the tour saw a place that could be Golgotha and the skull in the rock. "You can see the eyes and the nose and the mouth," he related. Also near there is a carved-out tomb with a stone that can be rolled away in front of it. While it is not possible to state for a certainty that Jesus was buried there, still, he was buried at a similar place.

Other interesting tours took the world travelers to such places of Biblical interest as Samaria, where Jacob's well was visited, the Dead Sea, Mount Nebo, Jericho, the hillsides of Judah where the Isaiah scroll was found, and Petra.

### The Far East

The world assembly then moved on to India, a land full of pagan religion. Two gatherings were held there because many of the brothers are poor and unable to afford traveling great distances. The principal meeting was in New Delhi, the other to the south, in Coimbatore. 1,296 were at the public meeting in Delhi and 44 were baptized. At Coimbatore the attendance was 365 and 14 were baptized. Thus, the combined public meeting attendance in India was 1,661.

It has been difficult to advance the work among the people in India because of their false religion, though the progress has been steady. Also, many missionaries have been assigned to India and are doing fine work. Back in 1942 there were 327 publishers in the country. In 1957 this had advanced to 1,076. In 1963 there were 2,000—good prog-



**Aerial view of Rose Bowl and adjacent parking lots during final assembly of the around-the-world series. Spanish sessions were held in baseball field shown at lower right.**

ress considering the religious obstacles.

After viewing the swastika on some of the principal temples in India, Brother Knorr remarked: "Whether that is a sign or symbol that has come down from Babylon and got into the Hindu religion and then on to the Catholic religion in Austria, where Hitler picked it up and took it into his regime, I don't know. But many of the things that we think are modern really go away back into these ancient religions."

From India the assembly moved on to Rangoon, Burma, where 603 came to the public meeting and sixteen were baptized. Not all the world travelers were able to attend, since not enough planes were available to take them to Rangoon. Hence, some had to go directly to Bangkok, Thailand, instead.

The president described the routine of the Buddhist priests in that land. He showed how they walk around the city with large bowls in their hands, beg-

ging from the people. They are dressed in yellow-colored robes, and their hair is shaved off. On one occasion the tour noticed some of these shaved heads, but having a different-colored robe on. The brothers asked the guide, "Why are those priests over there dressed in pink instead of yellow?" "Oh," the guide replied, "they are not priests. They are nuns." Yes, these women were going around begging as the priests do! Both go from house to house in different sections of the city, and people fill their bowls with rice, vegetables, chicken, or whatever they want to give. Then they take it back to the temple or wherever they reside, and that is their food for the day.

The rest of the time, Brother Knorr pointed out, these priests just sit around meditating. They seem to be imitating the many statues of Buddha found everywhere. They sit on straw mats and a person could walk right up to them and take a photo-



graph without them moving or showing concern at all, but continuing their meditation. This is supposed to get them into some sort of deep trance, helping them withdraw from the outside world and aiding their soul to move upward, so they think.

One huge pagoda was supposedly the work of giants. These giants were said to be the children of angels from heaven who came down to earth and married women. Of course, it was built after the Flood, but their story and mythology take them right back to the time of the nephilim when these giants were in the earth. So they are tied right in with the original trouble before the Flood and with the demon religion that came out of Babylon later.

The Buddhist religion is older than the Catholic religion, but it is amazing to go through these temples and see incense burners, prayer wheels, candles, the bowing and worshipping, the altars, all the things one would see in a Catholic church. So what the Catholics have done is to take this form of worship from Buddhists, carrying it right over into Christendom and attaching Christian names to it, even as some of the Catholic cardinals have admitted.

At the assembly in Thailand, next on the tour, a fine attendance of 961 was realized for the public talk, with nine being baptized. In this country Buddhists worship as in Burma, paying much attention to elaborate pagodas covered with gold leaf. "But when you go into these temples and watch them for four or five minutes carrying on their worship," said Brother Knorr, "it is exactly like you can see going on in a Catholic church with their images."

Alongside some of the homes in Thailand was a little house set aside for the demons! Here people put food, water, and sometimes wine so that the demon will go into this little house and live there and not come into the big house where the people live. Once that little house is built, nobody ever moves it or touches it, for fear that a demon is in it and might be disturbed.

At Thailand the world tour separated into two groups. 122 of the travelers, including Brothers Franz and Suiter, started

southward and went to Singapore, Indonesia, Australia, New Zealand and Fiji. The brothers thoroughly enjoyed the southern trip. The first assembly on this leg of the tour was held in Singapore, where 560 came to hear the public talk and 22 were baptized. In Indonesia the assembly, with 752 in attendance, was held in Bandung, because there was a national holiday that made it impossible to hold the assembly in Djakarta as planned. The peak attendance at the Melbourne assembly was 13,142, and 347 presented themselves for baptism. It was cold down there because they are below the equator and were having their winter season in the Southern Hemisphere.

After this, Brother Knorr described the interesting welcome that Brother Franz received in Auckland, New Zealand. Here Maori sisters welcomed Brother Franz in traditional native fashion, with grass skirts and dancing, handshaking and nose rubbing! Two large theaters were used for the assembly and were packed out by the 6,005 attending the public talk. Earlier 187 had been baptized.

In Suva, Fiji, Brother Knorr reported, 1,080 came to the public talk and 25 were baptized. It was here that Brother Franz became ill briefly and was detained for two days. However, the brothers were delighted to see him on the next stop, in Honolulu, in fine shape. With the Fiji assembly, the southern tour ended.

For the group of world travelers going north from Bangkok, Thailand, the first stop was Hong Kong. Brother Knorr took this northern route. The plane he was to take to Hong Kong had difficulty, so he had to transfer to another airline about five hours later. When he finally got into Hong Kong Airport it was only one hour before he was to speak at the assembly. Off he went to the hotel, washed up and made it to the hall just eight minutes before he was to talk, much to the relief of the brothers, who were wondering who was going to give that public talk if Brother Knorr did not show up!

The truth is making good progress in Hong Kong. There was a fine crowd of 1,180 at the public talk; 14 were baptized. One of the tours in Hong Kong took the brothers out in the countryside

to see how the people live. It also took them to the Communist Chinese border, where, from a hillside, they could look right across the river to Communist China and see people working their communal fields.

Manila, in the Philippine Islands, was next on the northern route. Brother Knorr mentioned that, while he was in Manila only twenty-eight hours all together, he was still able to give four discourses and two half-hour radio interviews, with enough time left to visit the branch home and the missionaries!

The brothers had much work to do to fix up the Rizal Stadium due to the typhoon that had damaged it. The field was flooded with about six to eight inches of water. Yet, the assembly got under way and went off very smoothly. There were 2,342 baptized—an amazing figure! The brothers had anticipated that 30,000 would attend the public meeting, but, to the amazement of all, the stadium was packed out and people were standing in every nook and corner. Even the streets were filled. When the count was taken, it was announced that 37,806 had turned out for the public meeting, the largest of the Asian assemblies.

With only a few hours of sleep, Brother Knorr was off to Taipei, on the large island of Taiwan. The assembly was held to the south, in the town of Shou Feng. On the way to the assembly hall the brothers visited one of the locally built Kingdom Halls. Everybody in that small town came out and lined both sides of the road to watch the world travelers in their American or European dress, something most of the townspeople had never seen before.

When Brother Knorr reached the convention site, he asked the brothers if he had to wear his coat, as Brother Bible's was wringing wet with perspiration while he was talking. They said, no, he must *not* wear his coat. At least they hoped he would not in that heat, so they would not have to either! Warm, too, was the association the local brothers enjoyed with the world travelers. Although they could not understand one another's language, Brother Knorr stated that



"it did them just a world of good to have that association."

When Brother Knorr got to Osaka in Japan, it was 4:30 in the morning. Yet, he was amazed to see about seventy Japanese brothers out there at the airport to greet that first flight. Then the group went on to Kyoto, where the assembly would be held. Kyoto is one of the oldest cities in Japan. It is where the emperors used to live and is the site of many Buddhist temples.

It was of great interest for the president to see how the field service is carried on there. Instead of knocking, you call out a greeting. If nobody answers, then you open the sliding door and call again. If you do not hear anything, you call louder. Eventually someone calls from the back, and you know they will be out in a moment. If they invite you to come in, you take off your shoes and step on a straw mat, or the householder will invite you to sit down on this mat, whereupon you may proceed with your witness.

There was a fine cafeteria in Kyoto, similar to the ones used in Western assemblies. For the first time the brothers used regular trays. It was good to see how quickly the Japanese brothers took hold of better methods. Of course, instead of using knives and forks, they used chopsticks. The world travelers tried to get used to it, but some obtained spoons and did a bit better.

During the assembly at Kyoto 292 were baptized and 3,534 were at the public talk. From the Kyoto assembly Brother Knorr went to Tokyo to make connections for a plane to Seoul, Korea. In Tokyo he spent one day and had opportunity to see the new branch office the Society is building. It will replace the old one, which was torn down to make way for it. The branch in Tokyo directs the work in Japan, which work has progressed wonderfully over the years. Today there are nearly 3,000 publishers in Japan.

After landing at the airport in Seoul, Korea, the brothers were taken to their hotel in buses. Every planeload of brothers that arrived not only had the bus to transport them, but had a police escort to take them

straight through town to their hotel! After the conclusion of the assembly the same escort was provided from their hotel back to the airport!

The hall was packed out for the sessions. It had a capacity of about 5,000, but for the public talk brothers and goodwill persons just kept coming in and even sat on the floor and in the aisles, stood in the rear, and packed out all available space so completely that a person could hardly move about. There were also 1,400 in an overflow area, and the cafeteria space was crowded with listeners too. When the count was taken, there was an attendance of 8,975! A "terrific success," said Brother Knorr. What really made it so delightful was the warm reception extended by the Korean brothers. All were delighted to be with them, and they, in turn, were delighted to see the foreign brothers.

#### Hawaii and Pasadena

Now it was time to head across the Pacific to the Hawaiian Islands. The assembly there was held in Honolulu in an outdoor amphitheater near Waikiki beach. An outstanding feature of this assembly was the televising of the entire public talk. The brothers wanted this talk to be given to all the Hawaiian Islands, so they rented a station. All the islands in the Hawaiian chain received the broadcast, and reception was very good. At the assembly grounds, 6,189 attended the public lecture, the largest meeting attendance ever seen in Hawaii! There will be many persons of goodwill for the 2,006 publishers in the Hawaiian Islands to visit.

Then on to Pasadena for the final assembly of them all! In regard to this gathering, Brother Knorr told the huge Rose Bowl audience: "Now we have come to Pasadena, and there is no reason to review the experience here. You have lived it yourself and you know what a joy it has been to spend eight days together and see the wonderful things that Jehovah God has poured out."

The audience was thrilled when Brother Knorr gave the figures for those baptized at all the assemblies around the world.

It totaled 16,653! Also, 580,509 heard the public talk in all those places!

In his final remarks, the president showed the need for taking care of all the "other sheep" now coming into the organization. He noted that there were now 1,028,986 publishers preaching the good news in 194 lands, an increase of 39,794 over last year's peak. He added that this figure will likely go higher when the final year's report is completed. Also significant was the figure of 1,693,752 attending the Memorial celebration this year, an increase of 54,071. Those partaking of the emblems were 12,292, a decrease of 422 from last year.

Reports of opposition were related. Jehovah's people have been under assault especially in Cuba, Haiti, Liberia, Spain and Portugal, as well as other places, but they have been holding firm and the work is expanding. Brother Knorr mentioned that the letters written to Liberia seem to have its president, Mr. Tubman, very much excited and disturbed. He has talked to the American ambassador about the situation, and the entire matter has now gone to the United States Department of State.

#### Looking to the Future

Brother Knorr encouraged all to use what they had learned and received at the assembly. He said: "One thing we want to do with all these publications that Jehovah has provided for us through his organization is to use them, to understand them, to read them, to look up the scriptures, to study them and to take this good information about the false religions of the world to the peoples of the world, so that they may find out how to worship the true God."

To the great delight of the Rose Bowl audience, Brother Knorr told of the Society's plans for future assemblies. He showed that in 1964 there would be smaller assemblies in many cities so the brothers would not have to travel so far. In 1965 there would be assemblies as in 1964, but possibly in cities larger than those used the previous year. Then in the year 1966 large assemblies would begin in North America, first throughout Canada, Newfoundland and Alaska.



There would be assemblies in the United States too, as not all the brothers could go to Canada. In December of 1966 the assemblies would move southward to the countries of Mexico, Guatemala, El Salvador and throughout all of Central America. In January, 1967, Jehovah willing, the assemblies would move down to South America and be held in all the larger countries there. Similar plans are to be made for the brothers throughout the world so they too will be gathered together.

In conclusion Brother Knorr warmly stated: "It has been so wonderful to have the opportunity of going around the world, and I am very grateful to Jehovah God for the strength and the health and the pleasure of associating with our brothers in so many lands and doing it in so short a time, and to see how the blessing of God rests so richly upon our brothers everywhere. To see the warm spirit

that exists in every country—and it is identically the same. No matter where you go among Jehovah's witnesses, the same fine, warm, spiritual feeling exists, and this proves definitely to all of us that this is Jehovah's organization. Stay with it. Don't leave it. Study. Keep in close association. There will be things that will arise, trouble will come up in congregations, but never let the actions of one individual throw you out of the organization. Let that action of his be wrong, but let you be right. Stay with God's organization. Don't judge it by a person. Don't judge it by a group. Judge it for what it is, Jehovah's visible organization around the world, made up of people from all nations, kindreds and tongues who have come together to worship and glorify the true God."

Then, a moving prayer by Brother Knorr put into words the feelings that filled everyone's

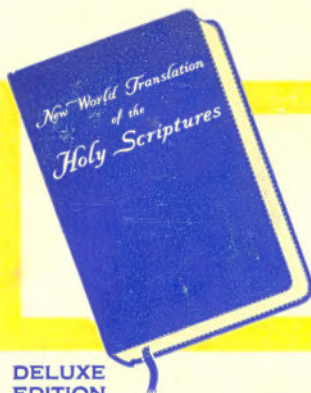
hearts. The Around-the-World "Everlasting Good News" Assembly was officially over.

How grateful all of Jehovah's witnesses are to the great God, Jehovah, who, through his beloved Son, Christ Jesus, has seen fit to pour out his spirit upon his people without measure! For a certainty the Around-the-World Assembly, held in twenty-four cities, will long be remembered by everyone who had the privilege to attend and share its many blessings. Sharing in this blessing too will be many of those persons still in Babylon's grip who opened up their homes, hearts and minds to Jehovah's witnesses, for this will be the means whereby many of them will come to a knowledge of the truth. How evident it is to Jehovah's servants worldwide that the marvelous success of this assembly around the world must be attributed to Jehovah, who always accomplishes his good pleasure.

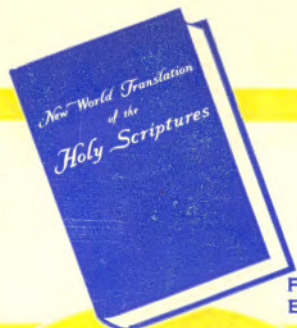
## 161 LANDS REPRESENTED AT AROUND-THE-WORLD ASSEMBLIES

Aden	Dominica	Lebanon	Puerto Rico
Afghanistan	Dominican Republic	Leeward Islands	Réunion
Alaska	Ecuador	Liberia	St. Kitts
Algeria	Eire	Libya	St. Lucia
Anguilla	El Salvador	Luxembourg	St. Martin
Argentina	Eritrea	Macão	St. Vincent
Aruba	Ethiopia	Malagasy Republic	Saipan
Australia	Falkland Islands	Malaya	Samoa, American
Austria	Faroe Islands	Malta	Samoa, Western
Azores	Fiji	Martinique	Sarawak
Bahamas	Finland	Mauritius	Senegal, Republic of
Barbados	France	Mexico	Sierra Leone
Basutoland	French Guiana	Monaco	Singapore
Belgium	Germany	Montserrat	Solomon Islands
Bermuda	Ghana	Morocco	South Africa
Bolivia	Gibraltar	Netherlands	Southern Rhodesia
Bonaire	Greece	Netherlands Antilles	Spain
Brazil	Greenland	Nevis	Sudan
British Guiana	Grenada	New Britain	Surinam
British Honduras	Guadeloupe	New Caledonia	Sweden
British Isles	Guam	Newfoundland	Switzerland
Brunei	Guatemala	New Guinea	Syria
Bulgaria	Haiti	New Hebrides	Tahiti
Burma	Hawaii	New Zealand	Taiwan
Cambodia	Honduras	Nicaragua	Tanganyika
Cameroun	Hong Kong	Nigeria	Thailand
Canada	Hungary	Niue Island	Tobago
Canary Islands	Iceland	North Borneo	Togoland
Central African Republic	India	Northern Rhodesia	Tonga
Ceylon	Indonesia	Norway	Trinidad
Chile	Iran	Nyasaland	Tunisia, Republic of
China	Israel	Okinawa	Turkey
Colombia	Italy	Pakistan	Uganda
Congo (Leopoldville)	Ivory Coast	Panama	United Arab Republic
Congo Republic (Brazzaville)	Jamaica	Papua	United States of America
Cook Islands	Japan	Paraguay	Uruguay
Costa Rica	Jordan	Peru	Venezuela
Cuba	Kenya	Philippine Republic	Vietnam
Cyprus	Korea	Poland	Virgin Islands
Czechoslovakia	Laos	Portugal	Yugoslavia
Denmark			





DELUXE EDITION



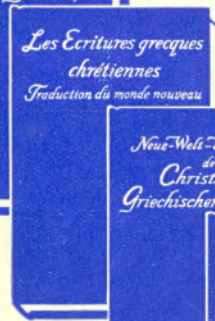
POCKET EDITION



LARGE-TYPE EDITION



DUTCH



FRENCH



GERMAN



ITALIAN



PORTUGUESE



SPANISH

